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*When thy days on earth are past,
Christ will call thee home at last,
His redeeming love to praise,
Who hath strengthened all thy days.*

Frances B. Havergal

GUIDE TO HOLINESS

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THE
GUIDE TO HOLINESS
AND
REVIVAL MISCELLANY.

VOLUME LXXI. *sic 81*

From January, 1883, to July, 1883.

"Holiness becometh Thy house, O Lord, forever."—Psalm 93: 5.

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—*JANUARY, 1883.*—

THE WORD FOR THE NEW YEAR.

"I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. I will also save you from all your uncleanness."—Ezek. 36: 27-29.

Invocation.

REV. E. H. STOKES, D.D.

Holy Spirit! God Eternal!
Holy Spirit! God of might!
Holy Spirit, the Supernal,
Dissipate my nature's night,—
Grant, this year, Thy holy light,—
Set my erring spirit right,—
To my sorrow bring delight,—
Buds of hope, and blossoms vernal.

Holy Spirit! Blest Instructor,
This year, let me know Thy ways;
All through life, be my Conductor,
Whether few, or many days;
In the sunlight, through the haze,—
Heart and lips shall sing Thy praise,
In my wanderings through the maze,
To all good be my Instructor.

Holy Spirit! Purifier!
Keep my heart, this year, from sin;
O, baptize my soul with fire,
Let no dross remain within!
As a Healing Power, come in,
And whatever I have been,
Let me life eternal win,
Wear the crown, and sweep the lyre.

Holy Spirit! Consolation!
This year, I will give Thee room,
Perfect, Thou, my consecration,
Let my selfhood find its tomb;
Banish unbelief and gloom,
Let my soul be wreathed with bloom;
And with blossoms and perfume,
Grace me for my coronation!

Introductory.

FRANCES RIDLEY HAVERGAL.

BY REV. GIDEON F. DRAPER, D.D.



PRE-EMINENT need of God's children is *heart-culture*. In an age of intense activities, amid the rush and crush of the world, there is danger of neglect in this direction. And neglect here is fatal. The heart is the man. It is heart that moves the world. Much is said of the intellect of Paul as a means of success, but it was the warmth of emotion that set that gigantic intellect on fire. God puts the affectional nature above everything else. What constant references to the heart in the Divine Word! "Give me thine heart." "Stablish your hearts." "Keep thy heart with all diligence"—above all other keeping—for, "*out of it* are the issues of life," the life that now is as truly as the life which is to come. Regeneration, consecration, sanctification are of the heart. "Blessed are the pure in heart, for *they* shall see God."

Heart-culture demands the perpetual use of means. Among the honored instrumentalities is devotional literature. Fresh heart-food is indispensable to heart health and heart-growth. The soul needs daily to be enriched by reading that which takes hold of the inner life. Next to the Word of God books of devotion are a supreme need. And the comparatively small number of such helpful works is materially increased by the biography and writings of *Frances Ridley Havergal*. Her "Memorials" find a fitting place by the side of those of Brainerd, Payson, Judson, Fletcher, Wesley, Carvosso, Hester Ann Rogers, Bramwell, and Madame de Guyon. The subject of this sketch was richly endowed by nature, and highly favored in

birth and early moulding influences. At the tender age of six she was awakened by the terrible preaching of the law, a kind of preaching that sadly, to a great degree, has gone out of fashion—and the impression never left her. But it was not until her fifteenth year she could exclaim, "I did trust the Lord Jesus," and earth and heaven wore a new brightness. On Advent Sunday, December 2nd, 1873, in the 37th year of her age, Miss Havergal received an additional large blessing. For many years she had loved the Lord and delighted in His service, but there was a felt want of uniform brightness and continuous enjoyment. She rejoiced in Jesus as "Master" and "Sovereign," but there was an intense longing to come nearer, and to "know the power of His resurrection." The "hungering and thirsting" were speedily followed by the "filling." The words made effective to this end by the dear Lord were, "*The blood of Jesus Christ His Son cleanseth us from all sin.*" Joyously she cried. "*I see it all, and I have the blessing!*" "I saw it as a flash of electric light, and what you *see* you can never *unsee*!" Her kindred sister and biographer writes: "The 'sunless ravines' were now for ever passed, and henceforth her peace and joy flowed onward, deepening and widening under the teaching of God the Holy Ghost."

The subject of the new experience herself testifies: "Her whole life was now lifted into sunshine, of which all she had previously received was but as pale and passing April gleams, compared with the fulness of summer glory." "There must be full surrender before there can be full blessedness. It was made plain to me that He who had thus cleansed me had power to keep me clean; So I just utterly yielded myself to Him, and utterly trusted Him to

keep me..” The practical effect was evident in her daily, true-hearted, whole-hearted, service for the King, both in the home-life and without, and in increased joyousness in such service. With sunny radiance of countenance she could now write :

“ The fulness of His blessing encompasseth our way ;
The fulness of His promises crowns every bright-
ening day ;
The fulness of His glory is beaming from above,
While more and more we realize the fulness of
His love : ’

As she read it aloud, exclaiming, “ There ! I could not have written this before ! ” Her gifted pen was now consecrated to the loving and much-loved Lord.

“ Take my voice, and let me sing,
Always, only, for My King,”

was henceforth carried into practice. The consecration hymn, “ Take my Life,” was written during a happy, sleepless night of praise and renewed consecration, the little couplets *forming themselves*, and chiming in her glad heart one after another, ending with, “ *Ever, Only, All* for Thee ! ” Miss Havergal smiled at the speech of people respecting her “ gifted pen ” and “ clean verses.” “ God gives it to me. He sends a bright line of verse, I look up and thank Him, and say, now, dear Master give me another; and then another. That is how the verses come.” It was deeply impressed on her soul that “ *All* for Jesus ” must be supplemented and sealed with “ *Only* for Jesus,” and “ *Only* for Jesus ” was adopted as her life-motto. Thenceforth, in a marked sense, the singing and the writing, the speaking and the doing, were unto Jesus.

The hymnal compositions of Frances Ridley Havergal rank among the finest in the English language, and are rich in delineation of highest Christian char-

acter. Her Birthday and New Year hymns ; her Consecration hymns ; the popular Missionary hymn, and many others, are an invaluable possession of the universal Church. They echo God’s Spirit in the soul. “ My King,” “ Royal Commandments,” “ Daily Thoughts,” in prose, are a perpetual comfort and inspiration to a great company of disciples: while “ Little Pillows ” and “ Morning Bells ” are dear to many a child’s heart. One, every way well qualified to bear witness, testifies, “ I have never witnessed such marvelous progress in the Divine life, still less, such talents, laid so humbly at the Master’s feet, and so entirely consecrated to His glory.”

This eminent child of God died rejoicing and triumphant, at the early age of forty-two. Her last words remind one of the sainted Rutherford. “ Come, Lord Jesus, come and fetch me ; O, run, run ! ” “ I am lost in amazement ! There has not failed one word of all His good promises.” Folding her hands peacefully on her breast, she softly said, “ There, now it is all over ! Blessed rest ! ” Then came, with illuminated countenance the almost visible meeting with her King, and as she essayed to sing His praise, He took His faithful servant unto Himself.

Within sight of her birth-room in the rectory, and under the branches of the fir-tree her honored father had planted, the body was laid away in sure hope of resurrection to eternal life ; with the inscription on the monumental stone: “ By her writings in prose and verse, she, ‘ being dead, yet speaketh,’ and, ‘ The blood of Jesus Christ His Son cleanseth us from all sin.’ ”

What higher, holier wish could the writer breathe for thee, dear reader, than that thou mayest possess the consecrated joyous, fruit-bearing life of Frances Ridley Havergal.

Sermon.

STRENGTH AND BEAUTY.

BY REV. LEWIS R. DUNN, D.D.

TEXT:—"Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust : arise, and sit down, O Jerusalem : loose thyself from the bands of thy neck, O captive daughter of Zion."—Isaiah 52 : 1-2.

IN the fifty-first chapter of Isaiah the Church, in its distress, had cried : "Awake, awake, put on strength, O arm of the Lord : awake as in the ancient days, in the generations of old." In response to this earnest cry the Lord says to His Church, in the chapter containing our text : "Awake, awake ; put on thy strength."

The text presents us with—*God's call to His Church : what it implies, and what it commands*. God is always in earnest when He calls. And, therefore, when He sees His Church asleep, in bondage, and in the dust, He cries out, "Awake, awake !" This clearly implies that the Church is in a deep sleep, requiring a loud and earnest call to awaken it. Such a state is always one of indifference, insensibility, and dreaminess. So now we say the Church is *not awake to its duty and responsibility*. The enlightenment, the evangelization, and, instrumentally, the salvation of the world are intrusted to it. It is meant to be "the light of the world," "the salt of the earth." To its ministry and membership is given the work of fulfilling the great commission of its heaven ascended Head. In its hands are placed the means and the agencies by which all these grand results may be realized.

Nor does it realize as yet its *privileges* and *possibilities*. What it may *be*, or *do*, or *possess*, or *enjoy*, is not clearly seen or known. Here, for instance, is the fountain of redemption, "filled with blood." But how few are the witnesses that the blood of Jesus Christ cleanseth *me* from all sin ! Here are the richest, rarest, costliest provisions of infinite love for pardon and purity, life and salvation. How few avail themselves of them ! Here are "exceeding great and precious promises ;" how few know of their deep meaning, and the rich stores of grace which they so freely offer ! Here is the Holy Spirit, with all His illuminating, sanctifying, and transforming power, like the circumambient air of heaven, pressing upon us at every point, yet how few open their hearts for the admission of the heavenly Dove, or retain Him when once He has gained admission to the soul ! We are, consequently, pigmies and dwarfs, when we ought to be giants ; we are weak and helpless, when we ought to be "as David, or as the angel of the Lord."

The Church is also *insensible to its actual condition*. Look at this as presented in the figurative language of the text : asleep, unclad, covered with dust, and with the bands of captivity upon its neck. What sight could be more humiliating or degrading than this ? and yet seemingly insensible to all. How clearly do these expressions indicate the condition of large portions of Zion to-day ! How many are satisfied with forms, ceremonies, and rituals, and know nothing of the saving grace of Christ ! How many "have a name to live, while they are dead !" How many ministers are shorn of their strength by relying on their education, by misdirected effort, want of sympathy, zeal, and real power ! And there are so many Churches like that of Laodicea, that imagine them-

selves to be "rich, increased in goods, and to have need of nothing;" while, actually, they are "poor, and wretched, and miserable, and blind, and naked." And yet they often dream that all is well; that they can live worldly, sensual, sinful lives, and yet go down to their graves in peace, and gain a home among the saints of God in heaven. Strange, dreamy delusion this! A leading minister of a sister Church has said, in burning words: "Men who rob on a large scale are retained in our Churches; women whose whole lives are given to the goddess of fashion sit at our communion tables: folly flaunts its finery in the best pews; we allow a rogue to purchase impunity, by endowing a Church, or some institution; we connive at the late suppers, the midnight revelries, the waltzes and 'German,' the costly dressing, the hollow visiting, the social tippling, by which sons and daughters are demoralized; we stoop to wealth, and send our missionaries to the poor." Alas, that all these things are so true! And no wonder that the Lord shouts in our ears, "Awake, awake!"

Meanwhile, the Church *is indifferent to its dangers*. Perils surround the walls and bulwarks of Zion. Mighty conflicts are before us, and the war has already begun. Scientific infidelity is pouring a steady fire of shot and shell against its ramparts, bold and defiant in its assaults, as if confident of victory. Intemperance is exerting its fearful power to undermine and overthrow the Church, as the mightiest barrier to its progress. Enemies of the Sabbath are assailing the sacred day, trampling upon God's command, and determined to secularize what He has declared to be sacred. Rome is expending her principal energies in this land, for the overthrow of our common-schools and the annihilation of Protestantism; and too many of

our statesmen are dallying with the charmer. Communism in various forms is ready, with torch in hand, and sword and bayonet, to burn, ravage, kill, and destroy, at any convenient opportunity. All these evils are not only enemies of the nation, but they are also enemies of the Church of God. Then, too, polygamy is a dreadful foe, which the Church and the nation have been too slow in arresting and endeavoring to destroy. All these things call for the utmost vigilance on the part of the militant Church. But in the midst of all how many are indifferent. If they can only have their pleasures, their wealth, or their luxuries; if they can only be undisturbed in their worldly pursuits; if they can only dream their way to heaven, they care for none of these things. Now, all this may be said to be a dark picture. Yes, but it is true; and the darkest thing about it is that it is true.

But there is another thing which the text implies which is a source of the greatest encouragement—that there is *a strength which we can put on*, and this is nothing else than the strength of God, a divine power with which we may be girded. Paul says, "When I am weak," am made conscious of my weakness, and trust in Christ for help, "then am I strong." And, again, "I can do all things through Christ which strengtheneth me." "Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me." And so believers are said to be "strengthened with all might, according to His glorious power." But we must pause to examine carefully the peculiar phraseology of the text, "Put on *thy* strength." What does this mean? How does this strength belong to us? Not, certainly, inherently, but only derivatively. Just as the vitality of the air is ours, and as the light and heat and motive power of

electricity are ours, and the power of steam is ours, so the strength of God is or may be ours. The strength is pledged to us, to the whole Church. "All power is given unto me in heaven and in earth; go ye, therefore." And this "all-power" is pledged to every Christian, whether minister or layman, who would do God's work.

This is all powerful and all sufficient. Girded with this strength, nor earth nor hell can withstand the power of Zion. With this a worm may thresh a mountain, a child may be mightier than a Samson. This was the strength which Paul and his co-laborers had; which girded Luther and Melancthon, Calvin and Zwingle, Huss and Jerome; which enabled the Wesleys and Whitefield to shake all England, Ireland, Scotland, Wales, and America. This is the strength which the Church needs to-day, and it is *all* it needs. All the machinery for the conversion of the world is in its hands; but it needs "the living Spirit in the wheels." It is said of Thomas Aquinas, the angelical doctor, that coming one day into a room where some monks were counting heaps of gold pieces, they said to him: "The time is no more when the Church has to say, Silver and gold have I none." To which he answered, "Yes; and neither can it say, 'In the name of Jesus of Nazareth, rise up and walk!'" The loss or the absence of spiritual power can never be compensated by any amount of money or any evidences of external prosperity.

If we now regard the call to put on *beautiful garments*, it implies one of two things: either that those addressed are unclad, or that the garments which they have on are unbecoming or unbefitting their character and their relations to God. Indeed, the idea of both conditions is suggested to us in the Word of

God. Many are spiritually naked. They may have abundance of garments for their bodies, but their souls are unclad. Many a person, with well-filled wardrobes of costly and elegant garments, has no robe in which to appear before the Lord.

Others have some show of being clad, but what kind of garments have they? The man that had not on a "wedding garment" had some kind of a garment upon him. But, whatever it was, it was not *the* garment which had been provided for him, and so he was cast out into the outer darkness. Some wrap around them their own self-righteousness. But they ought to know that "all our righteousnesses are as filthy rags" in God's sight. Others, like our first parents, conscious of their nakedness, sew together the fig-leaves of an outward morality or æsthetic culture, but all this will not stand the test when "the King comes in to see the guests." But right here, see how dreadful is the appearance of Zion. She is in the dust, she is lying prostrate on the ground, and the bands of captivity are upon her neck.

"Put on *thy* beautiful garments!" In what sense, then, are they ours? They are ours by *purchase*. "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." These beautiful robes have been bought for us—bought for us with blood. No less a price could have procured them. No garments are so costly as these; no robes of Tyrian purple or royal ermine or cloth of gold, spangled with gems and jewels. The robes are all purchased for every soul of man. Heaven's wardrobe is full of them.

They are also ours by *promise*. "Who-

soever will" may come and secure one. No one is exempted unless he exempts himself. No one is so poor, so thoroughly bankrupted, but he may freely obtain one. And so if any one comes before God at last without it, he will, he must be, speechless. He might have had one, but he would not.

We now come to ask, *What, then, does God command us to do?* The first thing is, to be awake to our actual condition. There can be no improvement while this lethargy lasts. The first hopeful sign of recovery is an awakening to consciousness, so that we can take in a clear view of the situation. A healthy dissatisfaction with ourselves will give promise of growth, development, and a new life. It is not only because our slumbers endanger us that God thus calls upon us to awake, but in order that we may see our privilege, our duty, and our responsibility. Every thing around us is awake; why should we slumber? The world, sin, Satan, infidels, Romanists, liquor-dealers, politicians, all are awake and astir; why should the Church lie down in inglorious lethargy?

Again, God commands us to "put on strength." But the question arises, How can we put it on? We answer, *by prayer*. So Jacob put it on when "he had power with God and prevailed." All night the angel had wrestled with him, even until "the breaking of the day." It was an awful night to him. How he was made to see himself that night who can tell? His deceptions, his supplanting, his subterfuges, his mean, cringing disposition, his underhanded efforts—all, all were brought clearly before him. At length, weak, weary, exhausted, faint, ready to die, the angel said to him, "Let me go, for the day breaketh;" but still he struggled on, saying, "I will not let thee go, except thou bless me." Then the blessing

came. There was a new name given, which told it all, "Israel: for as a prince hast thou had power with God and with man, and hast prevailed."

There is no *secret* about this matter. There is no talismanic charm about it. There are no occult laws governing it. God has made it all plain. Any one, minister or layman, can have this strength by asking for it as God directs. It is in this way that human weakness lays hold upon God's omnipotence, and is girded with power.

Furthermore, we are commanded to put on "beautiful garments;" not of our own making, or our own purchase, or our own merits, but the robes which Christ purchased at so dear a rate, and proffers with such infinite good-will. In fact, we have nothing to do but to put them on. They are all ready, and all ready now. And they are simply put on by faith—faith accepting Jesus Christ as my Saviour and Redeemer; faith appropriating the merits of His death; faith trusting in the power of His cleansing blood; faith abandoning the filthy rags, the fig-leaves, the gossamer vestments of self-righteousness, outside morality, and all else, and putting on Christ's righteousness.

Not only so, it is only thus that the Church is made attractive to the world, angels, and men. The more the Church is like the world the more the world despises and hates it. If we are to conquer this world for Christ we must put on His strength; and if we are to attract this world to Christ we must be arrayed in these spotless robes. All the gilded trappings in the Church, all its paraphernalia, its sensationalisms, its formal worship, its ritualistic observances, however gorgeous they may be, do not have the weight of a feather with the world. The world can only be won by the beauty of holiness.

Exposition.

SUFFERING WITH CHRIST.

REV. F. G. HIBBARD, D.D.

"I fill up that which is behind of the afflictions of Christ."—Col. 1: 24.

IN my former article I simply touched on those sufferings with Christ which arise directly from a full and loving profession of discipleship, or the following Christ wholly. Herein the *cause* of the sufferings of the disciple is similiar to that of the Saviour's. "He witnessed a good profession before Pontius Pilate," and before the Sanhedrim, and, on that profession was condemned to death. So with the disciple. His profession commits him to complete submission to the law of Christ, and a whole-hearted following of Him, and to all the consequent treatment of a world that knew not Christ.

But there is another aspect to the Church's sufferings. The passage, Col. 1: 24, finds, we apprehend, an explanation here. It reads: "I now rejoice in my sufferings for you, and fill up that which is behind in the afflictions of Christ in my flesh for His body's sake, which is the Church." The word "*behind*," signifies *deficient*, a *lack*, *remainder*. There was something still *lacking*, something that *remained* to be supplied, which the sufferings of Christ could not adequately meet, and which the sufferings of the Church only could supply. Suffering alone could meet it, and it must be suffering by Christians, under open Christian profession, directly along the line of Christian doctrine and experience, in perfect harmony and sympathy with the whole scheme of providence and redemption, and subservient in its measure, to the same gracious ends. We cannot suffer with

Christ without these broad views, and sympathies, putting "the kingdom of heaven first."

I need not say—I have already said—that these sufferings to be supplied by the Church are not expiatory, or meritorious in the sense of being any ground of pardon and salvation. But the thing that was wanting, lacking, or, as our common version has it "was behind"—the grand desideratum—was, that full and perfect test of the universal adaptation, and the all sufficiency of the Gospel, to man, as a creature of suffering, in all the varied trials of human life and death. The Gospel was yet new. In the life and works of the Son of God it shone forth with great brilliancy and benignity. But what could it do for the sinful, suffering nature of man? Could the mighty agency of grace equally triumph here? Could it lift the soul above servility to the body, the spiritual above the animal nature? Can the disciple overcome, even as Christ overcame? After forgiveness and reconciliation, after receiving the gift of the Holy Ghost, comes the battle of life the great struggle against the world, the flesh and Satan—trials arising from bodily, mental and social states, losses, disappointments—and added to all, persecutions. Christianity, as an experience in human consciousness, was, in its fulness yet to be tested, will always be on trial to the end of the age. Each generation, each individual, must know, can only know, by experience. Experiences ever new, ever repeated, must become the standing miracle of the ages, the "burning bush," showing that grace is free, and all sufficient, all adapted to the human wants and capacity. The strength of a ship, or building, its foundations, is tested only by the storm. The purity of the gold is proved by fire the strengt h of a man is proved only by

his endurance, and power to overcome obstacles. The power and truth and excellency of Gospel grace can be shown by various tests, but fully demonstrated only by sufferings, endured for Christ and in His spirit. Suffering is the crucial test. Prosperity offers not so reliable a proof. Satan's inquiry, from a deep insight into human nature, was, "Doth Job fear God for naught?"

And then it is not only upon individual character that divine grace must be tested, but upon social life and earthly attachments. The Gospel of love is beautiful in the abstract, but how does it operate in the social and historic sphere? Will it stand the strain of temptation arising from customs, warring dispositions, clashing interests, and selfish passions? Christ knew what his disciples would meet when He warned them that the profession of His doctrine would rupture and reconstruct society—when the father would turn against the son, the mother against the daughter, "and a man's foes should be those of his own household." He knew the import of His deep words, when He said to the Church of Philadelphia, "Because thou hast kept the word of my patience, I also will keep thee." And to the Church of Smyrna, "I know thy works, and thy tribulation, and poverty, but thou art rich." There is no greater test of the power of grace than is found in the ability and willingness to sunder social ties where they war with Christ, and to do it cheerfully for His sake, accepting the new and spiritual relations of the kingdom of heaven, the fellowship of "the Church of the first-born whose names are written in heaven," as the present compensation, till the militant Church shall become the Church triumphant. In this life the powers of sin, in all their forms, meet with the power of grace in close grappling, in

Christian character and experience. It is like Bunyan's Christian and Apollyon. If Gospel grace is not divine, the world will overcome it. If divine, it will triumph. But it is a question to be tested by Christian experience, in suffering. It is "that which is behind in the sufferings of Christ," which the sufferings of Christ could not supply, which His suffering Church alone can supply, which must be supplied to make out the complement of evidence that Christianity is of God, and that it is adapted to man in his earthly, sinful, suffering condition. If Christianity can give to man victory over the world, over death, over the infirmities of the flesh, over the power of temptation, it must be of God. The world will so accept it. Such evidence will carry with it more power of moral conviction than that of physical miracles, and the thought gives new lustre to the passive virtues—virtues most difficult to attain—such as *humility, meekness, patience, fortitude, fidelity, endurance, "long-suffering with joyfulness."* The thought also elevates and dignifies our personal sufferings, by linking them with the sufferings of Christ, and making them silent instruments in the world's conversion. The sufferings of one or two could not suffice, but when it becomes universal that Christians suffer in the spirit and patience of Christ, and the soul has victory over the wrecks and wrongs of nature by being lifted above them in the joys of hope, and patience of faith, and sweetness of love, it evidences, inductively, a divine cause, a law of the kingdom of grace, not found in the natural constitutions and course of things, that "tribulation worketh patience and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost."

HELPS FOR INQUIRERS.

REV. THOMAS CARTER, D.D.

FIXEDNESS OF PURPOSE.

TO enjoy the fulness of God's love, we should determine that we must and will have it, at whatever cost. There is a mighty power in the human will when set on a definite object. The first Napoleon ordered his engineers to survey and lay out a road for his army across the Alps. They returned to him and said that the thing was impossible. Napoleon went himself, superintended the work, and, by his indomitable will, accomplished it.

So, fellow Christian, while many around you are as weak in faith as the engineers of Napoleon, you must rise above their doubts, and realize that what God has said in the Bible He would do for you, He is able to perform. You must do more than this. You must decide that the prize of perfect love *shall* be yours, and yours speedily. Let no by-ways, or side issues, draw your mind from this determination.

A zealous Christian asked the father of the Rothschild family if his sons made any preparation for heaven. His reply, whether true or not, shows the philosophy of worldly wisdom, which, applied to our spiritual interests, is a lesson to the Christian. "No," he replied, "The acquisition of wealth is their life-work. They give all their energies to that."

To glorify God is the life-work of the Christian, and he is never properly armed and equipped for the campaign until he is filled with the Holy Spirit—endued with the power from on high which rested on the apostles at Pentecost.

We asked a lady, whose spiritual

conversation and heavenly countenance led us to suppose that she enjoyed an intimate communion with God, whether she possessed perfect love? "I do," she replied. "When, and how did you obtain it?" "Three years ago, on the — day of —, I resolved that I would, with my whole heart, seek this blessing. I determined that I would have it, at whatever cost. It *shall* be mine, I said. For two months I sought it earnestly and constantly. I pleaded with God that His promise was for me; and on the — day of — He filled my soul with His presence. And now for three years I have enjoyed it." Here was the definite decision that she must and would have the blessing.

A young man, one night, rose to speak in a debating society. It was his maiden speech. One sentence proceeded from his mouth, and he made an effort to articulate another; but his lips, palsied and quivering, refused obedience to his will. He stood before the audience, every eye fixed upon him, struggling in a vain effort to control his vocal organs, until he found it was impossible for him to utter another word, and then, confused and overwhelmed with shame, he took his seat.

On his way home that young man made a solemn resolution—a vow of the most positive kind—that he would defeat diffidence—defeat the fear of man—overcome, if that stood in his way, even his own inaptness, and become a fluent public speaker. He succeeded, and succeeded because he was determined to do so. He entered the profession of law, and for several years stood before judges and juries, who listened to his voice. He gave himself to the ministry of Christ, and for many years, with a tongue which once stammered and faltered, called weary sinners

home to God,—preaching repentance and the higher life with a power of which once he hardly believed himself capable. It is with this determination which we must seek perfect love. I must, I will have it—I cannot live without it.

How often the man who resolves to be rich accomplishes his object by the power of his will! But there is no certainty that he can obtain wealth, because all men cannot be rich. But it is absolutely certain that any man, rich or poor, learned or ignorant, may obtain purity of heart, for God has promised it. Can anything be more direct than this single sentence: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled?" Shall we, then, as far as we are individually concerned, determine that we will bring about the accomplishment of Christ's coming—of His death and sufferings—of His earnest prayer before His death, that His people might be one in Him,—made perfect in one? Or, shall we stand by indifferently, and say, by our actions, that we have no part or lot in what the Saviour was so deeply interested? But I have been converted, you say. Yes, my brother, and you have thus become a disciple of Christ—you thus have entered the school of the Great Teacher. But when men enter a high-school, or college, they expect to graduate. So Christ expects us to graduate into a Christian life, which, in its completeness and fulness, will glorify Him, and witness to the world the nature of true and undefiled religion. Therefore we read, "He came to save His people from their sins."

—“It is not necessary to inquire whether the gift of power may be lost. There are many that are examples of the gold having become dim. But the important question now is, Have you the gift of power?”

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

FEBRUARY 20th 1849.—The Lord is owning the Tuesday afternoon meetings of late, in an eminent degree. From every part of the city and its vicinity, and often from abroad, the friends of Jesus crowd together in our pleasant rooms. Jesus ever makes one in our midst, and pours out upon us the sanctifying influences of His Holy Spirit. Ever do we realize, that there is one among us, who baptizeth with the Holy Ghost and with fire. I would also record the hallowing seasons we often have, when assembled at supper after the close of the meeting. This evening was a season of special interest. While partaking, one after another in course, gave portions of the bread of life. Dr. Bangs took occasion to remark most interestingly from a portion which Sister Stewart gave, "Give not that which is holy to dogs, neither cast ye your pearls before swine, lest they turn again and rend you." The exposition will probably always be remembered by all present.

I should be glad to give a remarkable instructive dream, which occurred several years ago, as related by Dr. Bangs, but I may not attempt more than an outline. Early in Dr. Bangs' career as a Methodist Minister, he was placed on a circuit, where his labors were brought to bear on minds most impervious to the reception of regenerating influences. Week after week, and month after month, he labored, and yet no fruit of his labors appeared. Though he continued to have hearers, yet he had not the satisfaction of knowing, that even one among them all had ever been truly awakened or converted.

He at last yielded to discouragement.

ment, and made an attempt to leave his work, but was prevented by a river, which at that time could not be forded. About this time he dreamed, that he was employed to peck with a pick-axe a large-rock, which did not seem to yield to his labors. Still he labored on, yet no apparent impression was made. He had almost made up his mind to desist, when a man dressed in scarlet, who was his employer, appeared, and demanded of him, what right he had to cease from his labors. Do not I employ you to peck at this rock? he demanded, and what does it concern you, whether the rock breaks or not? I have given you your work, and all that you have to do is to keep at it. He felt the reproof, and with renewed diligence began to smite the rock with all his might, when lo! after a short time, to his great astonishment, with a stroke the rock broke into a thousand pieces. He awoke, feeling that God had reproved him, and, with greater diligence, set himself about the work his Master had given him to do. Soon the rock began to split and a work most extraordinary in detail broke out, and in a most significant manner was his dream verified.

February 21st.—With but few exceptions I have attended meetings nightly, for about six weeks past, at the Norfolk Street M. E. Church. The Lord has blessed the protracted effort in the salvation perhaps of over three score. To night the Lord poured out upon me the Spirit of exhortation and entreaty. I felt that the Spirit of the Highest overshadowed me, as I pleaded with poor perishing souls to flee the wrath to come. Dr. Bangs was with us, and preached on the duty of prayer.

February 24th.—My precious father still lingers with us. I had thought that the assaults of the enemy with him had ceased and that he would know war no

more. But he has had two or three days of close conflict during the past week, and we were reminded that the soldier, when on the battle-field, engaged in mighty effort to gain the conquest, cannot rejoice, as though he were already exulting in victory. It is true the Christian soldier may ever rejoice in hope. Yet notwithstanding this, he cannot but feel that all his spiritual energies are often called into requisition to bear up against his spiritual foes. But it is enough that the Captain of our salvation has said, we should not be tempted above that we are able to bear. He has promised that the Spirit which emanated from him shall not fail, and thus as ever has it been with my beloved father. In all he has been more than conqueror. This morning he was gloriously triumphant. "We have this treasure in earthen vessels," and so copious were the communications of the Holy Spirit, that they were more than he could contain, and with tears of joy, was he endeavouring to pour out these rich communications to others. O, cried he, "It seems as if my heart would break—it is breaking with love, joy, and mercy!" With David he is blessing the Lord at *all* times, his praise is continually upon his lips.

This evening I attended a delightful experience meeting at the Norfolk St. Church. I love meetings for the relation of experience. They seemed to be so eminently favored with the divine sanction. How explicit are our God's declarations of favor in regard to social gatherings. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name; and they shall be mine, saith the Lord of hosts, in that day when I make up my

jewels." The intimation is that those whose ardent love to God and to each other, move them often to repair to the circle met for religious communication, may be regarded as objects of heaven's peculiar smiles. It is said, it is only the finest gold that can be wrought into jewels. Well, these are the ones whom God desires to keep in the laboratory of His love, until the gold has gone through the refining ordeal; and as soon as the purifying process is fully accomplished, He intends working them up into *jewels* to sparkle in His crown forever.

"Meditation is the tuning of the instrument before prayer or praise."

CLAIMING THE PROMISE.

Mine!—What rays of glory bright
Now upon the promise shine!
I have found the Lord my light;
I am His, and He is mine.

Mine!—the promise often read,
Now in living truth impressed;
Once acknowledged in the head,
Now a fire within the breast.

Mine no more the crimson stains:
Here I see them blotted out;
Mine no more the bonds and chains;
Mine no more the fear and doubt.

Mine acceptance at the throne;
Mine the Father's owning smile;
Mine the Father's love unknown—
What shall from that love beguile?

Mine the yoke that's lined with love;
Mine the imparted righteousness;
Mine the armor for the fight;
Mine the way of holiness.

Mine!—though oft my hand may fail,
He is strong, and holds me fast;
His dear blood shall still prevail;
He shall lead me home at last.

Mine!—When death the bars shall break,
'Mid the glories all divine,
"Satisfied" I shall awake,
Clasp His feet, and call Him mine!

Selected.

FROM A FAMILIAR FRIEND.

REV. JAMES CAUGHEY.

IN February, 1870, the now sainted Mrs. Phœbe Palmer wrote, requesting me to write for *The Guide*, which letter I have recently re-read with much interest, as follows:—

Dear Brother Caughey:—I am not sure that your name is on *The Guide* list as a correspondent. I will get Dr. P—— to see to-day, and if not, then we will take much pleasure in placing it there. Would you not love occasionally to talk to the multitudes who take *The Guide*? It would furnish you with an assembly of from 50,000 to 100,000, presuming that at least from three to four read each copy. We still keep busy, "for Jesus day and night employed." More than half our time is spent abroad; and if we could divide ourselves into twenty, would, I presume, be unable to meet the many pressing demands on our time. Truly, the harvest is great. This week, on February 10th, we go to Montreal, to labor a few days in the great St. James' Street Church. Pray for us that we may see the great and mighty things of our Almighty Lord. We hope that your retirement is doing you much good physically, and that you may soon again be able to enter the harvest-field, and gather thousands into the heavenly garner.

Affectionately, PHŒBE PALMER.

I had to reply that my impaired state of health obliged me, for a time, to desist from pulpit labors, and also with the pen. That retirement I now know was well-timed. Now, after twelve long years of weary waiting, when the hope of recovery seems verging to realization, a similar request from you revives the remembrance of the above letter. These two voices unitedly say, "Write for *The Guide*." I cannot, therefore, deny myself the pleasure of fulfilling the wish of both the dead and the living.

St. Paul speaks of "the deep things of God," which the searching Spirit of God reveals to all such as love the way of holiness more than the way of sin. I have often thought of the remark of

one, now I trust with Jesus: "There are proofs abundant that the majority of professing Christians are too generally content with the surface-truths of Revelation which we have only to stoop to possess, but are quite indisposed to trouble themselves about those hidden treasures of grace.

That "majority" has, of late years, thanks to the Holy Spirit, by His blessing upon "The Guide," and other holiness literature, and the preaching of holy ministers, been diminished by thousands. To vast numbers "The Guide" has been as an angel of God to disclose the secret cause of their *unrest*, and to conduct them to the deeper and better things of divine grace. The number of such we shall not know until we mingle among "the sweet societies" of Heaven. There we shall listen to their conversations, showing how their minds were brought into contact with the truths revealed in *The Guide*—those simple but clear testimonies of the fully-saved, confirming the remark of Mr. Fletcher, "That what the mind fixes upon it *unites* itself to, receiving an impulse that may last forever and ever! The pages of *The Guide* have been familiar to me for years. I have long remarked that the key-note of almost every page has been, constantly, "Purity of heart received by simple faith.

The sentiment of a divine in Switzerland has often occurred to me. He considered Judaism and Christianity to be nothing more than two eras of one and the same truth,—the stern and prow of the same vessel: each system having its word of order and rallying point,—that of the Jewish Church at the stern, *LAW*—while at the prow stands our Christianity, her watchword, *FAITH*!

How often have I seen, if I may be allowed the use of the above illustration, —two figures, standing, as it were upon

the prow of the old ship *Zion*, *Dr. W. C. Palmer* with his devoted wife, *Phæbe*, waving the banner, "The Guide to Holiness," bearing a motto all flaming with letters of love, "*Full Salvation!—purity and perfect love, received by simple Faith, and Now,*"—a motto which has long seemed as if interwoven with their very existence;—and never once letting go their grasp of that standard, so loyal to the edicts of Christ and His holy apostles, and the doctrine of their Church. One of them at length resigned her hold thereof to receive her crown,—entering the pearly gates, with "salvation by faith" upon her triumphant lips, amid acclamations of "Welcome!" from angels and saints in glory!

But I saw also that neither death nor affliction had power to strike down that standard from the hand of the *bereaved* one,—cheeks wet with tears,—air filled with sighs, but at whatever cost or sacrifice, still waving the flag in the breezes of heaven, until after weary years another kindred spirit, God bless her! took her place by his side, "a helpmeet," indeed,—or as the French Bible has it, "*an equal aid,*" with a "Thanks be unto God!" from thousands of Israel's militant host! And, as if to lengthen his stay upon earth, a well-chosen Assistant Editor, the gift, I do believe, of Divine providence, was presented and accepted.

Nor have there been wanting in years gone by, passing craft, not a few, *friendly* indeed—and others if not entirely unfriendly, yet doubting "whereunto this would grow," have given a Hail! or broadside. They have inquired dubiously, "With terms so easy is there no danger of self-deception?" "None whatever," we answer, "for says an apostle, 'He that believeth on the Son of God hath the witness in himself.'"

But some will inquire, Is faith all? What of good works? Where is *Law*—the governing principle of human actions toward men? Is it not made void by your easy doctrine of *faith*? No! Standing by our helm are two Apostles, St. Paul and St. James, their voices ringing from deck to mainyard—"Shall we continue in sin that grace may abound? God forbid! Yea, we establish the law. Faith without works is dead, being alone." Following this is the promise of Jesus, voiced in trumpet-tones from our prow, "What things soever ye desire when ye pray, BELIEVE that ye receive them and ye shall have them." We need to be cautioned against looking within for *emotional* signs and tokens of full salvation, all of which are sure to follow the simple act of faith, made known to you by your gracious Lord, rising within you, like a well of water "springing up into everlasting life." Thousands upon thousands, of late years, relying upon that and similar promises, and the testimonies of the saved, have been filled with peace and love and joy unspeakable.

And what a *Fleet* we now have sailing under the *Flag of Holiness*, over the near and far-away seas of life, commanded by our great Captain, Jesus Christ! With steady helm and well-bent sail, never out of "the trade winds," they are securely nearing the coasts of eternal bliss, while not a few are daily darting into the harbor of glory, like the Alexandrian ship of old, into the Roman port, top and top gallants up!

But I must hasten to a close. If proof is asked of unflagging zeal and vitality in The Guide, the answer may be given in an edition of 25,000 copies thereof, to salute the *New Year* morning of 1883! Who can compute the results of such a spread of holy truth!

WITHOUT CARE.

MARY C. CLARK.

"Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving let your requests be made known unto God."

NOW strong these two words seem as we contrast them "nothing"—"everything"—why blessed be God, they take in our whole life here! It is wonderful we never saw such beauty in them as we do now. "Be careful for nothing"—"make requests to God in everything"—O, what a privilege! God means just what He says when He tells us to do this. Do we obey this loving command? If so, we know something about "the peace of God which passeth all understanding."


The apostle Paul knew what He was writing. This was no mere sentiment with him—but a glorious reality. The word "nothing" to him took in persecution, hardships, toils, accusations among false brethren—thrice he was beaten with rods, nay, his very life was in danger, and yet, he said "None of these things move me." Why? because he was careful for nothing—but in "everything," as each trial came day by day to him, he took it to God—made his requests known to God and he was delivered.

And so shall we be in our daily cares and trials. We are not to worry or fret about them—this we believe is dishonoring to our loving Father, but we are told to mingle thanksgiving with our requests. God loves a grateful heart. We do not praise Him enough. And if we pray and commit our way unto God, do not let us be discouraged if the answer be delayed. Sure as God lives He hears, and in His own time will answer.

CONSECRATION.

MRS. M. N. VAN BENSCHOTEN.

(Second Paper.)

HEN a tender and solemn consecration rests upon the life, it will permeate the home and its pure social atmosphere will be felt by its inmates, the passing guest, and indeed all who enjoy its hospitalities. Moreover, the home affords an opportunity of making our social influence a power for good which shall reach over and touch the social circles outside. In the entertainments given, the visits and receptions, or in whatever way we extend its hospitalities, it is for us to give tone and character to them and to render them pure and elevating. Here may be set in motion a thousand springs for good. No consecrated Christian woman, surrounded by her home, need sigh for more kingdoms to conquer. Within her reach are centres of influence and power. She is to make her impress upon the social life about her, give character to the circle in which she moves, and with a master-hand control a thousand loyal subjects. This power should be held sacredly and alone for Christ, this "alabaster-box" should be broken only at the feet of Jesus.

The grace of entire consecration tells powerfully upon the social work of the Church. We cannot take room to expand this subject, only to say, that we believe the secret of the missing link of which we all are more or less conscious is because of unconsecrated social power. There is no end to work, but it tells so little for Christ and eternity. An active Christian lady said to me, a few days ago, "I work enough, but there is no power for Christ in it, I must have the baptism of power."

When we come to general society, the field is so broad and the paths lead in so many directions, we cannot tread them all, but it holds most distinctly, that here, as elsewhere, the spirit of consecration if experienced in the heart will leave its impress on all our goings. Take for instance the "Calls." The exchanging of calls takes a good deal of time and strength. Can a Christian lady use these for Christ?

At Silver Lake camp-meeting, in a Consecration-meeting for women this question came up. A lady very earnestly expressed her need of the baptism of power to adjust her *social* relations to the world, and inquired "How can we bring Jesus into these calls?" One thought if we were wholly given up to Christ it would manage itself: but another lady added, "Not entirely, it will have to be thought about." This is true, it will require some thought determination and adroitness, but so spontaneous, natural, and without conscious effort will it be, that it will seem to adjust itself.

Jesus becomes unto us "Wisdom" while a divine tact and insight is begotten for all these things in those who are resolved to know only Christ. Our sainted Phoebe Palmer was a marked example of one who makes all *social* power conduce to the glory of God. Whoever reads her valuable "Life and Letters" will be greatly impressed with this holy characteristic.

Another fruitful pathway for consecrated social power are the casual and incidental meetings that come to us in all our going and coming. A beautiful illustration of this came to me a few days ago. A young girl went to spend a few days with a friend in the country. She found visiting in the family, a refined and cultured lady from Bay City, Michigan. The young ladies found her

very attractive and interesting and no ramble in the woods or ride was complete without her. With a beautiful presence, charming manners and quick sympathies she quite won their hearts. One night the young ladies, because of a noisy disturbance outside, became quite alarmed and made their fears known. In the early morning before the young ladies had left their chambers, this lady came in and after listening to an account of their needless fright, she brightly and sweetly said, "I fear young ladies, you forgot who was with you" and then in a graceful, earnest way, she told them of her Friend, the Heavenly Christ—How she chose Him in her early girlhood, and then related several incidents in her own life, times of extreme danger when He had graciously protected and delivered her. In a more practical way than ever before those young girls realized "What a friend we have in Jesus!"

Do you call it such a common-place occurrence? True, but would we all have done as beautifully—as faithfully for our Lord? When the heart-histories of the redeemed are made known we shall then come to know the omnipotence of consecrated little things. It might appear to one who had never given thought to this matter, that it would be a wearisome task to so carefully guard the life. This is not so, instead there is the most blissful restfulness and freedom from anxiety.

It is a defective and partial consecration that makes Christian service tiresome. It is *entire* consecration, flooding our souls with light and love that enables us with delight and holy triumph to run along the pathway of Christian duty. It is when we write upon our banners "All for Christ!" and at all times and everywhere hold high that banner stained with blood that the

full tide of redemption comes to our souls and we reach the grandest possibilities of power.

O that the spirit of consecration might come so fully upon the children of God that their entire social influence would be turned toward the cross, multiplying its victories and turning back the tide of worldliness so manifestly flowing in upon the Church!

"ALONE, YET NOT ALONE."

REV. N. VANSANT.

At Union Village, N. J., there lives alone an aged saint, familiarly called "Aunt Phebe"—Phebe Stevens. With an experience always fresh and rich, she is wont to answer my allusions to her loneliness by saying, "Alone; yet not alone; the Lord is always with me," and much more in the same line. With her there is a constant recognition of the broad, and to every devout Christian, blessed truth declared by Paul, "In *Him* we live, and move, and have our being." Acts 17: 23. With these two sayings in mind the following lines have been written.

Alone, Father, I live,
Yet not alone;
The presence Thou dost give,
Gladly I own;
Through Jesus reconciled,
I live Thy happy child,
Never alone.

Alone, Saviour, I move,
Yet not alone;
For me Thy boundless love
Did once atone—
And now my soul it fills,
And all my being thrills—
Thy love alone.

Alone, Spirit, I am,
Yet not alone;
With Thee in storm or calm,
All fear is gone—
Ever Thou dost abide,
To comfort, cleanse, and guide,
My help alone.

Alone, Godhead divine,
Yet not alone;
To Thee I all resign,
Great Three in One—
Content to live in Thee.
In Thee to move and be,
Never alone!

Holiness in Testimony.

"Ye shall be Witnesses unto me."—
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, every Tuesday afternoon, at 2 1-2 o'clock.

The meeting was opened by singing the 422nd hymn—

"And can it be that I should gain
An interest in the Saviour's blood?"

After reading the requests, Rev. George Hughes, followed by Dr. Palmer, led in prayer.

Sister Palmer, in selecting the lesson, said that she believed that it was God's will to speak to them through several quotations from the Word. The first was in Rom. 12: 1-2—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." She was glad that the Word said "*bodies*," for that means present *yourselves*. Some think religion has not much to do with the body, but God requires the whole being to be presented to Him, body and soul: every moment of time and every power of body and mind belong to God, and He entreats us to acknowledge the claim and present ourselves to Him. God places

upon us the responsibility of presenting or withholding, and we may live to ourselves if we choose. Some things may be had without choosing, but if we are to be the Lord's, we must choose Him. In the second verse we have the exhortation to renounce the world; and it intimates that we cannot understand the will of God unless we throw off worldly associations, and come out and be separate. We know that it is written that it is the will of God, even our sanctification. We may really hear the words, but do our hearts accept them? God is able to do great things for us. He says specifically, in Ezek. 36: 25-27, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, and do them." That is the will of God, but we must first give up sin and offer ourselves as living sacrifices. This word is not for those who feel they have never sinned and are very good, but for those who feel that they have sins to be washed away. O, that all might present themselves to God! The excuse is often made by some, that they have no feeling on the subject; but, if we will draw near to Christ our hearts will be softened. She could never forget an incident that occurred at a camp-meeting. It was a meeting of great interest, and many penitents were seeking Christ; but there was one lady who sat in perfect indifference, and looked on the scene as she would have looked on some picture. She made an effort to get to her, and in order to move her, asked, "Have you no interest in these things?" She said "No!" very decidedly. "Why, you have a soul to save, and how can it be saved unless you come to God for salvation?" She refused to make any answer. Still the question was pressed, and then she said, with emphasis, "My heart is as hard as a stone." This confession gave Mrs. Palmer courage, and she said, "Give that hard heart to Jesus

and He will give you a new heart." The next morning, as she was going on the steamer, a seeming stranger came, and throwing her arms around her neck, exclaimed, "I have given my hard heart to Jesus! I determined to give up my heart to Jesus, for I thought what would become of me if I didn't; and I went to the altar, and kept saying, 'I give my hard heart to Thee!' But still I had it; and then I said, 'Lord, I will keep it ever before Thee, and never give up;' and immediately such an influence came over me! and I shed the first tear, and it was a tear of excessive joy—and since then I have been weeping for joy, and praising God with all my heart." God does fulfil His promise: "A new heart will I give unto you." Let every one believe the promise, "The blood cleanseth," for God's word cannot fail. If we lay ourselves a sacrifice on Christ our Altar, we shall be saved. Her heart rejoiced continually in this salvation, and she wished that all might know the blessedness of *believing we receive*, when we ask.

I HAVE CHOSEN YOU.

Dr. Palmer rejoiced in the God of his salvation. The text for the morning, as found in the "Threefold Cord" was, "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you," (John 15: 16). If we ask anything according to His will, it shall be done. It would be a wonderful meeting, if all were filled with the fulness of God, and the Father's Word so verified that all would be conscious of it. The Lord knows how to sprinkle the soul with clean water, and then tell the soul that it is clean—He is ready *now* to purify every heart, and the Holy Spirit wants to reveal the Lamb of God to *you*.

HE IS ABLE.

Sister — Sixteen years had passed since she attended the meetings, and in that period she had passed through many changes, but she wanted to testify that under most trying circumstances, God is able to keep in perfect peace, and his blood cleansed from all sin.

PRESENT YOUR BODIES.

Rev. Dr. Lowrey.—Sanctification does have something to do with the body. He was struck with the remark of Sister Palmer, that some people think that religion has nothing to do with the body. He believed that mistake was the cause of most of the blunders made by once-saved people. It was not extravagant to say that one half of the salvation pertains to the body. "Present your *bodies* a living sacrifice,"—"May the God of peace sanctify you *wholly*," (1 Thess. 5: 23). This includes our compound being, for the apostle adds: "And I pray your whole spirit and soul and *body* be preserved blameless unto the coming of our Lord Jesus Christ." "They that are Christ's have crucified the *flesh*, with the affections and lusts," (Gal. 5: 24). He believed that the Lord intends to use every faculty of the mind, and every member of the body, and affection of the soul. "Ye are not your own, for ye are bought with a price, therefore glorify God in your *body* and in your spirit, which are God's. There is nothing which belongs to our compound being which we are not bound to present in detail to God. God has given us reasoning faculties, not for the devil's, but for His use. He has given us affections, but not to employ them on objects that vitiate them.

He has given us imagination, but not to dream life away in reading novels. He has given us a physical nature, to be used in the advancement of His kingdom. We are not only commanded to commit our ways to the Lord, but our entire self. It had been a day of serious reflection to him, as he considered how much he was indebted to God's grace, as the result of consecrating his ways and being to God at the early age of sixteen. He had been reading in the morning paper, where the son of a friend of his had, in an altercation, shot another young man. How unsafe, in a world of passion and temptation, for any man to begin life at his own risk and responsibility! He needs to give himself to God first, and not reverse the Saviour's order, "Seek first the kingdom of God." As he reviewed his life, and saw how the interposition of God had preserved him, he

was overwhelmed with gratitude that no language could express. He could give a sort of autobiography in the words of David: "It is God that girdeth me with strength, and maketh my way perfect," &c., (Psa. 18: 32-36). He praised God for such guardianship and protection.

WHOSOEVER WILL.

Sister Dennler came to New York fifteen years ago and was at that time seeking Christ, and not knowing where to find Him, but she sought earnestly, and did find Him and she owed much to the 'Tuesday meeting' for the firm foundation on which she now rested, and she had learned that God not only forgives sin but takes away our tendencies to sin and changes our tastes and desires for worldly things and makes life one glorious doxology. God is no respecter of persons but reveals Himself to every one who will let Him come in and take possession of their heart. For over fourteen years Jesus had been first in her affections. Two weeks after she had made the entire consecration, and rested by faith on the Word of God, she received the witness of the Spirit and the conscious baptism of the Holy Ghost, which enabled her, not only to live a correct life outwardly, but gave her a conscious power, and enabled her to rejoice in the fullness of God.

MORE TO FOLLOW.

Bro. — trusted only in Jesus as his great Physician—as helper of the body and Saviour of the soul.

Many years ago he enjoyed clearly sanctification of the soul, but he was limited in his views of what there was in Jesus for him. Of late the Lord had been teaching him more tenderness towards the weaknesses and unbelief of some others, and he had been going down deeper in the love of Christ and had been losing himself in God and hoped ever to abide there.

CRUCIFIED TO THE WORLD.

Bro. H— had presented himself body and soul a living sacrifice to God, and He had saved him so completely that nothing was too hard for him to do for God—and

he was crucified to the world, with its affections and lusts. As the temple of Solomon was purified before God would dwell in it, so must every heart be dedicated before He will fill it with His presence.

THE GREAT PHYSICIAN.

Sister — had presented her body and it had been accepted, and the work of transformation was going on, and she was proving what the will of God is—and God was proving her. She had proved Him a Physician that can cure the sin-sick soul and can cleanse from all unrighteousness, and with His divine touch can heal all diseases. She used to think her body was hers to indulge as she thought best, but God swept away all her luxuries and dependencies, and gave her the luxury of eating more than angels' food. She knew God, and He filled her whole being and gave her the victory over the flesh, the world and the devil.

KEPT BY THE POWER OF GOD.

Sister — gave her heart to the Lord when she was a child, and for many years she had been striving to lead souls to Jesus and, through her feeble instrumentality, many had been led into the fold of Christ. She had been led by the blessed Spirit, and she looked to Him to be guided moment by moment, till that day when she should join the everlasting song and ascribe to Him all the glory.

PRAISE GOD.

Sister — wanted to bring a tribute of praise for what the Lord had been doing at Sands St., Brooklyn among the people: not that He had been doing all that they expect, but she wanted to praise Him, for what He had done, for He loves to be praised. She was privileged to attend the Ocean Grove Camp-meeting, and since then she had had one continued feast. There had been some whittling and sharp experiences, but the Lord was leading her into an experience where she was dying to the opinions of the world. It was so natural to look around on a congregation and be glad Bro. — was present, because he could sing well—and Bro. — was present, because he

could talk well ; but she learned to look for those in whom she saw Christ, and the flashes of the Holy Ghost. At one time when speaking of a trial to a friend, he said. "Are you sure that you are dead? Dead people don't shrink!" She was sitting at the feet of Jesus and learning of Him. She remembered when she was disobedient and wilful and unbelieving, and how when she knelt before God in the room where those meetings were formerly held, she, who now tunes her harp with the song angels cannot sing, laid her hand on her shoulder, and her cheek against hers, and lifted her over the bar of unbelief, and led her to place her feet on the Rock. Let us bring hallelujahs of praise to Jesus, and not talk of our weakness. He knows all about that, but let us talk of the fulness of His power and of the fountain that cleanses, and of the power to keep clean. We go forth with an inspiration, and face the obstacles that we meet in the daily affairs of life, and feel like David, that we can run through a troop and leap over a wall. This is a mighty strength—no boasting, nor philosophizing—but there is a burning inspiration that pushes us forward and we don't know that we have any power till we use it. We know not how we are going to get through the sea sometimes, but we go forward and the sea goes back to its cavernous depths.

ONE WAY.

Bro. —. The infidel said, "There is no God," but when he was converted he said he knew he told a lie. He found it hard to obey the voice of God and give up the entanglements of the world, and would think there was no need of being so straight-laced, but he knew it was not true. God said, "Be ye holy," and he was assured that there was but one way to walk, and that was in purity of heart ; and he found no happiness till he yielded himself fully to God and consented to be his obedient child, and he could testify that Jesus has power to heal our diseases and to make us fit temples for the Holy Ghost.

Rev. Geo. Hughes referred to the "Three-fold Cord," and the message that came to

him through it that morning was this, "Study to show thyself approved unto God!" This he was trying to do, and was living conscious that the eye of God was upon him, and his aim and desire were to please Him and have the testimony of a good conscience. If we study to be approved of God, then we must surrender all to Him and believe and trust Him fully.

A TESTIMONY FROM MAINE.

Mrs. Lizzie A Tufts, of South Limington, writes:—

After having read *The Guide* for one year, I feel it to be a privilege to speak a word in appreciation of its merits. Two years ago I sought and entered into the "perfect rest of faith." I realized then that I had found what I had long been seeking for, "perfect rest in Jesus day by day." O, how I rejoice in this perfect salvation to-night! I have thus far been alone in this blessed experience, and O, how my soul longed to hear a like experience from other lips! Through the kindness of a friend, a copy of *The Guide* came under my eyes, and I immediately recognized in it a precious friend and comforter. I can never express to you what comfort it has brought to my hungry and thirsty soul. Next to the Bible I prize it, and most gladly would I get a large number of subscribers, were it in my power to do so, but, alas! even among our Church members there are many who turn away from this most precious of doctrines with unbelief. O, how sad it seems that any should reject that which brings such joy and peace to my poor heart!" I have written because I longed to pour out my soul to some one who can appreciate my feelings."

MRS. A. DUNBAR, Rockwood, Ontario, Canada:—"I am resting sweetly in Jesus my Saviour, and I can say my one desire is to glorify God and see souls saved. I love *The Guide*—it has been a great blessing to me. What a blessed hope is ours—soon we shall meet in that happy throng that has gone before. Glory to the precious Lamb!"

The Social Meeting.

"With my mouth will I make known Thy faithfulness to all generations."—Psa. 89: 9.

THE NEW YEAR WITNESSES.

REV. WM. TAYLOR—THE WORLD'S MISSIONARY:—"I am a witness to the fact that the Lord Jesus is alive: that He is a person, though invisible, a real person. I have known Him as such for more than forty-one years. I believe that His presence, which pervades the universe, is freighted with every variety of human experience possible to the man Jesus; hence prepared to sympathize with his suffering saints, and with sincere seekers after Him in every possible emergency of duty or trial.—'He is touched with the feeling of our infirmities.' His is the most tender, loving heart, (embodying the fulness of the God-head—sea of love) in the universe. I love Him supremely, and am ever ready to live or die for Him."

REV. N. VANSANT, New Providence, N. J.:—"Yesterday, Dec. 9th was my birthday—fifty-nine years old—and a happy day it was—never happier. I do not regret the rapid flight of time—it but bears me on its ever busy wings nearer to Jesus and heaven. Hallelujah! 'God is love; and he that dwelleth in love, dwelleth in God, and God in him.'"

REV. L. R. DUNN, Elizabeth, N. J.:—"I am endeavoring daily, and indeed every moment, to keep my soul by faith under the redeeming, sanctifying and cleansing agencies provided by infinite love. I am a witness of their sovereign power and efficacy. The blood cleanseth, and the Spirit sanctifieth and witnesseth. In this way I am waiting the coming of my Lord."

REV. E. T. CURNICK, New Albany, Ind.:—"To-day I rest serenely on the bosom of God. No storm can shake my inmost calm. I have committed myself fully to my heavenly Father, and in His arms I find perfect peace and comfort. For more than two years I have walked almost constantly on the 'De-

lectable Mountains,' where the air is pure and invigorating, where God's blessed sunshine is poured down upon me with unobstructed brightness and warmth. If I dared look behind me, I could see from 'far down the mountain,' the Stygian gulf of depravity, and the ashy plains of actual sins. But I look up and on to the City of Gold. The nearer my soul gets to Jesus, the more I abase myself in His glorious presence. I am nothing—He is all and in all. My most effective preaching is on the line of holiness."

REV. J. L. SOOV, Olean, N. Y.:—"In October, 1877, in the parsonage of the State St. M. E. Church, Trenton, N. J., I received the enduement of the Holy Ghost and of fire. I simply asked God for it—I believed Him—and the cleansing in the blood of the Lamb was mine. Glory to His name! Since then I have learned such a wonderful lesson. That was the threshold—my prayer then was, 'Take me Lord!' But I have found out that I am not to go on taking that first step over and over again. Are we always to stand at the threshold? My prayer now is, 'Keep me Lord!' From the 'Take' of *faith* I have come to the 'Keep' of *trust*. The nervous strain of *faith* has passed over from self to JESUS. I *rest*, by a simple, babe-like, unenergetic trust, in the KEEPING POWER of my Saviour. O, what a salvation!"

REV. WILFORD DOWNS, Washington, D. C.:—"It was in the summer of 1867 that I came under conviction—not of *guilt*, but of *want*. I felt the need of something not in possession. For several weeks or more I was an inquirer after *holiness*. On Sept. 15th I preached to my people in Jefferson Street, Baltimore, on *heart-purity*. My theme deeply interested me, and there was much feeling in the congregation. After making the closing prayer, on rising from my knees, the power of God came upon me in the pulpit. My soul was exceedingly happy and I praised God aloud repeatedly. No tongue could express my joy. Never before had I enjoyed such views of God and religion. I felt that every 'root of bitterness' was taken out, and that I loved God supremely. I believed it was sanctifying power. What a calm, sweet resignation

to the Divine will! I was thus brought up to a 'higher plane' of Christian experience. And, although I confess to some lapses, I stand there to-day, and can testify that the blood of Jesus cleanseth."

Judge JAMES W. CULVER, (Friend), New York:—"On the evening, of the last day of the twelfth month 1869, by repentance, faith and forgiveness, I became spiritually a new creature in Christ Jesus and brought to my right mind which had heretofore been the perverted or wrong mind. In this new state I greatly rejoiced. I was surely born again spiritually, with knowledge little more than the new-born babe. Conscious of my weakness, and keenly so of my responsibility, fearing lest I should sin and offend my God, soon the Lord sent me an 'amanuensis,' who suggested (on being informed, of the fear I had of sinning) that I 'open my eyes,' and see that Jesus having put away all my sins, was abundantly able, and would, save me from sinning in the time of temptation. At once my determination was to trust the Lord for such keeping, and as well as I could, I did trust Him. The Lord does not keep that which is not committed to Him. I saw this and was kept. He saves to the uttermost, not what is not, but what is given or intrusted to Him. 'I pray not that Thou shouldest take them out of the world, but that *Thou* shouldest' '*keep them*, from the evil;" (John 17: 15)—'Sanctify them' (17).

This is my experience. We come to love God perfectly, even more than our dearest friend. My chief desire, above all others, is, to *please God*, my Saviour, whose I am. I do not guess or think so—I know of a truth that Jesus saves, that He 'my love is mine and that *I am His*'—in His presence I have constant salvation, and live and rejoice.

About a year later, by reading The Word, which is the sword of the Spirit, the wearing of jewelry was seen to be wrong, and it began to drop off as my attention was called to it. Very soon every visible article had departed, except a large chain, attached to my watch, hung around my neck. It was whispered to my mind, that this would insure my watch against theft. But very

soon a voice said, 'Are you trusting in *Jesus*, or a watch chain?' I never wore the chain from that hour. The injunction is, 'Love not the world nor the things that are in the world.' 'If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, are not of the Father, but of the world; and the world passeth away, and the lusts thereof, but he that doeth the will of God abideth forever.' (John 2: 15-17). Perfect love, I find, is loving God with all one's heart, and our neighbor as ourselves—not dividing it with the world. O, that all may come and prove this wondrous salvation!"

REV. JOHN S. HEISLER, Camden, N. J.:—"I am learning more and more to be concerned about my *faith*. A faith that commits myself entirely into the Saviour's hands. A faith that frees me from any worriment of mind about my particular success as a minister. A faith that cries continually '*Thy will be done!*' A faith that takes Christ in all His sufficiency to save me completely. The sweetest thought is, Christ is *mine*. He meets my case in every particular. Here I have *rest—blessed rest.*"

BRO. G. M. MORSE, Putnam, Conn.:—"I entered into the blessed experience of Christian holiness Nov. 14, 1870, at New Bedford, Mass., by the help of the sainted Rev. W. T. Harlow, whose memory is still fragrant in my soul. And at this date, after a varied experience in the twelve years past, I can say that Jesus has given me victory over every trial and plague, and has kept me in great peace. I am now making still more rapid strides in the King's highway of holiness, and soon expect to reach the goal of eternal blessedness, through His most precious blood. All praise, glory and honor be to His holy name forever! Amen."

GEO. J. ESTEY, Da ville, Cal.:—"I am a hired man—have not been off a day since October, 1881; but still I am planted by the river, and my leaves are always fresh and green. If I am not what I would be, I am so thankful I am what I am—entirely the Lord's. Praise His holy name forever!"

Holiness in Home Life.

"A devout man, and one that feared God with all his house."—Acts. 10: 2.

"Here, in earth's home, preparing
For the bright home above,
And there, forever sharing
Its joy where God is love."

NEED NOTS.—Baxter used to make it one of his rules,
"Spend nothing upon 'need-nots.'"

A HOLY HOME.

REV. N. VANSANT.

The theme is at once important and beautiful. Holiness at home is the foundation of holiness abroad. Without the former the latter cannot exist, while the latter is always suggestive of the former. There may, indeed, be a *show* of holiness outside the home when there is no real holiness within it, but this is only a counterfeit of the true. Is there not far too much of this?

1. Holiness at home means a daily and devout study of the Written Word. All genuine holiness must have its origin in truth; and Jesus, after uttering the prayer, "Sanctify them through Thy truth," declares, "Thy *Word* is truth." The truth of God's Word is holy, and its legitimate office is to produce holiness in the recipient. Hence, that other declaration of Christ, "If ye continue in my Word * * * ye shall know the truth, and the truth shall make you free;" that is, free from sin, as He presently explains: "Whosoever committeth sin is the servant (bond-servant) of sin."

Nor is it an insignificant fact, that the Inspired Word is by the Inspiring authority, pronounced holy—"The *Holy* Scriptures which are able to make wise unto salvation"—2 Tim. 3: 15.

As good soil, properly cultivated, produces nourishing grains and fruits, so the Holy Scriptures, devoutly studied, produce holiness of heart and life; and as the grains and fruits cannot grow without continuous

union with the soil, so Christian holiness must ever depend for its life and development upon habitual fellowship with that Word which is truth.

2. Holiness at home means a fixed habit of prayer. Were the truth known, there is a woful neglect of prayer in the home among professing Christians, because there is a woful neglect of holiness. Holiness stimulates prayer as physical health stimulates appetite and its supply. Only the disordered are indifferent to their daily food. The family-altar and the closet of devotion are but as well-spread, inviting tables, to the holy heart—rendered inviting by its wholeness in spiritual health.

3. Holiness at home means *diligence in home-duties*. "Not slothful in business, fervent in spirit, serving the Lord," applies as well to the home as to the field, or shop. And it applies to each member of the home. That is a spurious, or at least mistaken holiness which would lead the husband to spend his home-hours in study and devotion, when the wife needs his strong hand of help in some of those sterner duties which they are not able to hire done by others. So, on the other hand, the neglect of household affairs by the wife—keeping cleanly the home, caring for the children, properly preparing the meals, etc., all such neglect under a fancied higher obligation to read, or write, or pray, meanwhile, is a delusion and a snare.

True holiness never violates common sense, as it never ignores the necessary obligations of divinely established relations.

POLITENESS. (which is only one species of kindness) has been well-defined as "lighting our neighbor's candle by our own," by which we lose nothing and impart something.

HOME SUGGESTIONS FOR JANUARY.—*Heart-Questions*.—What of the New Year? 1. Am I deeply concerned that God shall be eminently glorified in my household this year? 2. Am I truly grateful for family mercies in the past—is my heart well-attuned to praise? 3. Do I purpose in my inmost soul to rule my household well—in purity, love, benevolence? 4. Is the spirit of prayer within me strong?

Work to be done this month.—1. Institute a search for impure literature, and if found, banish from the house. 2. If any needless expenditures let them be avoided. 3. Pray not only *for*, but *with* your children, *frequently*. 5. Keep a box on your mantel-piece for The Phoebe Palmer Holiness Fund—and encourage your children to put in their savings (see last pages of the magazine).
BIBLE LESSON—116 Psalm—Hymns for Domestic Worship—Methodist Hymnal—1, 733, 945, 946.

Letters to the Children.

JESUS THE CHILDREN'S FRIEND.

MRS. MARY D. JAMES.

DEAR CHILDREN:—I was in a Church vestry the other day, and saw a beautiful motto hanging on the wall.

"JESUS THE CHILDREN'S FRIEND."

I thought, now I will write a letter to the children about this, for it is so lovely, and so true!

When the Saviour lived in this world He showed Himself the Children's Friend. How kind and loving and tender he was to them! You know how He took them up in His arms and blessed them. I don't think a little child was ever passed by without being noticed, or receiving a loving word from the kind Saviour.

The Children's Friend! How much that means! Did you ever think of it, dear children—that Word Friend? It means love and kindness. If a person is your friend, he thinks a great deal of you. You are dear to him. He often thinks of you, and he loves to do you good. If he is distant from you he writes letters, and gives you good advice, and sends you nice presents. He visits you, and is pleased to have you with him.

All these, and much more, Jesus is to those who love Him. You are often in His thoughts, and O, how anxious He is to have you do right and be good! What beautiful loving letters He has sent you in the Bible—full of such blessed words, directing you how to live so as to please Him, and so that you will live with Him in heaven.

And what presents He gives you! Every day He sends them. All you eat and drink and wear, comes from Him, for He is the God of the whole earth, and all things are made by Him, and every thing belongs to Him.

How He loves to come to see you if you are good. He comes very often to those who really love Him—indeed, He would like to stay with you all the time, if you are prepared to have Him make your hearts His

home. But He don't go any where that He is not invited, and not wanted—nor where the heart is not ready and not in order to receive Him.

Now if your best friend were to come and see you, and should find your house all in disorder and in a filthy condition, he would not wish to stay, and would soon leave you. So if Jesus should come and find your heart all foul with sin—and full of all evil things, He would not stay a minute with you. If you want Him to love you and to come into your heart and live, you must put away all your sins, and ask Him to wash and cleanse your hearts, so that He will love to be with you.

O, how happy you will be when your hearts are made fit for Jesus to live in, and when He comes to stay! Then you will know what those words mean,—"*Jesus the Children's Friend.*"

WELL SAID.—At one of the ragged schools in Ireland, a clergyman asked the question, "What is holiness?" A poor convert, in dirty, tattered rags, jumped up, and said, "Please your Reverence, it's to be *clean inside.*"

THE TRY COMPANY.

A NEW YEAR VERSE.—"The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil."—Prov. 19: 23.

The New Year has come! We hope our dear little friends of the Try Company have been giving themselves anew to Jesus. What are you proposing to do for Him this year? Have you any nice plans? If so, let us hear about them. Let the editors of *The Guide* receive a New Year letter from each member of the Company. And, if each one could obtain *one new subscriber* for *The Guide* and send the name in the letter, how pleasant that would be! We should see that you take an interest in our work, and you will hear from us in a way that you will like. Then we want you this year to have on the mantel-piece a little box, or safe, to be called

THE GUIDE MISSIONARY BOX!

to help us to send the magazine to the missionaries. The one raising the largest amount this year shall have a premium. You will read all about our plan in the last four pages of this number. Will you help? We hope you will. Take note of the certificate promised.

A NEW YEAR EXERCISE.—How many passages of Scripture contain the word LOVE? You need not write the passages out in full, but the book, chapter and verse of each, stating the whole number at the end. All who follow up these Bible exercises, to be continued from month to month, will be remembered in an agreeable way at the close of the year. So now, let every boy and girl of the Try Company go to work. We want a year of Bible-searching among the children.

News Along the Line.

"Watchman, what of the night? The watchman said, The morning cometh!"—Isa. 21: 11.

"Hark, the voice of Jesus calling,
Who will go and work to-day?
Fields are white, and harvests waiting,
Who will bear the sheaves away?"

FROM OUR LETTER DRAWER.

SOUTH AFRICA.—Rev. William Hazenberg, of Cape Town, writes as follows:—"As you request missionaries who gratuitously receive your valuable paper (of whom I am fortunately one) to give some account of their work, I now intend to do so.

Our last residence in America was Passaic, N. J., where I was pastor of a Reformed Church. Having experienced during my stay there the unspeakable blessing of sanctification, by faith, simply by reading some tracts on that line, I attended several times the Holiness meeting of Dr. Palmer.

About eight years ago the Lord made known to me that He would use me to promote His cause in Africa. It was at one of the Holiness meetings at Dr. Palmer's, that the Lord brought me to the decision *to go immediately*. This was in October, 1880, at which time Rev. Wm. Taylor spoke of his missionary labors, and how the Lord provided the means. The thought was then suggested to me to go to Africa, simply trusting in the Lord for support. Next morning, while reading the Bible, the impression deepened. Having nothing of our own, except furniture, by selling this, and a few presents from our friends, the Lord enabled us to defray our traveling expenses to Africa. Being acquainted with Dr. Cullis, before leaving for our distant field, I made application to him for joining his Faithwork, not for support, but for Christian sympathy and fellowship. Subsequently it was shown to be the Lord's will that we should resign this connection.

While on our journey to Africa I read about the Mahomedans in Cape Town, and a desire was enkindled in my heart to preach the Gospel to them, which desire has been fulfilled, and it has not been without blessing. They number about 6,000, speaking a broken Dutch language in common with the Boers of South Africa. Their religious belief is strictly founded on the Koran. They consider Christians as idolaters for teaching that Christ is God. Any one can imagine how difficult it is to win these people to Christ. We have to go on trusting in the Lord's aid. Some have been hopefully converted.

MONROVIA.—Our beloved sister, Mary Sharp writes as follows:—"In a note received from Rev. Chas. A. Pitman, (a name precious to our memory, E.D.)—I am desired to make mention of the great good that both he and many of his Church have received from reading the back numbers of the Guide, sent by friends, and the present year's numbers received by me and loaned to others. By this and other holiness literature many have been greatly quickened and some have "entered the valley of blessing." At our weekly prayer-meeting of this week a sister was wondrously saved, and up St. Paul's river, on the extreme frontier of civilization, a meeting for the promotion of holiness has been established. A note to me says, "Send us all the copies of the Guide and of the Advocate of Holiness and other writings on the subject you can spare.

You can little imagine what it is to live in a land so remote from civilized and Christianized countries. It is a great deal when such people are sufficiently awakened and interested to long for books, and papers, that can give them light on this subject. As a general thing they are not able to pay for them. The currency of the country is not only greatly depreciated, but very few things can be purchased with it. I know the contributors to the "GUIDE MISSIONARY UNION" will be glad to know that much good has resulted therefrom, *even in distant Africa*. And this is but the beginning of a gracious revival of Scriptural Holiness in the Church planted in this moral wilderness. O, if the friends of Jesus

only knew the darkness that may be *felt* that surrounds us, and the difficulties we have to encounter! There are so many different tribes, each one with their own dialect—no roads, but paths or Indian trails—then a guide and an interpreter—provisions and bedding to be carried—rivers and creeks to be forded. Will not the friends of Jesus lay the needs of Africa before the Lord!

GLEANINGS FROM MANY FIELDS.

AT HOME.—The Lord is graciously reviving His work in certain directions, for which we praise Him.

NEW YORK.—In the city, revival work is not very prevalent. In Twenty-fourth St. Rev. O. Haviland, pastor, Sister Lizzie Smith has been conducting special services—quite a number fully saved and converted. In eleventh St., Bro. L. Hawkins, is assisting the pastor, Bro. McMullin, scores at this date seeking full salvation, and penitents pardon. Rev. A. B. Simpson is preaching to large audiences in the Opera House 23d St., and 8th avenue, and inquirers are constantly finding Christ—he has collected a church of 300 within a year. Rev. Mr. Barnes, known as the "Mountain Evangelist," has just commenced work in Clarendon Hall, with encouraging tokens. Sands Street, and York Street, Brooklyn, have been enjoying some divine inquisitions. Rev. J. Parker at De Kalb avenue, and Rev. I. Simmons, at "Jares Church," are constantly having accessions.

At "Rome," Rev. Dr. Reddy has been conducting special services in two of the M. E. Churches; Rev. Bros. Parsons and Reynard, pastors—a deep interest has been awakened by a series of Bible Readings given by Dr. R—quite a number of believers sanctified, and sinners converted.

NEW JERSEY.—At New Market, connected with Pennington Charge, Rev. A. J. Andrews, pastor, a number recently converted. In the revival in Hackettstown Seminary, nearly all the students, male and female have been converted.

NEW ENGLAND.—Rev. Dr. Watson has been conducting special services in Tremont Street Boston, Rev. W. McDonald, pastor, with considerable success.

The Friends have been holding special services in Lynn, Mass. "It was a season when the trumpet blown by the Lord's messengers gave forth no uncertain sound." Old and young were awakened.

OHIO.—Rev. Dr. Sheridan Baker has been working in Fredericktown. A goodly number were entirely cleansed from sin.

INDIANA.—The Presbyterian Churches of Indianapolis are uniting in a revival effort in the Opera House—deep interest.

ILLINOIS.—Rev. Thos. Harrison is working in "Decatur"—250 conversions reported in fourteen days—60 penitents at the altar and 40 converted in a single night.

ABROAD.

The great influence of the "Salvation Army" movement is being felt by various branches of the evangelical Church, especially by the "Wesleyan," and other Methodist bodies. Revival and Gospel Temperance services are being multiplied and crowned with success. Days of preparation precede the efforts, and sometimes *all-night* services are held—God is visiting His people.

At "Buckingham," "Ashby-de-la-Zouch," "Hull," "Belfast," Ireland, the services have been very successful, many being saved, and among them some vile characters.

Among the "Primitive Methodists," great revivals are reported at "South Shields," and "Sherborne." At the latter place, Rev. G. Warner, evangelist, has been working. Quite a revival in the "New Connexion Church" at Stockport, is also reported.

The Wesleyans are employing eighty young men as evangelists, for whom there was no room in the Conference at its last session. They are doing well.

INDIA.—The "Salvation Army" proposes to make its mission among the *natives* self-supporting.

The South India Conference, of the M. E. Church, founded on the self-supporting principle by Rev. Wm. Taylor, has \$150,000 worth of Church property.

A missionary village has been started near Zaffermal. The converts build their houses, cultivate farms, sustain schools, etc.

Five men, formerly Brahmin priests, are now engaged in Christian work.

The Editors' Study.

Our Motto :—Purity, Love, Power.

—No bitterness—No wrath—No strife—

—No malice—No evil-speaking—

—Love, Love—only Love.—

FRESH MERCIES.

FRESH mercies crown the opening year. They are distributed by our Father's own hand, bountifully, universally. How beautiful, mercies heaven-born, poured into the lap of earth. Well, this is just like our Father; He is styled truly, "The Father of mercies"—"To the Lord our God belong mercies." To His beloved people He says, by the prophet: "I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies." No wonder, with such relations established between Him and His redeemed ones, that mercies cover their pathway like a bright canopy. No wonder that every bosom and lap and home of the saved of the Lord are overflowing with mercies.

A person once said to one of the humble saints of the Most High: "Is not this salvation wonderful—O, is it not *wonderful*?" "Why, no;" was the instant reply—I don't think it *is* so wonderful—it is *just like HIM!*"

Well, here we are at this dawning of 1883, delighting ourselves in the mercies of our Heavenly Father. What shall we do with them? If our lap were full of sparkling gold pieces, or, flashing diamonds, the munificent gift of a Prince, what would we do with *them*? Ah, we would be at no loss on such an occasion! Our hearts, all aglow with gratitude and love, would give a speedy answer to such a question. And we know the Christian heart is not slow to answer back to heaven.

Fresh mercies demand fresh songs. We should have a song for every day, for the Divine mercies are new every morning, and the soul's orchestra finds daily employ. Happy, indeed, is the soul ever attuned to praise. David said, in regard to *prayer*, "Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice,"—but, in regard to *praise* he said: "*Seven times a day* do I praise Thee, because of Thy righteous judgments." The whole day is crowned with divine mercy, and the whole day should be full of praise. And, certainly, as the opening of the year speaks to us so impressively of our Father's love, and brings to us such unmerited and abundant mercies, there is a call for fresh songs.

Fresh mercies call for fresh oblations. There have been welcome interchanges of love and friendship during the holiday season. Beautiful gifts have wreathed many countenances in smiles, and made many glad hearts dance for joy. The law of reciprocity finds appropriate illustration in the social realm. And shall the realm of grace furnish fewer illustrations? Nay, verily. Love begets love—and mercies prompt to fuller consecrations, to more munificent offerings. Among the profusion of gifts signaling the period, we are ready to say with the Psalmist, "But as for me, I will come into Thy house in the multitude of Thy mercy, and in Thy fear will I worship toward Thy holy temple." How earnestly the apostle's appeal comes to us just now: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Beloved, let us be all the Lord's this year. Let there be no reserve—natural gifts, acquisitions, property—all the Lord's. Then may we expect that the fulness and brightness of continual mercies will be ours.

Our Father, so full of mercies, touches us very tenderly just now in the Editorial Sanctum. Life, awhile ago threatened, has been graciously spared. We renewedly consecrate *all* to Him in the blessed work of publishing holy literature.

POSITIVE HOLINESS.

The most positive thing in the universe of God is Christian Holiness. It wears a countenance bright as heaven—its language is all drawn from the vocabulary of Love—and yet its aspect is stern, uncompromising as Gibraltar. It will go to the stake rather than yield one iota where Christ's honor is concerned. It is set on loyalty to heaven—daily, illustrious, immovable loyalty. To offer a truly holy person an opera, theatre, or lottery ticket, would meet with no better success than to make such a proffer to Gabriel, the Archangel. Those who dwell in love, *perfect* love, dwell in heaven, and their song is—

"The Things eternal we pursue!"

Real holiness, New Testament holiness, according to the Pentecostal pattern, is positive in two respects—it gives a positive experience, and leads to a positive life. The experience includes the entire destruction of all interior carnality, by the Spirit of burning. "The filth of Jerusalem is purged by the Spirit of burning." A short work does the Holy Ghost make with Bunyan's Diablonians, hidden away in the cracks of the wall of the Town of "*Man-Soul*." His province is, "To cast out the strong man armed, and to spoil him of his goods." Then the graces of the Spirit, all of which were implanted in regeneration, are brought to *perfection*—perfection of *nature*, but not of *degree*—leaving ample room for indefinite, yea, eternal growth and expansion. This latter feature of the work of entire holiness needs emphasizing, as too many, we fear, are absorbed with the idea of entire cleansing, which is rather the negative aspect of the case—the *positive* is the bringing of the graces to exist without alloy, opening to us subsequent lustrous and continuous development.

Following this experience is the positive life, indicated in the opening sentences of this article—allowing no sinful compromises. The times call for these life-demonstrations of unswerving loyalty to Jesus. Make full proof of your profession, O friends of holiness!

THE PURE WORD.

The one business of Christ's ambassadors is to "Preach the Word." The cry of the period is for the pure Gospel Word. The masses of the people crave it, will listen to it, be impressed by it. Literature, science and philosophy, in the pulpit, are out of place—such is the verdict of the most intelligent. Dr. Bond, once editor of the *Christian Advocate*, at one time remarked to us that, "The language of modern literature, in the pulpit, is a dead language to the masses of the people!" Never a truer word spoken.

Brethren, ministers of Jesus, give the people Gospel, pure Gospel, the Gospel of fire, the Gospel gushing from a heart aglow with Jesus' love—

"Jesus' love the nations fires,
Sets the kingdoms in a blaze!"

Give the people Gospel—be not under the ancient prophetic condemnation: "*I am against the prophets, saith the Lord, that steal my words, every one from his neighbor.*"

 THE DIVINE EQUIPOISE.

Sister L. M. Boyd, evangelist, West Va., in a late letter, says:—

"The world hangs very loosely about me, but the things that are spiritual and unseen are increasingly real. My soul is poised in God: so that 'none of these things move me,'—the things that once unsettled. My business in this world is to let the Lord be magnified through me, whether by sorrowing or rejoicing; working or waiting; doing or enduring. I find my soul silent unto the Lord; am letting Him care and chisel without being restless or questioning. Silent in the midst of activity: never had a year so full of working with the Lord; it has been less of the human and more of the divine.

That is a delightful state to be in—the world hanging loosely upon our shoulders—the soul *poised in God*! Reader, is that your experience? There is a blessed Sabbath of the soul provided in the economy of grace. We may cease from our own works, and rest. "We that believe do enter into rest." If you have not yet reached this rest, make haste to claim it, *by faith*, and realize the divine joy resulting.

WORK FOR THE MONTH.

The dawning of the New Year calls for new consecration, intensified devotion, and earnest life-work.

I. CLOSET DEVOTIONS.

"Enter into thy closet" Matt. 6: 6.

Closet-exercises are important. We should have stated times. Commit to memory the passages in The Calendar for each day.

SCRIPTURE CALENDAR—JANUARY.

1. Joshua 24; 16. John 12; 26. John 6; 68.
2. Prov. 4; 7. Psa. 89; 15. 2 Chron. 1; 10.
3. Isa. 26; 4. Psa. 135; 1. Psa. 141; 8.
4. 2 Pet. 3; 14. Isa. 125; 5. Luke 2; 29-30.
5. Hos. 14; 1. Psa. 103; 8-9. Psa. 28; 1.
6. 2 Kings 17; 13. Zech. 1; 3. Jer. 31; 18.
7. Rev. 22; 17. Matt. 5; 6. Psa. 42; 1-2.
8. Psa. 34; 14. Psa. 85; 8. Isa. 26; 12.
9. Ephes. 4; 25. Prov. 12; 16. Psa. 119; 29.
10. John 15; 4. John 15; 7. Ephes. 3; 17.
11. Psa. 50; 15. Psa. 46; 1. Psa. 60; 11.
12. 1 Pet. 4; 12. 1 Cor. 10; 13. Psa. 56; 13.
13. Lev. 20; 7. Matt. 5; 8. Hos. 14; 2.
14. Jer. 3; 12. Hos. 14; 4. Sol. Song 1; 4.
15. Col. 3; 5. Rom. 8; 13. Psa. 79; 9.
16. Matt. 7; 7. John 16; 23. Luke 17; 5.
17. Psa. 27; 14. Isa. 40; 31. Psa. 5; 3.
18. Isa. 55; 6. Isa. 45; 19. Psa. 51; 1.
19. 2 Tim. 2; 19. Jer. 33; 8. Psa. 32; 5.
20. 1 Cor. 15; 58. Hag. 2; 4. Psa. 119; 117.
21. Col. 4; 2. Psa. 145; 19. Luke 11; 1.
22. Gen. 17; 1. Isa. 58; 11. Psa. 143; 10.
23. Eccles. 7; 13. Psa. 121; 45. Psa. 16; 8.
24. 1 Pet. 4; 19. 2 Tim. 1; 12. Luke 23; 46.
25. 1 Pet. 1; 16. 2 Cor. 12; 9. Psa. 51; 7.
26. Heb. 12; 14. Ezek. 36; 25. Psa. 19; 12.
27. Exod. 20; 7. 1 Sam. 2; 30. Psa. 66; 11.
28. Deut. 6; 5. Deut. 30; 6. 1 Kings 8; 57-53.
29. 1 Pet. 4; 15. 2 Thess. 8; 3. Matt. 6; 13.
30. 1 Thess. 5; 17. Isa. 58; 9. Psa. 83; 2.
31. Gal. 6; 9. Gal. 6; 9. Psa. 90; 16.

HOLY SONG.—Singing unto the Lord is delightful. Sing in the closet, in house-work, in the shop. CLOSET-HYMN for the month, No. 170—Methodist Hymnal—commencing,

How do Thy mercies close me round
Forever be Thy name adored;
I blush in all things to abound;
The servant is above his Lord.

SUBJECTS FOR SPECIAL PRAYER—Remember them, daily.—1st. For a baptism of the Spirit upon all the Churches. 2nd. For a revival of the work of Holiness everywhere. 3. That God's people may devote more of their substance to disseminate *Holiness Literature*, and especially that the "*Phæbe Palmer Holiness Fund*," may have generous support. 4. That unity and concord may prevail among the Churches, and that well-planned and mighty movements may be made against the powers of darkness.

Requests by Letter.—E. Vt.: For the conversion of a husband. P.: For the salvation of a class of boys in the Sabbath School. England: For a woman in the liquor-traffic, that God will help her to give it up.

THE BIBLE STUDY.

"Search the Scriptures"—John 5: 39.

Bible study cannot be too much emphasized. It is largely promotive of growth in holiness. Give calm hours thereto—using a good Concordance and Commentaries.

A FITTING RESOLVE.—"At a Missionary Meeting in Mangaia, after the whole Bible had been received in their own language, an aged disciple rose up to exhort the people to read the whole Bible through. Lifting his own new Bible before the congregation, he exclaimed, 'My brethren and sisters, this is my resolve: the dust shall never cover my new Bible, the moths shall never eat it, the mildew shall never rot it! My light, my joy!'"

LESSON FOR JANUARY—THE BEATITUDES.

Read carefully, often, Matthew 5th chapter. Deliberately and prayerfully examine it. Take up The Beatitudes as follows.—

First Week.—*Poverty of Spirit*—Matt. 5: 3. What is it—how manifested—how blessed.

Second Week.—*The Mourners*—Matt. 5: 4. What mourners here designated—how blessed.

Third Week.—*The Meek*—Matt. 5: 5. What is meekness? How obtained—its blessedness.

Fourth Week.—*Hunger and Thirst*—Matt. 5: 6. The character described—peculiarities—blessedness.

TOPICS FOR THOUGHT.—January topic, LOVE
1. What is its New Testament position? 2. How does Love fulfil the law? Rom. 3: 10. 3. Wherein is it the bond of perfectness? Col. 3: 14. 2. How may we love our enemies—Matt. 5: 4.

III. HOLY ACTIVITIES.

"Faith, if it hath not works, is dead"—James 2: 17.

NOTE.—Persons engaging in these activities should not fail to carry the particular cases they have in hand to the Lord in closet-prayer, asking for His sanction of the efforts made.

1. Read the Scriptures to the sick and aged.
2. Have one person constantly on hand for whose salvation to pray and work, *persistently*.
3. Work to establish a *Holiness Library* where you live.

4. Endeavor to get a member of your Church *wholly sanctified* this month—act wisely.

5. Make some "New Year Calls" on the holiness line, among your fellow Christians, for spiritual conversation and prayer.

6. Send a printed tract by mail to some unsaved relative at a distance.

COUNSELS FOR JANUARY.

—Be mighty in love—"Charity," or love, "is the bond of perfectness," is the divine affirmation. Let the dominion in your soul be well-established, admitting no rival. Give it beautiful exercise daily, especially toward *enemies*.

—Be quiet—"Study to be quiet," is the New Testament demand. Amid worldly turbulence, in which we must live, and exasperating language and acts, *study* to be quiet "The effect of *righteousness* is quietness and assurance forever."

—Be prayerful. "Pray without ceasing," is the New Testament injunction. Cultivate the Prayer-habit—at home, on the street, in the cars, at business—everywhere, *Pray!*

—Be studious—"Search the Scriptures," Jesus said to the Jews. They are for us. "Look into" the Sacred Oracles, as the angels do—carefully, intently, constantly. The gold is there.

—Be vigilant—"Watch," is the emphatic word of Jesus to Christian disciples. Watch yourself. Luther said, "the Pope *within* gave him more concern than the Pope without." Watch the world, and Satan—be not ignorant of worldly snares or Satanic devices.

—Be benevolent—"The love of money is the root of all evil," the Bible declares. It is a weighty utterance, and it is true. "*Self* and *Satan*, overmaster millions at the *money-point*. Keep your purse-strings loose.

—Be diligent—"Go work to day in my vineyard," is the Master's call. Be swift to obey. Stand not idle in the market-place looking for work. The vineyard before you lies—do honest work there—the pay is sure and abundant.

—Be full of faith—Faith is a master-principle in Christianity. Give it full exercise. Faith of the size of a mustard-seed can remove mountains. What cannot a soul *full* of faith do?

—Be patient—We are instructed by the apostle to "Let patience have her perfect work"—Those who are fully saved must illustrate this—in life's varied trials. How is it to be done? By letting Jesus have full sway in the heart.

—Be thankful—"In every thing give thanks" is enjoined. There is no earthly situation, however full of complications or sorrows, in which we may not find ample reasons for thankfulness.

—Be unmovable—"If sinners entice, consent thou not," is the language of the wise man. Whether sinners *in* or *out* of Zion, entice, resolutely, invariably, say, No! It is the only way to keep undefiled.

IMPORTANT SUGGESTIONS.

—We shall furnish a *sermon* each month this year.

—Continue the canvass—show this number to friends.

—Rev. W. G. Pascoe, who has furnished our "Sabbath Bible Readings," will write on a new line this year.

—The excellent sermon of Bro. Dunn in this number is in brief. Get his book, and have that and others of like character, in full.

—Rev. Dr. Carter, author of that most delightful book, "*All for Christ*," commences a series of "Helps to Inquirers" in this issue.

—The address of J. E. Ayars, who publishes a poem on President Garfield, is 1109 *Citron* Street, Philadelphia, and not Clinton, as erroneously stated in our last.

—The Advocate of Holiness, united with the New England Methodist, has become a semi-monthly paper, published by McDonald & Gill, Boston. The first number is able and spirited—it is tasteful in appearance.

THE GUIDE MISSIONARY UNION.

Mrs. A. V. Holcomb, Augusta, Wis.,	-	-	\$.50
Mrs. M. J. Worth, Greenport, N. Y.,	-	-	1.00
Nancy B. Wheeler, Troy, N. H.,	-	-	5.00
Mrs. C. U. Downing, Collegeville, Pa.,	-	-	1.00
Mrs. A. Loomis, Brooklyn, N. Y.,	-	-	1.00
Mrs. E. Stocking, Dover, Ohio	-	-	.25
Mrs. M. J. Hillary, Danville, Cal.,	-	-	2.50
Mrs. W. R. Phillips, Speonk, N. Y.,	-	-	2.00
Mrs. A. Sackett, Seymour, Conn.,	-	-	1.20

TAYLOR MISSION FUND:

A Sister, Dover, Wis.,	-	-	10.00
Thos. Eyre, Haarlem, Can.,	-	-	1.00
Mrs. W. B. Spencer, Le Roy, Minn.,	-	-	1.00
Mrs. P. Edwards, Earlville, Ill.,	-	-	5.00

BOOKS AND AUTHORS.

THE CHURCH IN THE HOUSE—Lessons on the Acts—by Rev. Wm. Arnot, Edinburgh.

We recommend the work as full of instruction and spiritual profit. It is not critical, but a simple elucidation of the Acts of the apostles, as bearing upon our times and experience.

Published by Carter Bros. New York.

SERMONS ON THE HIGHER LIFE—by Lewis R. Dunn DD., author of "The Mission of the Spirit," "Holiness to the Lord" &c.

This is a volume of twenty sermons on Holiness, distinctively, supplying a lack in this department. It is vigorous in thought and diction, and evangelical in spirit—a book for the times, *emphatically*—worthy of wide circulation.

Published by Walden & Stowe, Cincinnati—price, \$1.50. We have it on sale.

PROGRESS OF DOCTRINE in the New Testament—Eight Lectures before the University of Oxford, on the Bampton Foundation—by Thos. D. Bernhard.

A book to interest and profit Bible students.

HOLLIS PEYTON: or, An Old-Time Journey—by Miss L. Bates.

A good book for the family and Sabbath School, being on the *Christian* line.

Garrigues Bros., Philadelphia, Publishers.

The following from Phillips and Hunt, Methodist Book Room, New York:—

CHARACTER SKETCHES—Arnoud, Macaulay, Klopstock, Madam de Staël and others—by Abel Stevens, LL.D.

CHRISTIAN WORK AND CONSOLATION—The problem of an effective and happy life, by Abel Stevens LL.D.

HEROIC METHODISTS OF THE OLDEN TIME—or, Anecdotal sketches of some of the noble men and women whose beautiful lives adorned, and, whose faithful labors built the walls of early Methodism. Intended to please and profit youth—by Rev. Daniel Wise, DD.

LIFE OF CAPTAIN JOHN SMITH—First Planter of Virginia—by Chas. K. True, DD. Author of John Withrop and the Great Colony, &c.

THE GUIDE HYMNAL

42 Who is on the Lord's side?

"Thine are we, David, and on thy side, thou son of Jesse."
1 Chron. xii. 18.

FRANCES R. HAVERGAL.

W. WARREN BENTLEY.

1. Who is on the Lord's side? Who will serve the King? Who will be his helpers,
 2. Not for weight of glo-ry, Not for crown and palm, Enter we the ar-my,
 3. Jesus, thou hast bought us, Not with gold or gain, But with thine own life-blood,

Oth-er lives to bring? Who will leave the world's side? Who will face the foe?
 Raise the warrior psalm; But for love that claimeth Lives for whom he died,
 For thy di-a-dem; With thy blessing fill-ing All who come to thee,

D.S.—By thy grand redemption, By thy grace di-vine;

Fine. CHORUS.

Who is on the Lord's side? Who will for him go? Who is on the Lord's side?
 He whom Jesus nameth Must be on his side!
 Thou hast made us willing, Thou hast made us free.

We are on the Lord's side,—Saviour, we are thine.

D. C.

Who will serve the King? Who will be his help-ers, Oth-er lives to bring?



—FEBRUARY, 1883.—

WORD FOR THE MONTH.—“Only let your conversation be as becometh the Gospel of Christ.”—Phil. 1 : 27.

Sermon.

BY REV. J. R. JAQUES, D.D., PH.D.,

President of Albert University, Belleville, Ontario.

LOVE THE FULFILLING OF THE LAW.

TEXT.—“Now the end of the commandment is charity (love) out of a pure heart, and of a good conscience, and of faith unfeigned—from which some having swerved, (missed the mark), have turned aside unto vain jangling.”—1 Tim. 1 : 5-6.

THIS is another statement of the “great and first commandment,” as announced by our Lord in the words: “Thou shalt love the Lord thy God with all thy heart, mind, might, and strength.” And these are almost the exact words of the Mosaic Law, as given in Deut. 6 ; 5—“Hear, O Israel, the Lord, our God, is one Lord,—and thou shalt love the Lord thy God with

all thy heart, and with all thy soul, and with all thy might.”

Supreme love to God as the central principle of piety—the inner essence of Christianity—is thus announced by prophets and apostles, and our Lord himself, from first to last in the Bible.

As if to avoid all possible mistake in the case—as if to bring all the scattered light of the many Bible texts into *one focus*, the apostle says: “*Love is the fulfilling of the Law.*” And yet, plain as this great principle is, Paul says: “Some swerve from it,”—or, “miss the mark,” as it means. They miss their aim. Yes, even in the apostolic age, some made the fatal mistake—“missing the mark”—and substituting something

else for the one supreme thing. And all through the ages, we see the same tendency to swerve from the central saving truth—the one thing needful.

However we may account for the fact, a fact it is, that men of many generous impulses, may travel all over the field of Bible truth without seeing the treasure that God has hidden in the field. Men may dive into the sea of Divine truth and bring up many a pearl of doctrine and duty, and yet miss the "pearl of great price."

There seems to be a fatal facility of slyly slipping something else into the place of this supreme love to God. Who can tell how many ritualists substitute a rite of the Church for the thing the rite is meant to signify and symbolize? Who can tell how many substitute the husk, or shell, for the kernel of Christianity? Who knows how many substitute doctrine for experience—knowing for loving—the casket for the jewel?

God, for wise reasons—some known and some unknown—has left it possible for men to thus miss the way to the holy of holies in the Temple of Truth, while busying themselves about the style, measurement, and architecture of the Temple.

It becomes us, then, to supplicate the special aid of the adorable Holy Spirit, in trying to show how the "end," aim, or fulfilling of the Law, is, "*Love out of a pure heart, and of a good conscience, and of faith unfeigned.*"

I. *The love of a pure heart is the end or final aim of the commandment, because, while not always expressing itself unmistakably to others, in words and works, it does itself imply all inward graces perfect in kind though not perfect in degree.*

Herein is the grand glory of the love of a pure heart. This love implies and includes all inward Christian graces.

All Christian graces are but the buds, blossoms and fruits of the tree of love in the heart. The thirteenth chapter of first Corinthians is a demonstration that love is the essence or substance of Christianity in the heart.

As in a cabinet of minerals, you may sometimes see a brilliant variety of crystals of many colors and varied beauty—and yet all these many minerals, when analyzed, may be found to be but *one* mineral with many forms and tints; so all the graces of the Christian heart, when analyzed, are found to be but the different modes and modifications of Christian love. "Love, joy, peace, long-suffering, gentleness, patience,"—these, and all other fruits of the Spirit, are but the fair fruit whose cluster we call Love.

Patience is love on the anvil, bearing blow after blow of suffering. Zeal is love in the harvest-field, never tiring of toil. Meekness is love in company, when "it vaunteth not itself." Perseverance is love on a journey, pressing on with unflagging step toward and to the end. Joy is love making its own sunshine where others see nothing but gloom. Power is love driving the soul's chariot-wheels over all opposition. Gentleness is nothing but love in her own sweet voice and manner. Thus, the love of a pure heart is the "end of the commandment," so far as inward dispositions of the heart are concerned.

But, while love filling the pure heart implies and includes the inward graces of Christianity, it may not always express itself unmistakably to others, outwardly, in actions, words and looks. Thus, *for a time*, the love of a pure heart may be misunderstood; for,

(1.) While it is true that the love of a pure heart *tends* to make the voice and manner tender and gentle, it must be remembered that some are naturally very harsh in voice and manner. Great

inflowings of *grace* and much *time* may be needed to produce any marked change in voice and manner. The harsh voice and uncouth manner (for which the person is not directly responsible) may conceal the love within. One person, known by friends to have great grace, has sometimes made a most unfavorable impression on strangers on account of a naturally repulsive voice and manner; while another, having no extraordinary grace, has at times charmed all by the shining face and winning voice and manner. The very joy of the heart will express itself—as we have seen—in the unseemly laugh, or even coarse and rude deportment.

(2.) Then, again, the *language* of many is so defective that they cannot always make themselves understood. The love of a pure heart, in such cases, must be expressed in words that are liable to be misunderstood. Indeed, few are such masters of words as always to put the right word in the right place. So it happens that rough sailors or miners, when blessed with the joys of salvation, have sometimes expressed themselves in language shocking to a refined taste. The lesson is, *charity*.

(3.) Again, the love of a pure heart cannot always express itself clearly in actions. Suppose in a given case that love proposes a certain action. Before the action can be performed, it must consult memory, judgment or reason—or in other words, it must consult the intellectual faculties. But these are liable to mistake. Hence, a mistake of memory, judgment or reason, may make a mistake in action. For the “end of the commandment” is not an infallible memory, judgment or reason, but love out of a pure heart. Thus the love of a pure heart may fail—and probably will sometimes fail to reveal itself in outward actions so that others shall

clearly see the motive. On our railroads we often see lamps sending out light of many colors and suppose that the light within is many-colored, till on closer examination we find the light shines through colored mediums, while *within* shines a pure white flame. So the pure flame of love in the heart may be greatly discolored by the fallible faculties of the intellect, and men may see without many shades of error and mistake, while God sees within the pure light of love. So it may happen that the most holy love in the heart may be misunderstood, and therefore misrepresented. And why should we not expect this? Why should we not expect a fallible, finite mind will fail to express itself always so as to be understood? Is not the Divine mind infallible and infinite? And yet, who does not know that God himself cannot make himself understood in His providence and grace? If God, with all the resources of omniscience and omnipotence, cannot make His loving purposes understood by the mass of men, shall it be thought a thing incredible that feeble man should find himself sometimes misunderstood? While the outward life may be full of mistakes and absurdities in the estimation of the uncharitable, God may see the “*love* out of a pure heart, and of a good conscience, and of faith unfeigned.”

But here it must be remarked that by intellectual culture, Christian discipline and vigilance, these mistakes of the outward life may be, must be, ever diminishing, as we advance in the path of duty. Perfect love is not perfect knowledge and wisdom. Here, then, is a side of the most advanced Christian experience that admits of, and requires, perpetual growth—*growth in knowledge*.

II. *The love of a pure heart is the end, aim, or fulfilment of the commandment,*

because, while not explaining all mysteries of the Christian system, it proves itself to be the best interpreter of the Divine Word and will.

This proves that it is the true normal state of the Christian.

(1.) Note the limitation before announced: a pure love is not science—perfect love is not perfect knowledge. Whether there be “visions,” “revelations,” “trances,” “transports” into the third heaven, or not, there may be perfect love in a pure heart. As there may be much knowledge and little love, so there may be much love and little knowledge. As the untutored plow-boy, without being able to analyze the sun-beam, can nevertheless enjoy the sun-beam, so love, without philosophizing on the Sun of Righteousness, can rejoice in “the blest beams of light divine.”

(2.) But, while not explaining all mysteries, the love of a pure heart is the best interpreter of the Bible. No man can explain Paul’s life and words till he has Paul’s experience of fulness of love and purity of heart. No man can understand the New Testament writers till he gets on the same plane with them in experience. *Then* he will have more distinct ideas of what they mean—when they say, for instance, “the love of Christ constraineth us.” What does Paul mean when he says to the Elders of the Church of Ephesus: “Ye know that for the space of three years I ceased not to warn every one night and day with tears?” No man knows what that means till somewhat of the same love fills and thrills his soul, causing him to yearn over other souls with a solicitude strange and incomprehensible to those not having like experience. So, in all the doctrines and duties of Christianity, a certain mystery inheres which disappears when the soul comes to an experience of love in a pure heart.

And this experience of the heart is a demonstration of the truth of the text, that “Love out of a pure heart is the end of the commandment.”

III. *The love of a pure heart is the end or aim or fulfilling of the commandment, because, while not destroying the instincts, appetites and affections, it gives power to control them.*

Note the limitation: A pure and perfect love does not destroy the impulses of a true human nature. Here many stumble. They find their natural desires are not destroyed, and therefore think theirs is not the love of a pure heart. But it should be understood that the essential elements of human nature, physical and mental, are not only innocent but necessary—being divinely implanted for the preservation, happiness and perfection of the human race. They are implanted within us, not to be annihilated, but to be regulated and controlled. There is no desire of a normal mind and body that needs destroying, but rather refining and sanctifying.

(2.) But the love of a pure heart will control these impulses of human nature. The passions of soul and body must be controlled by a counter-passion. As the central sun by its mighty power, holds and controls, and keeps in their orbits, all the orbs in the solar system, so this mighty power of love in a pure heart holds all the impulses of the soul in their appropriate place, and keeps all in harmony.

(*To be continued.*)

—It is sometimes said that these Holiness Christians are more censorious and fault-finding than others. That may be, were it simply a *doctrine*, ridden as a hobby horse; but not where it is an experience, for when the pure love of God reigns in the heart all uncharitableness will be put away.

Exposition.


THE FELLOWSHIP OF HIS SUFFERINGS.

BY REV. F. G. HIBBARD.

"When the mystery of God should be finished."—Rev. 10 : 7.

"And they loved not their lives unto the death."—Rev. 12 : 11.

"It is done."—Rev. 16 : 17.

 HE brief quotations at the head of this article are of vast significance. By reading the connections a full idea of their import is at once attained. They have been as the watchwords, the battle-cry, of the suffering Church along down the ages, through all the struggles of the long—"O Lord, how long?"—periods of anti-Christian rule and persecution.

Whatever theory of interpretation of the Apocalypse may be adopted, it cannot be denied that long periods of suffering and persecutions of the Church are foretold. Prophecy does not deal with nations as political bodies merely, nor of human and secular things simply as such, but only in their relations, friendly or hostile, to the kingdom of Christ. They stand in some relation to God's plan and purpose of salvation, and to His moral government. The titles of "Beast," "Dragon," "Babylon," "Harlot," occur in the Apocalypse as symbolic names of great national and anti-Christian organizations. These are represented as swaying sovereign power in deadly hostility to the true and living Church of Christ. Wherever the policy of human government is sovereignly pledged against the rights of private conscience and the freedom of faith and profession, it stands formally opposed to Christ. Against this

power the individual subject has no appeal, no redress. Nothing remains for him, if his faith stands thus proscribed by law, but to either renounce his faith or suffer the penalty. For three hundred years after Christ the Christian religion had no human law protective of its rights. After that, the Church came into power, became the religion of the empire. But her ideas of the rights of conscience were imperfect; her spirit was ambitious, and she soon grew intolerant, fell from her fidelity, and became *anti-Christ*—"the man of sin"—the most intolerant and ferocious power the world ever knew. The "Dragon," Rev. 12, was one form of this persecuting power.

The tenth chapter of Revelation is the prologue of the "seventh trumpet," the period of anti-Christian persecution. The "little book," verse 2, contained its bloody history. The angel-herald announced, in the form of oath, two great events of this period. They are contained in the first quotation at the head of this article: That the time for ending "the mystery of God" had not come; 2. That it would come during the period of the seventh trumpet. The "Mystery of God" is His mysterious providence in allowing His own Church to be subjected to such great and prolonged suffering. This mystery of divine forbearance toward His enemies, and of such long delay of deliverance and vindication of His Church, is involved in the higher mystery of His plan of redemption. Somewhere in the purposes of Infinite Wisdom there must be found a reason for this which will be revealed in its time. The words of the final clause, verse 6, translated in our common version: "That there should be time no longer," and endorsed in the new version, should read: "*That the time shall not be yet;*" and

hence it immediately follows : " But in the days of the voice of the seventh angel (not *when he shall begin to sound*, but) *when he shall sound* (*i. e.* during or within the period of his sounding) the mystery of God shall be finished." The first utterance : " The time is not yet," girds the Church for heroic action and suffering ; the second : " In the days of the voice of the seventh trumpet the mystery of God shall be finished," gives certainty in the form of oath that the termination of the Church's long struggles and wrongs and sufferings shall have an end. The end of persecution marks the downfall of the persecutors. These two facts give the salient characteristics of this prophetic period.

It is to this period that our second quotation at the head of this article applies. The faithful " witnesses," reduced to the lowest legal number (chap. 11 : 3, compare Deut. 19 : 15), now stand up firm and undaunted. The issue of the conflict, to the eye of faith is not doubtful. " The righteous are bold as a lion." " And they overcame by the blood of the Lamb, and by the word of their testimony ; *and they loved not their lives unto the death.*" This last clause gives the finishing touch to their character. In giving up all for Christ, life itself was freely given. They made no compromise with the enemy. Their *doctrine* and their *testimony* were dearer than life. And with these they overcame the " Dragon," that formidable power which carried more terror to the Church than any preceding earthly power, the vision of which caused Daniel to " faint." Dan. 8 : 27. And if ever the Church prevail and triumph over the hostile powers of this world it will be by the same doctrine—" the blood of the Lamb"—and by the same " testimony " of experience of the truth as it is in Jesus, and

by the same undaunted, uncompromising courage and constancy of faith.

There is an impression which has developed a worldly policy in the Church, that the Church is to overcome, partly at least, by accommodation to the sentiments and customs of society. The object of this policy is to win the world by removing the stern, self-denying landmarks which our Saviour has set up, in order to make the Christian faith and profession more agreeable to the carnal mind. As if we must give up Christianity in order to make men Christians ! But this is not the type of character, nor of Church policy which will overcome. This is not *overcoming* but *surrendering*. We are yet in the age of anti-Christ. We are yet struggling against the pride and error and enmity and majorities of an age the friendship of which is " enmity against God." As to the final victory, Christ will look to that if we look to our fidelity, and " loving not our lives unto the death," " contend earnestly for the faith once delivered to the saints."

If we were to venture upon an opinion of prophecy as to " What of the night ?" we would say we are in the period of the " sixth vial," Rev. 16 : 12, in the latter part of the period. The " fifth vial " clearly locates its central judgments on the seat of the Beast, verse 10. The " sixth " as clearly points to an Oriental, Asiatic, conflict. The " seventh vial " finishes the judgments of God upon the anti-Christian powers. Here dates the third quotation in our caption. " And there came a great voice out of the Temple of Heaven, saying, ' IT IS DONE.' And there were great voices and thunders and lightnings ; and there was a great earthquake such as was not since men were upon the earth—so mighty an earthquake and so great. And the

great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." Rev. 16: 17-21. Here ends for ever "the Mystery of God,"—the outward secular persecutions of the Church.

This day will come. "These are the true sayings of God." Following this is, in chap. 17, a description of the formidable powers which united against Christ, especially the central European Papal power. In chap. 18, the wailings of earth at the downfall of this Babylon. In chap. 19: 1-10, the Hallelujahs in Heaven over her downfall. In chap. 19: 11-21, the glorious conquests of Christ, with His Church, "clothed in fine linen, white and clean." In chap. 20, the millenium and the final judgment. In chaps. 21 and 22, the everlasting states of all men. These are the awful scenes before us. The Church is yet in the din and dust and perils of battle, but the saints shall yet inherit the earth. We, in America, with all our blessings of country and liberty and Gospel grace, are in the shadows of this great conflict.

Reader, have you sympathy with the universal, suffering Church? Or are you counting on your ease and gains and selfish enjoyments? If our religion do not take on the type of martyr-like fidelity; if our sympathies are not with the Kingdom of Christ in its broadest sense and in its final purposes; if we do not live in the lines of Christ's suffering millions, and link ourselves with them in acts and prayers and living solicitudes; if we do not aspire to partake "of the afflictions of Christ, for His body's sake, which is the Church;" if we are not so vitally united to His body, the universal Church, that when "one suffer suffers" we also suffer

with him; if in our self-indulgence and indifference we refuse or neglect the "cup of cold water," the visitations, in sickness, in prisons, to Christ's suffering, persecuted poor, not recognizing in them the person of our common Lord and Master; if in these things we are found wanting, "we deceive ourselves, and the truth is not in us." But if we have "kept the word of his patience, he will also keep us from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth." Rev. 3: 10.

ARE YOU READY?

ABBIE MILLS.

O, those bright, those heavenly mansions
That the Saviour doth prepare!
Are you ready, robed and ready,
If now called to enter there?
Have you washed you in the fountain,
That for sin stands open wide?
Are you every moment trusting
In the Christ, the Crucified?

O, those starry crowns all golden,
Which the saved in glory wear!
There is one for thee among them—
Wilt thou claim the gift so rare?
Wilt thou sell thine all to purchase
Throne and crown in yonder sky?
For the life that Jesus giveth,
To all sin consent to die?

O, the songs the saints are singing,
Where no waves of sorrow roll!
Is the heavenly music ringing
In the chambers of thy soul?
Are you often feebly trying
To repeat some echoed strain?
Every power with angels vying
In the ever new refrain?

O, the matchless King of glory,
Altogether lovely, fair!
Do you love to tell the story
That is quite beyond compare?
Does He willing captive lead you,
Does He wash you clean and white?
Is His love-wrought banner o'er you
All the day, and all the night?

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

FEBRUARY 24, 1849.—The meeting this evening reminded me of a company of children, met together for mutual improvement. The elder ones ready to speak of their conflicts and deliverances, and down to the lisping babe in Christ, to tell of the teaching of the Holy Spirit—the leading of God's love.

One dear friend said that immediately after her espousal to Christ, she felt deeply her need of entire holiness. From attending a meeting at Sr. C.'s, who belongs to the Church where she held her membership, she became convinced, by the testimonies of those who had received the blessing, that it was for her. She afterward attended the Tuesday meeting, where her mind became further enlightened, and she herself was brought into the enjoyment of the witness that the blood of Jesus cleanseth from all sin.

She now felt that she had power over her spiritual enemies. Natural besetments, which had been opposed to her peace, were now overcome, through the word of her testimony, and the blood of the Lamb. But a subtle foe came, and as an angel of light, he soon despoiled her of the blessing which she had so earnestly sought, and in the possession of which she had obtained signal victories over the world, the flesh and Satan. "What arrogance," suggested the enemy, "for you to profess the attainment of a blessing of which you have never heard your minister speak. Is he not a good man? And how presumptuous it must appear for one so young in experience to speak of the enjoyment of a state of grace which he does not."

It was a well-circumstanced temptation, and alas! too well did the enemy succeed in this onset against her faith. She gave up her confidence. Soon her eyes were opened to see her loss. She felt she had fallen into a state lower than that which she enjoyed previous to having received the blessing of holiness. The enemy did not try to persuade her that she had not enjoyed the state she had professed, for with poignant sorrow did she now perceive from what, through Satan's subtlety, she had fallen. The evils of her nature, which through the power of faith in the Saviour had been expelled, now on her giving way to unbelief returned, and seemed permitted to exert a more perplexing and disastrous influence, and for weeks the vision of her mind seems to have been filled with views of what she had fallen from rather than with views of what she may yet be, if she will only again look to Jesus. Her error came, as she acknowledges, by looking to her minister, instead of looking to Jesus.

I conversed with her this evening until I did not dare to remain with her longer, hoping to persuade her to look away not only from man, but also from herself, and to look at once believingly to Jesus, but her views of what she has fallen from, to her mind, seems to preclude the ability of coming directly back to that blood, which cleanseth from all unrighteousness. It is a question with me whether a soul may backslide from a state of holiness and remain in a state as free from condemnation as that enjoyed prior to the reception of that grace. On entering upon this higher state clearer light is given, involving the soul in higher responsibilities. How then can that soul remain in a state of freedom from condemnation while it is consciously living beneath what he knows it to be his duty to enjoy?

If I may judge of the teachings of the Spirit with me in regard to my own experience, I may speak decidedly. As I was about to enter upon a state of holiness, I saw in clear light that what I had been seeking after as my privilege had a more commanding claim than mere privilege. All my powers of body and mind, and all that I had counted mine—time, talents, influence, relatives, friends—all had ever belonged to God, and it had been my sin that the claims of my Creator and my Redeemer had not ever been recognized. Now, I knew it was not optional with me whether I would give them up. God demands the entire surrender. I could not now refuse to offer up all in the most unreserved and irrevocable manner, without incurring the penalty consequent on conscious disobedience. I had not been in a state of condemnation previous to this, because I had for weeks or months previous, been endeavoring in sincerity before God to act true to the light given, but now the Spirit had prepared my mind for the reception of clearer light, and unless I had been answerable to it, *condemnation* would have ensued.

I knew an individual now eminent for holiness, who in her earlier experience was in less than an hour thrust down from a state of conscious purity to that of grievous condemnation. Her fall was not occasioned by the commission of what some would call flagrant transgression, but by yielding to the subtle temptations of the adversary, which were addressed to her understanding thus: "You are yet young in years and in the cause of religion. Why absorb the energies of body and mind so much in the topic of holiness? Here are older Christians who do not seem to concern themselves much on this subject, and yet they seem to get on

very well. Your class-leader is a good, pious man, and he does not profess to enjoy this blessing, why not be contented to live in a state of justification, attending to all the duties of religion and let this subject with which you have been so much absorbed, and so much withstood, alone? You may live it, but why profess it, when others who seem to live piously do not?"

She yielded, and who may tell the darkness—the darkness that might be felt, which enshrouded her mind. As in the case mentioned, Satan did not tell her that she had not received the blessing, but most grievously did he taunt her with what she had fallen from. Condemnation perhaps more painful than she had felt previous to receiving justifying grace upon her mind. She had begun to yield to the enemy, and now with a rod of iron he bruised her peace. Passages from the Word which had been made most instructive and comforting while groaning after holiness, and when in its enjoyment, were now made the instruments in her condemnation. "The just shall live by faith" was suggested, "but you have drawn back, and now God will have no pleasure in you." And most distressingly did she feel His displeasure. Those who have understandingly enjoyed holiness, cannot draw back from it lightly. O that all who once enjoyed this blessing, and have drawn back, from whatever cause, may retire into the inner-sanctuary of their hearts and ask whether they have not incurred the displeasure of their Heavenly Father?

—True charity is like evening dew, whose softening and reviving influence operates silently and unseen—the physician, whose sole fee is the consciousness of doing good—an angel breathing on riches.

NEW YEAR REFLECTIONS.

MRS. MARY D. JAMES.

IN the retrospect of the past year there is great cause of thanksgiving to Him who hath crowned every day and hour of every one of my years with loving-kindness and tender-mercy.

Of all my seventy-two years I think this has been the best. Truly, my path is growing brighter as I go onward to my heavenly home, as at the close of each day I can say :

"One more day's work for Jesus,
One less of life for me."

My soul exults in grateful praise to Him who won my heart in life's early morning, and caused me to devote my whole being to Him.

It has been such a delightful service. Could I live a thousand years longer on earth I would most gladly devote all my powers during all those years to the same hallowed service which has employed my life for nearly sixty-two years. I have found it so sweet to live and work for Jesus. I wish to tell this to the dear young people as the testimony of an old Christian, that *it pays well to serve God*. O what a mistake they make in thinking they must go to the world for pleasure and happiness! We who love God supremely and live to please Him, find in His work He gives us to do, and in His approving smiles, solid, pure, perpetual enjoyment, such as the world cannot furnish with all its bright array of gilded pleasures and fascinating joys. They are like painted baubles—beautiful, but vanish at the touch. O, how I do long to see all our young Christians wholly consecrated to God!

Thousands of the readers of The Guide may live many years after I shall

have passed away to my home above. Let me say to you be earnest and constant in your efforts to influence the young to devote themselves to God. This is pre-eminently the duty of advanced Christians. To have meetings specially for this object would be very helpful. I knew a devoted Christian lady who for years had a meeting in her parlors for young ladies, and led many to a life of entire consecration. How fitting such a work would be at the beginning of this New Year, and how pleasing it would be to our Redeemer. As to the results, they would be glorious beyond our highest conceptions. Every consecrated one would influence others to begin a life of devotion to God, and each one thus brought near to Him would bring more, and as the number multiplies through the years, who can imagine the grand outcome? What blessings inconceivable, infinitely beyond the computation of our limited powers! It will require more than all our immortal capacities through all eternity to produce the amazing estimate. In view of all this we cannot be too earnest, too persistent, or too self-sacrificing in our efforts to bring souls to Jesus, and to lead on and strengthen those who are Christians in a life of holiness

O, how this looms up before me now, as I am nearing my life-journey as of overwhelming importance, involving interests so momentous! I am so glad that my own life has been thus consecrated, and that my continual effort has been to bring others to entire consecration to Him, whose service I have made the supreme object of my heart, my life, and my all.

In one of the meetings of the W. F. M. S. a request was made that in view of the fact that the number of young ladies offering themselves for the for-

eign work is so inadequate to the demand, that special prayer be offered for God to send more laborers into this field. My heart prompted the suggestion that the older Christians should try more earnestly to influence young ladies to become entirely devoted to God. Then, as a result, they would be ready to enter the missionary field, or any and every open door of usefulness. If they would only place themselves wholly at His disposal then He could use them for His work, and great and glorious would be the results.

But most of our young people are so engrossed with the world, that they do not recognize the divine claims upon them, and living an aimless, butterfly-life, they are doing little or nothing for Jesus. Cannot something be done to arouse them to a sense of their obligations to God and the momentous interests at stake? O, that all Christian hearts might feel these awful responsibilities resting upon them as they really are, and live and act in view of eternal realities.

SATISFACTION OF DIVINE UNION.

To me remains nor place nor time ;
My country is in every clime ;
I can be calm and free from care
On any shore, since God is there.

While place we seek, or place we shun,
The soul finds happiness in none ;
But with a God to guide our way,
'Tis equal joy to go or stay.

Could I be cast where Thou art not,
That would indeed be a dreadful lot ;
But regions none remote I call
Secure of finding God in all.

My country, Lord, art Thou alone ;
No other can I claim to own ;
The point where all my wishes meet,
My law, my love ; life's only sweet.

—Madame Guyon.

SAVED THROUGH FAITH.

MRS. DR. Z. P. DENNLER.

And ye also shall bear witness.—John 15: 27.

HAVING been called as a witness, by the King himself, to give testimony, not to the old question, "What think ye of Christ?" but what do you *know* of the power of Christ to save to the uttermost? with humility, yet with thankfulness, I embrace the opportunity to say, with the aid of the Holy Spirit, what God has wrought in my heart. Fifteen years ago God, for Christ's sake, brought me to know myself as a sinner and I was truly converted. This was accomplished in the absence of Christian associations, while my husband was acting as surgeon in the U. S. army stationed at New Orleans. The circumstances were very trying, and the spiritual deliverance truly marvelous. Limited space forbids my entering into particulars. A word of grateful testimony concerning the Holy Spirit as an *awakener* is, however, demanded.

During four years spent in the army I had only attended Church a few times. When the yellow fever scourge swept over the South in 1868, I was among the victims. After a severe and protracted illness I became convalescent. The first day I was able to sit up the nurse drew my chair to a spot which afforded me a street-view. To my horror nothing was to be seen but the dead-cart, hearses and drays, bearing the dead to their resting-place. Suddenly, there came to me, with startling effect, these questions: Had "*you* died, where would you have gone?" "To heaven, I hope," was the reply. "But what foundation have you for that hope?" "None, none," was the response—"I should have gone to hell!"

Deep anguish of soul seized me, and I solemnly resolved to devote myself to God's service. Renouncing my worldly life, God saved me thoroughly, so that I had no longer a taste for sinful pleasures. A few months later we were ordered to New York, where I enjoyed religious privileges.

For a year and a half I lived rejoicingly in the consciousness that all my sins were forgiven. And, outwardly, my life was changed, loved friends, failing, however, to understand my position. But I discovered inward tendencies not in unison with God's Word, hence a continual warfare. Had I then been instructed concerning the blessed rest from inbred sin in Christ, how gladly would I have embraced it!

One day, while seated in my room, the blessed Spirit gave me a very comforting assurance that my name was written in heaven. But this great heart-question was propounded: "*What are you doing for the salvation of others?*" To which I could only answer, "Why, I am simply content with being saved myself." Then my soul felt its need of salvation from *self*, and the reception of the fulness of Christ. In studying my Bible I saw, as never before, the provision for heart-cleansing. The remembrance of those unfoldings fills me with joy and thankfulness.

A friend directed my attention to the *Tuesday Meeting* at Dr. Palmer's. Two weeks afterward the suggestion came up to lively remembrance, and I directed my steps to the hallowed place. Entering the room, Mrs. Palmer was saying, "Let us hear what *Father* has to say to us in His precious Word!" The testimonies deeply impressed me. I returned home, and in my closet cried unto the Lord, saying, "O, Father, I have been hearing about just what I need! They call it Sanctification or

Holiness—I do not understand it—but *I want it!*"

I arose from my knees a fully-consecrated woman, and had I been instructed, might then have claimed my privilege in Christ. But the tempter assailed me with various temptations. For instance: "If fully consecrated, my loved ones might be taken away, poverty ensue," or, I might be called to go out as a foreign missionary. But "the Lord lifted up a standard against the enemy," assuring me that full-consecration would not involve the loss of any good thing. I began to live a new and joyous life, attending the Tuesday meeting as often as convenient, not, however, unattended by difficulties growing out of misunderstanding of spiritual things. To-day my husband's name is written in the Lamb's book of life, and he is pleased to attribute it to what he calls "my patient, gentle and consistent life."

One day, while reading Wesley on Christian Perfection, I could respond favorably to the tests instituted by him. With startling impressiveness, a voice seemed to say, "*Why do you not enter in?*" Tremblingly, I replied, "*I dare not—it would be presumption.*" How strange, presumption is in *not* believing! But, said the Spirit, you have believed it possible to be saved from all sin, you have fulfilled the conditions, you *must* go forward, or make God a liar. For three days I was in a terrible state of mind, not daring to believe, harassed by subtle temptations.

On Tuesday, July 9, 1870, I was seated in Dr. Palmer's parlor, in a remote corner, feeling deserted and well-nigh heart broken. They were about kneeling for prayer. On rising, the now sainted Mrs. Phoebe Palmer said: "If there is in this room a poor, tired soul, feeling that she has done all she can, let her reckon herself dead in-

deed unto sin, but alive unto God through Jesus Christ, *just now*, while we are singing, "I am trusting Lord in Thee!" While singing my whole being responded *Amen!* When the line was reached "Jesus saves, He saves me now!" I said, *I will believe God's word, and do it now, if I go to hell for it!* I was desperate in faith, so terribly had Satan wrought upon me.

A deep quiet came into my soul. I arose from my knees a changed woman. There was no overwhelming manifestation, but a holy rest as I continued to trust. For two weeks I rested solely upon God's word, at the end of which God baptized me with the Holy Ghost. Since that time happy years have been enjoyed—years of growth and fruitage. During these years I have gained strength greatly, by giving clear and definite testimony, which I hesitated to do in my early experience. I came to understand that this is a spiritual *necessity*, in view of Christ's words: "He that is ashamed of me and of my words, of him shall the Son of Man be ashamed."

POWER FROM HEAVEN.—Dr. Cuyler truthfully sets forth the kind of sanctification the Church of this day needs, and the only way in which it is to be attained: "There is a clamor for certain machinery and revival methods, for this evangelist or that. It is not from such sources that deliverance can come. What we want is the *power from heaven*. That comes from and with the Holy Spirit. This transcendent gift is offered to each of us. But as the person who would be charged with electricity, must *isolate* himself from all surrounding objects, by standing on a glass-stool, so must we be isolated from wilful sin, if we would feel the incoming of this heavenly power. Holiness means separateness. It means insulation from the world, and sinful living. Such holiness not only has power, but is power."

BIBLE READING—FAITH.

MRS. J. H. KNOWLES.



WE can scarcely turn a leaf of the Bible without meeting some reference to faith, either in exhortation or example. And why? Because faith lies at the root of all real knowledge of God, and of all Christian experience. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." This passage alone, pondered in the help of the Spirit, shows us possibilities of grace beyond "all we can ask or think." Faith makes real the unseen; so all our realizations of spiritual things must be "according to our faith." It is not an arbitrary condition upon which God's grace is given; it is a necessity, out of the nature of things. We know and prove God only so far as we trust Him. Neither can we place upon God the responsibility of any lack of faith upon our part. He gives us the ability, the motives, the ground, of faith. The act is ours. "It is not a mere experience, an infusion, a gift;" it is an act. And the power to use faith is increased by an increase of all spiritual graces.

But since human attempts to define and explain it have so often confused rather than helped us, let us turn to the ever simple and precious Word of God. Receiving it "as a little child," it is able to make us "wise unto salvation through faith that is in Christ Jesus."

What is faith? Heb. 11:1. Rom. 4:21. Gen. 15:6. Acts 27:25. What theologian can improve upon these clear and simple statements? How our hearts glow with holy joy in the thought that our Father knows how to teach us, so much better than any human teacher, if we will only come to His Word to learn!

"Saving faith" is just that same kind

of belief in reference to the Lord Jesus Christ as our Saviour. John 3: 15, 16, 36. Acts 16: 31. Rom. 4: 20-25. 1 John 5: 5, 10, 11. 1 John 1: 7. As we read these passages, and many others which they suggest, does not the Spirit speak in our hearts as the voice of Jesus, saying, "Said I not unto *thee* that if *thou* would'st believe, thou should'st see the glory of God? All things are possible to him that believeth?"

God never commands an unreasonable thing; but He has commanded us to believe, therefore we must be responsible for the use of our ability to do it. 2 Chron. 20: 20. 1 John 3: 24. John 14: 1.

If not responsible for faith or unbelief, why did Jesus say to Peter, "O, thou of little faith, wherefore did'st thou doubt?" And why, in performing acts of healing, did He address the suppliants as though their own volitions were called into action?

Our faith is the measure of what we receive from God. Matt. 5: 28, 29, 34. 1 Peter 1: 8. Luke 17: 6.

We are justified and sanctified by faith. Rom. 5: 1, 2. Ephes. 3: 12, 17. Gal. 3: 26, 9.

Faith, so precious, so necessary to our spiritual well-being, is tested and tried that it may become perfect. 1 Pet. 1: 7. James 1: 2, 3.

Development of character is what God our Father is seeking for us all. Read Gen. 22. How God honored Abraham in that exceeding trial of his faith! And of what inward strength, what quickening of all his spiritual powers he must have been conscious, after that time of testing. Doubtless he saw God then as never before. From Mount Moriah he rejoiced in a wonderful vision, stretching far away through the ages. "Your father Abraham rejoiced to see my day," said Jesus.

Thrice welcome, then, any test of faith which opens to us more clearly the vision of our Lord!

A weak faith, like some forms of physical ability, needs constitutional treatment. When we pray, "Lord, increase our faith," He answers, not by infusing faith into us, but by quickening our apprehension of truth by the power of the Holy Ghost—by discipline—by providences—by various means; and as he thus tones up the whole spiritual nature, and we *use* the grace given, faith grows to a mighty power in the soul, making real all the great and glorious possibilities of God in us. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth."

FAITH'S VICTORY.

MRS. M. E. KNIGHT.

"And this is the victory that overcometh the world, even your faith."

O, wondrous thought! The victory who may tell,
Of mighty Faith, as erst with holy spell
She wrought most sure for those who gave her place

In ages past? And still with silent grace,
And outstretched hand, awaits thro' earthly day
To bridge with victory all life's broken way.

The obedient heart, fit temple for her shrine,
She bringeth oft sweet life and love divine,
And scattering far the darkened night of sin,
Guards well the sacred trust that dwells within—
E'en as with Him whom God did call His friend,
Whose faith did such true obedience lend,
Albeit a test of love so strange was given
As must his tender heart have sorely riven:
Yet all-victorious, he saw afar
The rising glad of King Messiah's star.

And so of him, who choosing Israel's cross
Above the tinsel crown and palace dross;
Whose brave soul, looking through Time's
clouded sky,
Foresaw the recompense of joys on high.
And what shall we say more? Saints then as now,
Walked with faith's hallowed touch on heart and brow.

Unseen the victory—yet not less sure the while
Than when men on the happy victors smile.

HELPS FOR INQUIRERS.

REV. THOMAS CARTER, D.D.

Why should we seek Perfect Love?

O please God. Do you want to please him? We can imagine the answer from every sincere Christian man and woman to be: "Yes, I do indeed desire to please Him above all things. He is worthy of my best endeavors to do His will; He is worthy of my love; He has redeemed me from sin and hell; He has offered me an eternal Heaven, and if I do not wish to please Him I have no appreciation of His goodness."

Then you must be Christ-like in spirit; you must enjoy the fulness of His grace, for that will please God. By command, by promise, by entreaty, by warning, He urges you to enter this blessed haven of perfect love, and thus to please Him. Does He not say: "Be ye holy in all manner of conversation; because it is written, 'Be ye holy, for I am holy?'"

Does He not promise, "Then will I sprinkle clean water upon you, and ye shall be clean?"

Does He not entreat, "O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea?"

And He *warns*; to which we may give more extended notice, as the warning voice of God, in reference to complete devotion, is usually less dwelt upon. Is it not true that if we fail in going forward—if we linger in present attainments—we must fall away? No Christian can remain in a stationary state, and the solemn words which apply to such an attempt are full of meaning.

"Therefore, leaving the principles of

the doctrine of Christ, let us go on unto perfection; for it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and felt the powers of the world to come, if they shall fall away to renew them again to repentance."

Not only does this passage teach us that there is perdition, disaster, ruin to the soul, in not going forward to perfect love, but it points out the mode of growing in grace and in the favor of God, by showing us that, while continuing to enjoy the blessings which we have already attained, we are not to rest in them, but press on to the mark of our high calling—the complete stature of a spiritual man.

The passage we have quoted from the sixth chapter of Romans is the climax of an argument toward which St. Paul had been leading his reader in the preceding chapters. He had shown them in the third chapter how the Israelites failed to enter the rest of Canaan through their unbelief. They feared the defiant warriors of Palestine, and said that they were not able to go up and take the land. Just as many doubting Christians plead that they are not able either to obtain or retain the pure love of God. "So we see," he says, "that they could not enter in because of unbelief."

And now, how emphatic the words which follow: "Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it." This is not addressed to sinners, but refers to Christians, and to the depth of peace which is signified by the word "rest." Lest there should be any doubt about it, he adds in the ninth verse, "There remaineth, therefore, a rest to the people of God."

How can we understand this, but that after conversion there remaineth yet for the people of God to enjoy a rest—a perfect rest—in Christ. St. Paul takes away all lingering occasion of misapprehension when he says in the eleventh verse of the fourth chapter, "Let us (not sinners but Christians) labor therefore to enter into that rest lest any man fall after the same example of unbelief."

And the argument is completed in the sixth chapter, when he says, "Go on to perfection—for—if they fall away," fall away after such knowledge, such light—such convictions for holiness—such movings of the Spirit—such hopes of heaven—if they shall fall away, the ruin of the soul is complete, it is twice dead, plucked up by the roots, spiritual life extinguished.

How far a Christian must fall away to reach such a state, and to quench thus the Holy Spirit, it is impossible for any human being to know; but surely he who feels indifferent or careless about being a holy man or woman, or opposes or questions the possibility of its enjoyment in this life, or throws obstacles or doubts in the way of those who are seeking or striving to live it, or mocks at feeble hearts, who may or may not have really obtained the blessing, by a blasphemous use of the sacred word "holy," has need of the exhortation, "Let us therefore fear!"

To be fearful and unbelieving as to the attainment of perfect love in this life, is scarcely looked upon as a sin by many who are cherishing a hope of heaven. Some think they exhibit superior knowledge by representing it as a blessing so great that it is beyond our reach; others suppose they betray greater reasoning powers than the common multitude by arguments which confuse and dishearten a sincere inquirer;

but when we turn to the Word of God, we find that such a state of mind is not merely a sin, but a crime of the greatest magnitude. The statement of this fact becomes more forcible when we perceive that it comes from the disciple who of all others was distinguished for his gentle spirit—from him whose utterances so frequently are of love—from him who was the beloved of Christ among the disciples. He is narrating in the last chapter but one of the Bible the different classes who should have their part in the lake of fire, which is the second death. The murderers are there—the idolaters are there—the liars are there; but who are the leaders in this sad procession of the lost? First, he enumerates the fearful, then the unbelieving, and after them, as if secondary in crime, the criminals of other ranks. It is therefore no slight sin to fear and doubt as to what God has promised to do for us, but a crime so appalling that He has stamped it as head and chief of all crimes.

Thus, by command, promise, entreaty, warning—God urges us onward to the enjoyment of perfect love. Reader, if you heed not the first three, let His warning be a help to you. Let it arouse you from the lethargy of indifference. There is no obstacle in the way except on your part. God earnestly desires to fill your heart with love and joy. He is calling to you as a kind Father to draw near to Him. Do we not read, "God hath not called us unto uncleanness, but unto holiness?" and, "This is the will of God, even your sanctification?"

♦♦♦
DYING GRACE.—Some seem to think that we can receive dying grace long before we need it. This is a great mistake. None of us can have *dying* grace to *live* by. When dying grace is needed it will be given, provided we improve on living grace.—*Boyn-ton's Practical Sanctification.*

LEAKING OUT.

LUCIUS HAWKINS

"Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we let them slip."—Heb. 2: 1. The margin reads, "Run out—as leaking vessels."

Both the thought and the caution of the Apostle in this verse are of the utmost importance. These Hebrews had embraced Christianity, and Paul knew that in order to retain this great gift of salvation they must give the same earnest heed, or even more, to it than they did to obtain it. Or if this was not done, and they allowed themselves to become in any degree careless or indifferent, they would find this grace leaking out.

And what was true of these Hebrew Christians in Paul's day, is true of all Christians at the present day. In order to retain the grace of God in our hearts, we must give to it every day and every hour the same first and earnest thought and devotion that we did in seeking it. If this is not done it will leak out. Notice the Scriptures at this point: Prov. 2: 1-5; Jer. 29: 12-13; Matt. 6: 33; Matt. 13: 45-46; Luke 13: 24. From these passages we learn that in order to "find the knowledge of God," we must seek for it as we would for *hid treasures*, and we all know how men seek for those. And in order to "find the Lord," we must search for Him with the *whole heart*. And we cannot find him unless we do thus search for Him. And in order to obtain the "pearl of great price" we must *sell all we have* to buy it, and we cannot obtain it at any less price. And in order to "enter in at the strait gate" we must *strive* or agonize, and we can enter in no other way. And lastly, in order to find the Kingdom of God we must seek it *first*.

Then, in order to retain salvation in our souls the same earnest, primary devotion must be given to it every moment. The moment we relax our devotion, and withhold any part of our consecration, that moment our hold on Christ begins to slip, and the love of God begins to leak out.

Many souls have reached the point of unconditional surrender, and have sought Christ with the whole heart, and for

a while were earnest, zealous laborers in God's cause. But after a time they began to relax their energies in that direction, and allowed the world to crowd in and claim the first thought and attention, and religion became a secondary matter with them, and little by little their experience has leaked out till they have become utterly dry and barren. They still carry around the vessel of a profession, but it is empty, every drop of salvation having leaked out. They have not a drop to refresh their own souls, nor to refresh the souls of others. They still keep up the forms of religious service but they are destitute of life and power.

And this is also true of some who have made a profession of holiness. Since they were wholly sanctified they have, in a measure, relaxed their zeal and devotion in the holiness work, and have turned their attention more fully to other matters, and the result is that their experience has leaked out. They may not be conscious of it, but others are. Others can see that their testimonies, and sermons, and exhortations, and prayers, have lost the old-time unction, and fervor, and power.

And what is the lesson to be learned from all this? That we cannot retain a religious experience unless we carry in our hearts a perpetual "Yes" to all of God's requirements, and are just as earnest and devoted to His cause every day as we were the day we were converted. And that the experience of entire sanctification cannot be retained unless we perpetuate the consecration we made when sanctified, and exercise the same faith through every day and hour of our subsequent lives. In order to retain Christ in our hearts He must have the precedence everywhere and at all times.

Having heard of these things I pray we may all give not only *heed* to them, but *earnest* heed, and not earnest heed only, but *more* earnest heed, lest we let our hold on Christ slip, and we find that our salvation is leaking out. And if we find that it has run out let us bring our vessels again to the fountain, so they may not become dry and empty again. And then with our vessels full of this precious water of life we can go out and water other souls.

Holiness in Testimony.

"Ye shall be Witnesses unto me."—
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since that
time. Held at the residence of Dr. W. C. Palmer.

316 EAST 15TH STREET.

opposite Stuyvesant Park, New York, every Tuesday
afternoon, at 2 1-2 o'clock.

The meeting was opened by singing the
743rd hymn—

O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Saviour shine;
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes almost divine.

Requests from Pennsylvania, Vermont,
Connecticut, Iowa, Wisconsin, California,
New Jersey, and elsewhere, were read, and
Rev. L. R. Dunn led in prayer.

Sister Palmer said that her heart was
rejoicing, as their attention was once more
called to the angel's song, and though they
did not now hear the angels as the shep-
herds did, yet God himself speaks to us.
"They shall call his name Immanuel, God
with us." God is with us and He is our God,
and let us expect that He will reveal him-
self to us more and more fully. Sister Pal-
mer then read Luke 2: 8-14, and asked,
Have we not a thousand-fold more cause
for rejoicing than the shepherds had? They
saw the glory and were amazed, and it was
a great occasion of joy. But do we not see
the glory of this great salvation which we
have felt in our hearts, and know that this

Saviour is ours? And has He not revealed
himself to us? The blessed Holy Ghost
was revealing Christ more and more to her
heart, and she had been asking that He
might not only rest upon her own heart,
but upon the heart of every one that entered
the room. May every heart be inspired by
the Holy Ghost! Remember Jesus said He
would send the Holy Ghost that He may
abide with us forever. As she knelt in
prayer the thought came that she was ask-
ing large things, but there flashed into her
mind immediately the assurance that He is
able to do exceeding abundantly above all
that we ask or think. She had been asking
the Lord to give her a perfect faith, and her
heart rejoiced in believing, and she had the
glory promised to them that believe. And
then this text suggested itself? "Now our
Lord Jesus Christ himself and God, even
Our Father, which hath loved us, and hath
given us everlasting consolation and good
hope through grace comfort your hearts, and
stablish you in every good word and work."
What more can we ask? Her heart exulted
in believing.

CHRIST IN YOU.

Rev. L. R. Dunn.—At this season when
gifts were being presented and tokens of
love received from friends, the words of
Jesus had come very forcibly to his mind:
"If ye then being evil know how to give
good gifts unto your children, *how much
more* shall your Heavenly Father give the
Holy Spirit to them that ask Him?" Luke
11: 13. How much more? Can you tell?
Can angels tell? Can Gabriel tell how
much more? O the infinite willingness of
God to give, and our slowness to receive
His abundant gifts—of God's unspeakable
gift, His Son! We can never tell the great-
ness of that gift—His well-beloved Son,
dear to the heart of the Father. He knew
that He would have to go through the man-
ger, the garden and the scene of the cross,
yet "He spared not His Son." Then, as
Paul argues, "How shall He not, with Him,
freely give us *all* things." O for a faith
that will take the gifts God so abundantly
offers! It is wonderful how God conde-
scended to come among men. It was not

an imaginary incarnation. Christ is here, so real to our hearts, and it seemed as if the angels' chimes still linger. Jesus came to save sinners, and He saved him. If it were recorded that Jesus came to save Lewis R. Dunn there might be some one else of that name, but when it says that He came to save *sinners*, he knew that meant him, and he appropriated it. He knew not how long he should be on the earth, but through the grace of God he meant to be among the redeemed spirits before the throne and have an eternity of joy in his soul, but he must have Jesus born in him. It was of no use to him that He appeared to the world unless He was *in him*—Christ was in him—the hope of glory, walking and talking with him, and cleansing and saving him hour by hour and moment by moment. He did not expect to die, but only to see a shadow, and then awake amid the glories of the heavenly world. His heart was burdened to see so much worldliness, pride, fashion, covetousness, skepticism, and unbelief in the Church. They were pigmies when they ought to be giants; they were down in the dust when they ought to be up and taking the world for Christ. There was no use of shutting our eyes to this thing and trying to gloss it over. We ought to feel it and cry mightily to God—not only that the members of the Church may be sanctified, but that they may first be justified; for a large part of them are not justified—they are without the witness of the Spirit. May God help us to pray for Zion.

HE HAS COME!

Dr. Palmer.—My heart has been almost overwhelmed in contemplating the wonderful love that led the great I AM, He who clothes Himself with light as with a garment, and upholds all things by the word of His power, to condescend to clothe himself with flesh and blood in order to save a guilty and fallen race. We have been celebrating the great love of God in the gift of His Son during these Christmas festivities. "God was in Christ reconciling the world unto himself." "In Him dwelt all the fullness of the Godhead bodily." "He took not on him the nature of angels, but He

took on him the seed of Abraham." Who can fathom the depths of such love? Yet it is well to contemplate it, for the beloved disciple John, who was a good theologian, declares that it is knowing and believing the love of God to us, that herein is our love made perfect. He has indeed come to earth, and has taken upon Him our nature that he might be a sympathizing High Priest. He is here with us to-day on purpose to sanctify and cleanse us. He has come to establish His kingdom in every heart in order to reign there. His soul rejoiced in an indwelling Saviour.

ALL AND FOREVER THE LORD'S.

Bro. — said the greater always includes the lesser, and when Jesus gave himself He gave everything. How would we feel if our gift to a friend was rejected? and yet we had so spurned the offers of Christ. Let us say, Father forgive us, we will accept all Thou dost present to us! This Christmas had been the happiest of his life, for he had been walking and dwelling with God, and was very conscious of the presence of Christ with him. He was all and forever the Lord's.

A BUSINESS SUIT.

Rev. Bro. — was but a babe in the experience of full salvation. When a student in the Seminary Dr. Lowrey told him that "Holiness is a *business suit*." He had looked upon full salvation in that light, and had been kept peaceful under all circumstances. At the beginning of the year he made the request of the Lord that he might live in the unseen, spiritual world, more than the temporal, and this has been eminently true during the year. Now he had been asking the Lord to make his soul like a delicate instrument, sensitive to every influence of the Holy Spirit. When he first started out on the line of full salvation he thought he should meet with opposition, but he found that wherever he preached the subject with sweetness it was well received.

THOU KNOWEST.

Rev. Dr. Lowrey.—His soul was serene and quiet and restful. Jesus was, as the

Scriptures declare, "precious." He was once on the spot and under the sky where the song was sung by the angels, but he was disappointed. There was no thrilling of enjoyment, and he did not feel as deeply as at the present moment. The superstitions which gathered around those places rather provoked his opposition. We can worship God in New York as well as in any place on the earth, and a soul that could not take Jesus in His fulness then and there could not realize that fact anywhere. The language of his soul was—

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

And he made that sort of an offering. Let us reciprocate the love of the Father and Son by giving ourselves in return. Jesus says, "I love you; lovest thou me?" Let us have that condition of spirit that can say, "Thou knowest all things, thou knowest that I love thee."

MORE LOVE, MORE POWER.

Sister Jennie Smith said that while they were singing—

"O for a thousand tongues to sing,
My great Redeemer's praise—"

she asked that she might have more power to use the one she had in praising Christ. If any one could use a thousand tongues to praise Him she knew she could. She desired to ask prayer for some seeking souls who were Church members, having the form without the power, and who were at that hour waiting upon the Lord, that they might be baptized. She found the love of God more precious every day she lived, and she believed if we had this influence deeper in our hearts the world would know more about this love. She needed a special baptism for her work and came for that specific purpose. She never had sent a request to this meeting without a seal being set to it in the salvation of souls. She had met a man a thousand miles from here who had received this blessing on the way home from the meeting. She was desirous of be-

ing a more effectual instrument in increasing the number of those who should join in the glorious re-union by-and-by.

HELP SOME ONE.

Sister Mary D. James had been praying for the enduement of power; that there might be such an influence resting upon her that all might know it. She often thought of a chromo which represented the figure of a female on the summit of a rock, with one hand held by Jesus and the other reaching down the side of the rock helping a poor sinner who was trying to get to Jesus. If we have hold of Jesus with one hand we shall surely be able to help some one else with the other hand. It is by this fulness of grace, which always causeth us to triumph, that God does make known the savor of His knowledge by us in every place. (2 Cor. 2:14.) May we be so filled that we shall influence everybody with whom we come in contact.

A SIN TO DOUBT.

Bro. —. In the light of God's great gift to us all hearts should be given to Him immediately. Some timid souls were hesitating and doubting, but in the light of the gift of God all unbelief should be scattered to the winds. Without a hearty belief in the promises of God we come under condemnation. If God did so much for us, it was our duty to believe that He will cleanse and keep us clean. The wondrous gift of God should lead us to renounce the world and be ready and willing to do anything for Jesus. If our hearts are filled with love we shall have power over others.

ANSWERED PRAYER.

Bro. H — said that he had received the blessing of full salvation last summer. He had not always had joyous emotions, but he had power to keep close to God. When he went back to school at Hackettstown he prayed for the students, and a glorious revival had been commenced. All but six of the students had been saved. While he realized his own weakness, he felt that he was growing stronger in God.

BE STILL.

Rev. Bro. N—— (German).—This was the most joyous Christmas he had ever seen, not on account of earthly gifts, but because of the blessed tri-une God in his his soul. He was a citizen of the heavenly land and he claimed his rights. Once he was an alien in this country, but in '68 he accepted his citizenship and claimed his rights. He was a German, but that had nothing to do with his citizenship. He was once a stranger, but that had nothing to do with his present standing. This heavenly land was rich, and his King could protect him as the United States or any other nation could not do. He wanted to tell them a secret which he had found out, if they wanted to know the will of the Master. It was strange that he had been in this way so long and had not found it out till lately. The reason why we do not understand the Master is because He speaks in a still, small voice, and there is so much commotion going on within that we cannot hear it. The noise of worldly thoughts within prevent us from hearing Him. If we are still *within* we can go into the metropolis of this world and still hear the whisperings of God.

NO ROOM.

Sister Hall had been impressed by hearing a sermon from the text: "There was no room for Him in the inn." How many have crowded Jesus out all their lives long, and refused to give Him the place in their hearts that belongs to Him! Don't tell Jesus what you are or what you want. Let Him find a place in your heart and you will have a resting place in God.

CAPTIVATED.

Dr. Ball was thankful to say this had been the best year of his life. More than sixty years had passed since he made the acquaintance of the Lord Jesus Christ. He revealed himself so fully as to captivate his entire being. It was not always so. It is not the pleasure of God to reveal himself in all His fulness at one time. He takes advantage of our necessities and reveals himself according thereto. He knew Him

as he saw Him on Calvary, and out of darkness and death began to respond to the light which was to lead him to God. He did not then apprehend full salvation. He did not know the Bible, himself, or God. But it pleased God to spare him, and Jesus came in His fulness to his heart. He blessed God He did not choose to have the sinner saved in any other way than through the incarnation of Jesus Christ. He blessed God for a full salvation,

PRIVILEGE MAKES DUTY.

Sister Searles wished that everybody would consent to take the gift offered to them, and accept Christ in all His fulness, going out into the world and trying to point sinners to the Lamb of God. How much they needed the undergirding of power. She came in contact with worldliness and formality that chilled her soul. Many were going from the Church to destruction. Duty and privilege are tantamount terms. If it is our privilege to have a power that will make us strong, is it not our duty, and will we not be responsible for our weakness? God has given us high responsibilities and we cannot turn away from them guiltlessly.

A TESTIMONY FROM MAINE.

Sister Fanny A. McKusick writes:

DEAR GUIDE: You come to me monthly, and how much you gladden my heart Jesus alone knows. I am a deaf woman, so do not hear the Gospel preached. The Guide is my best help in spiritual life beside my Bible. I often think of the sainted Phoebe Palmer, and say, "I am sure I shall know her in that bright world that I am fast hastening to." Her writings, with others, gladden my soul, and make me long for the time when I shall put off this mortal body and put on Christ. We are living in a time when all who believe in holiness must show by their lives that there is peace and rest in Christ. Some there are who would be free, whose hearts cry out, "Who will deliver us?" There are confused voices around them; some telling of sanctification at conversion, others setting forth the way of gradual growth toward and into holiness, instead of coming by faith in Christ.

The Social Meeting.

"With my mouth will I make known Thy faithfulness to all generations."—Psa. 89: 9.

PETER COUGLE, City Hospital, St. John, N. B.—A few weeks ago a copy of The Guide was placed in my hands by a visitor to the hospital. Previously she gave me a copy of the *War Cry*. At that time I was a professed skeptic, with very little concern about eternal things. After reading several numbers of the Salvation Army paper I saw my need of the Saviour, and turned to my long-neglected Bible, and saw in it a beauty never before discovered. I am now rejoicing in hope, patient in tribulation, claiming the exceeding great and precious promises as *mine*. Through the infinite mercy and love of the Redeemer, I hope to meet you with the beloved friend who placed The Guide in my hands, which has been so wonderfully blessed to me.

WALTER WILSON, St. John, N. B.—I have been a constant reader of The Guide for years, and greatly enjoy its testimonies. I have a sweet consciousness of my acceptance in The Beloved. I believe my all is on the altar. I am seeking joys immortal and a bright, starry crown. I am expecting to meet with those whom I have never seen, but with whose names, thoughts and aspirations, I have become familiar through the pages of The Guide—Henry Belden, Lizzie Fenner Baker, Abbie Mills, and others, and with them unite in singing unto Him that hath loved us and washed us in His own blood.

CALVIN HEMPSTED, Spring Prairie, Wis.—In November, 1839, I made a full consecration to God, and found a full salvation from all sin. It was received instantaneously by faith. I have been traveling in the King's highway to old age, being now 82. I am planted on the Rock. Glory be to God!

Z. THOMPSON.—I am an old pilgrim, somewhat deaf, not so blind but I can read my Bible. I was converted when 16, and

united with the Baptist Church when 20, remaining in it ever since, sometimes on the mount, oftener in the valley. Twelve years ago Jesus spoke to me as with an audible voice, saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest"—and He gave me precious rest. He has taken away my loved ones, but I have been ready to say, "Though He slay me yet will I trust Him." I still live, in my 90th year, yet not I, but Christ liveth in me. Some years ago The Guide was put into my hands. I was strengthened and comforted by it. I distribute them to all that I can get to read them, and my prayer is that it may be printed under the same name, "*Guide to Holiness*," to the latest generation.

D. W. YOAKUM, Middleton, Idaho.—I passed into the flowery garden of regeneration September 24, 1875, and have since been feasting on heavenly sweets. I thought there was no second touch to introduce me to richer or better things. But on the 22nd of last June it pleased Heaven to lead me to the higher plane of Entire Sanctification. My inward foes were destroyed, and I was made glorious within. I constantly testify of this salvation, and preach on the subject, despite all opposition. It is a distinct work of God in the soul, and I must tell the joyous story. May the Lord keep us in the impregnable fortress of perfect love.

BARBARA DILENBACH, Geneseo, Ill.—I am looking forward to a happy re-union with friends in heaven. My next birthday I shall be 81. I have my second eyesight, and also the "*second blessing*." I am in good health, and for all let God be praised.

REBECCA A. BERS, Norwalk, Conn.—I am in my 78th year, and not able to go to Church very often: I am trusting in Jesus as my Saviour, able to save to the uttermost. It is *sixty-six years* last August since I first sought and found the Saviour to be precious to my soul. I am not tired of the service—it is good to serve God even in trials and afflictions. He says, "My grace is sufficient for thee"—and I have proved it for many years, and I am now rejoicing in blessed prospect of everlasting glory.

Holiness in Home Life.

"A devout man, and one that feared God with all his house."—Acts. 10: 2.

"Here, in earth's home, preparing
For the bright home above,
And there, forever sharing
Its joy where God is love."

—GOLDSMITH, who had himself written a novel, in writing to his brother, respecting the education of his son, gave his opinion of such works in strong language, "*Above all things, never let your son touch a novel or romance.*"

A HOLY HOME.

REV. N. VANSANT.

In continuation of the reflections on this theme, commenced in the last number, I remark:

4. Holiness at home means *habitual sweetness of temper and word*. Not feigned or affected, but the pure, honest outflow of a pure heart. This makes full allowance for annoyances, perplexities, sadness, grief, but rules out all "bitterness, and wrath, and anger, and clamor, and railing, with all malice."—Ephes. 4: 31.

In the home, as elsewhere, things will sometimes go wrong; disappointments will come; occasions of sudden excitement occur; provocations to anger and rashness arise; but if "the heart be established with grace," the result will be "patient endurance," without either a sullen sourness of spirit, or violent ebullitions of passion. The presence of these would but too surely prove the absence of that "wisdom which is from above," and which "is first *pure*, (the equivalent of holy), then peaceable, gentle, easy to be entreated," etc.

5. Finally, holiness at home means a *cheerful mingling of holy precept and example*. To achieve the highest results for good upon the home-circle, these must never be separated, and especially must never be in conflict.

Are there children in the home? Concerning them a greater than Pharoah's

daughter has said, "Take this child and nurse it for me!"—a command which in the highest Christian sense implies all that Paul enjoins with reference to the children of all Christian parents,—"*Bring them up in the nurture and admonition of the Lord.*" This can only be done by a wise union of right precept and example. How often are there sad failures at this point! If otherwise, how shall we account for the indifference to religion, not to say positive irreligion, of the children of not a few pious parents?

Sometimes, with a good personal example there is an almost utter reticence as to religious instruction and appeal, and especially a laxness of discipline with reference to stated attendance upon the public and social means of grace, together with a winking at absence from the devotions of the home-altar.

Sometimes the case is reversed. The matter of precept is overdone; appeals and exhortations by too frequent or too urgent repetition lose their force; while the example of one or both parents may be so open to criticism, in spirit and in act, as to allow the children to find many a loop-hole of escape from the obligation of empty precepts.

O, that every Christian parent would but realize that he is God's appointed high-priest in the home; and that as the ancient high-priest of Israel wore upon his mitre the inscription, "*Holiness unto the Lord,*" so he is called to exemplify, in his character and life, the same divine motto in all its spiritual significance and power.

—"OPPORTUNITIES are importunities. They are like flowers that fade at night; seize them, therefore, while they last."

HOME SUGGESTIONS FOR JANUARY.—*Heart-Questions.*

1. Has the first month of the New Year, just closed, been full of fruitage? 2. How can I render the present month increasingly productive? 3. Do I illustrate in home-life *perfect patience*, which is one of the graces of entire sanctification?

Home Work.—1. Economise so as to have more money for benevolent purposes. 2. Be very punctual and devout in family-worship—aim to make the same interesting to your children. 3. Send to The Guide office for a MITE-BOX, for your children to drop in their savings for the "*Phæbe Palmer Holiness Fund.*"

BIBLE LESSON—Luke 10: 1-27—Hymns for Domestic Worship—Methodist Hymnal—750, 717, 718, 713.

Letters to the Children.

TO BE GOOD IS TO BE HAPPY.

MRS. MARY D. JAMES.

DEAR CHILDREN:—I wish you all a Happy New Year! My heart is saying: God bless the precious children and make them Thine, so that they may be happy in this world and happy forever.

I suppose the little folks have had a real good time, for Christmas and New Year's bring many beautiful gifts, and sports, and joys which the young people prize very highly. I love to see them joyous and merry, not only in their holiday pleasures but all the time, and I want to tell them how to be happy all the year round. It is by being good.

To be Good is to be Happy—and to be good is to keep God's commandments and to love and serve Him. This gives the sweetest joy in the world. If, every day of the year, you received the most lovely gifts that you could wish for, they would not make you half so happy as one smile from the dear Saviour, who gave His life for you. To receive every day sweet looks of love from Him, and hear Him call you His dear child, would give you more real joy than anything that you could have in this world.

How glad it makes your little hearts when your mother and father smile upon you and tell you how they love you. To know they are pleased with you makes you feel so delighted. But to see Jesus smile and hear His precious words of love, and know that you please Him, would make you a thousand times more happy. But you may say: How can I see Jesus smile, and how can I know that He is pleased with me? I can't see Him nor hear His voice like I see and hear my parents. I will tell you. With the eyes of your soul you can see Jesus, with the ears of your soul you can hear Him speak to you, and you can know that He is with you just as certainly as you see and hear and know anything. The soul is made so that it can see and hear and know God. He made the

soul to understand and know and love Him, and He talks to the soul just as you talk with your lips to those around you. When you are good and trying to please Him He speaks lovingly to you, and you feel that He is pleased with you, and when you do wrong and displease Him, something tells you God is angry with you. That is His voice in your heart—it is God speaking to you.

How careful we should all be to do right, so that we may hear the kind approving voice, telling us God loves us because we are good, obedient children. This is real, pure happiness. Another way by which we can hear Him speak to us is through the precious Bible, which contains His own blessed words. I wish every little boy and girl had a little book called the "Threefold Cord," which has a precept, a promise, and a prayer for every day in the year. They are little tiny books, and don't cost much. I think your kind parents or friends will give each of you one, and it will be the best New Year's Gift they can give you. I just gave some of them to several children and they were so pleased with them, and began right away to learn the verses. In a few minutes they came with bright, happy faces to me, saying, "Mrs. James, I've learned my verses!" and repeated them so nicely. One darling little fellow who can't read learned a verse hearing his brother repeating it. So you might teach the little ones in that way, and how beautiful it would be to hear all the children, young and old, saying God's precious words each morning, and it would be a blessing to the whole family every day. For nothing is of so much value to us as the words contained in God's Book—because they are *His Own Words*.

—We should endeavor to forget injuries, and bury them in love.—WATTS.

THE TRY COMPANY.

We are looking for letters from our young friends. Send for the MITE-BOXES to put on the mantel-piece.

Answer to Question.—Celia M. Gowie, Ridgetown, Can., has found 172 verses containing the word LOVE. Let other reports come.

New Question for February.—How many passages of Scripture contain the word JESUS?

Loved Ones Gone Before.

"The righteous shall be in everlasting remembrance."
Psalm 112 : 6.

REV. JOHN STILL MCGOWAN,

A local preacher in the M. E. Church, South, departed this life at New Castle, Tenn., on July 26th, 1882, in the 59th year of his age. His father and grandfather were Methodist preachers. His great grandfather, Rev. John McGowan, of London, England, a Baptist minister, and the author of a religious work of great merit called "Dialogues of Devils," lived in the times of the Wesleys, whom he mentions in his book. The subject of this sketch was never married; he lived a life of great affliction, so much so that he mourned because he could not be more useful, yet he was a devoted follower of the meek and lowly Jesus, ever striving to obtain the mind which was in Christ Jesus our Lord. Holiness was his favorite theme, and The Guide he prized next to the Bible, having been a subscriber long before the now sainted Mrs. Phœbe Palmer took charge of it, and continued uninterruptedly, except during the war, until his death, all of which he had neatly bound. He collected during his life quite a library on this subject, among which were nearly all of Sister Palmer's works, "Her Life and Letters," "Four Years in the Old World," "Way of Holiness," "Economy of Salvation," and others; also "Central Idea," by Bishop Peck, "Christian Purity," by Bishop Foster, and several volumes by Caughey, and other holy men and women. These books were freely loaned to any one whom he thought would read them, thus doing all the good that he could. Many will rise up in that day and call him blessed. When the fell destroyer came our brother was not alarmed. A short time before he died he said, "God's will be done, I am ready, I am willing to go, but if it is His will, I am willing to live and suffer." Thus passed away a good man.

R. H. BIRD.

MRS. CALVIN WASHBURN

Departed this life, at the home of her daughter, Mrs. Owens, Stroudsburg, Pa., Nov. 19th, 1882, at the advanced age of 90. "Grandma Washburn," as she was familiarly called, passed away so gently that those who sat weeping at her bedside scarcely knew when the golden chain was broken. Her husband, Calvin Washburn, purchased a tract of land, now included in the city of Scranton, and they were thus among the early settlers of that place.

For over seventy years she had been a consistent member of the Methodist Episcopal Church. Her life was full of the lustre of Christianity. She always knew where she stood, having strong faith in Jesus, the Rock of her salvation. Her testimonies were sermons in themselves. She had been a reader of The Guide for twenty-five years, watching eagerly for its monthly visits, and reading its contents over and over again. When her husband was called to realize heavy pecuniary losses, she calmly acquiesced, cheerfully surrendering her own rights for the advantage of creditors, her only grief being that she was not able to carry out a favorite project which she had of bequeathing \$5,000 to the Church where she lived.

In her last hours she would repeat whole chapters of the Word of God. When friends asked if they should read to her, she said, "O, no, I can read for myself, and I hear sweet music all the while!" She was always happy, and thankful for what she had. Thus, as a wave recedes from the shore, this beloved one floated out into the ocean of eternal bliss. Her friends think of her as simply gone on before, and they comfort themselves with the hope of a re-union where the inhabitants *never grow old*.

MRS. MARY BOMGARDNER,

Wife of Wm. Bomgardner, Pendleton, Ind., entered into rest Nov. 15, 1882, aged 78. She had been a member of the Methodist Episcopal Church over 56 years. She walked closely with God, knowing the joy of full salvation, and her end was full of holy triumph.

News Along the Line.

"Watchman, what of the night? The watchman said, The morning cometh!"—Isa. 21:11.

"Hark, the voice of Jesus calling,
Who will go and work to-day?"

The grandest and most important work done on earth, is now very generally engaging the attention of the lovers of Jesus with earnestness, and sinners are being saved, and believers wholly sanctified. The subject of Holiness to the Lord fairly girdles our globe, and the witnesses of the power of Christ to save to the uttermost, may be gathered from the four quarters of our earth.

The Foochow Conference has just closed. No Bishop being present, the preaching was mostly by the native preachers of China. The texts chosen will give a little idea of the grand themes that were uttermost. Rev. N. Plumb, Superintendent, gives the statement. Rev. Hu Yong Mi preached from "Be ye therefore perfect, even as your Father which is in heaven is perfect." Rev. Hu Sing Mi preached from, "And when they had prayed, the place was shaken where they were assembled, and they were all filled with the Holy Ghost, and they spake the word of God with boldness." There has been advance during the year both in numbers and finance.

HOLINESS IN DICKINSON COLLEGE.

Brother R. E. W. writes: At the beginning of the fall term a meeting for the promotion of holiness was commenced. For several weeks few attended. The leader met with an accident which we feared would be fatal, but he recovered rapidly, almost miraculously. After his restoration a new interest was awakened, and now the meetings are well sustained.

Among the results five young men who are preparing for the ministry have been entirely sanctified. One said when he came to the College he was opposed to holiness, but now he testifies that the blood cleanses

him. Another thought he enjoyed religion last year, but not as he does now. Some have been overpowered by the Spirit when they received the blessing, while others calmly arose from their knees, testifying that the work was done. Much spiritual influence pervades the meetings both in the College and in the town. Fifty-three were present on a late Sabbath at the young people's class, an increase of thirty in a few weeks. Truly Jesus was there. When souls are filled with Jesus they want others to know it, and it is to glorify God and to make known His power to save from all sin that we send this testimony to The Guide, which has been a light to my path, and I am often strengthened by reading it.

NEW YORK.—In the city some of the Churches have encouraging tokens. At "Central, Rev. Dr. Chadwick, pastor, on a late Sabbath, nearly a score of seekers were at the altar. In "18th St.," Rev. Dr. J. M. King, pastor, seven extra services have been held, *over one hundred* have been converted. Gospel Temperance services held on Saturday evening have been fruitful in rescuing the fallen. At "Yonkers," Rev. D. Lull, pastor, Rev. J. M. Sutherland, formerly known as "Senator Bob Hart," has been aiding—80 have been at the altar, most of whom give evidence of sound conversion. In "First Place" Church, Brooklyn, an interesting revival is progressing. In "York St.," Rev. Duncan McGregor, pastor, 42 seekers have been at the altar since Jan. 1st, and a number converted. In Cornwall, N. Y., Rev. L. P. Gallaway, pastor, persons are at the altar nightly seeking salvation. At Totenville, S. I., Rev. H. C. McBride, pastor, a glorious work, 20 at the altar last Sabbath.

NEW JERSEY.—A glorious work in progress at St. Luke's Church, Newark, Rev. Dr. Bristol, pastor—and in Franklin St., Rev. W. N. Bebout, pastor—a good work. NEW ENGLAND.—In Derry, N. H., Rev. F. C. Pillsbury, pastor, 60 conversions reported. At South Manchester, Conn., over a score converted, and the work advancing.

IN THE WEST.—In Decatur, Ill., the labors of Rev. T. Harrison are still being crowned with saving results. At Chebanse, Ill., Rev. T. W. Kerr, pastor, 30 conversions. At

Neosho Falls, Kansas, Rev. J. L. Longdon, pastor, 20 recent conversions. In Canton, Dakota, 50 conversions. In Louisburgh, Kansas, 118 accessions to the Church as the results of seven weeks' special services, Rev. H. K. Muth, pastor. In "Marion," S. Ill., Rev. J. Laird, pastor, 39 conversions.

PENNSYLVANIA.—In Philadelphia, revivals are progressing in "Broad St.," Rev. W. Downey; "Nazareth," Rev. J. F. Crouch; "19th St.," Rev. S. W. Thomas;—in "Centenary," Rev. W. Whinna, 40 accessions resulting from special services. At "Centennial," Pa., 30 converted.

IN THE SOUTH.—Baltimore Churches are being visited,—“Jefferson St.,” Rev. Bro. Rice, pastor—and “Baltimore Circuit,” with its three pastors, Bros. Ferguson, Brown and Dudrear—the latter receiving 60 during special services. In Wilmington, Del., the mother Church, “Asbury,” Rev. C. Hill, pastor, has been enjoying times of refreshing. On “Church Hill Circuit,” Rev. W. B. Walton, pastor, is enjoying a revival. “Talbot, Md., Circuit,” Rev. J. E. Kidney, is being visited—but the most extensive work is on “Denton Circuit,” Rev. J. A. Davis, pastor, where there have been 250 converts.

THE FOREIGN FIELD.

A MERCANTILE MISSIONARY SOCIETY. In the large mercantile establishment of Hitchcock & Williams in St. Paul's Churchyard, London, a missionary society has existed for forty years, among the employees. To Mr. Williams of that firm we are indebted for the conception of Young Men's Christian Associations. The annual report of the Missionary Society shows the happy influences thereof, at home and abroad. A daily morning prayer-meeting is held, and services twice on the Sabbath. One of the clerks is now a minister, and another has gone as a missionary to China. They had collected \$600 during the year, \$200 used in supporting a home missionary, and the balance distributed among various societies. What *Christian merchants* will imitate this example?

JAPAN.—*A Sign of Progress.*—A large convocation of Buddhist priests has been called at the famous temple of Loyasan, in the province of Kii, for the purpose of abol-

ishing the ancient rules forbidding the clergy to marry or to eat flesh meat.

INDIA.—*A Female Lecturer.*—Pundita Romabai, a learned Hindu lady, has excited profound interest by a course of lectures lately delivered at Bombay. She is a widow, twenty-five years of age, and is pleading for the emancipation of her sex from the many debasing superstitions of India, and for female education. At one meeting, several native ladies followed in addresses endorsing her position. We see in this the influence of Christian missions.

—The Mahometans are trying to combat the Salvation Army movements in Bombay, by trying to provide superior attractions, and “hoiy men” are professedly performing miracles to prove the truth of Mahommedanism.

—The Lutheran Mission at Guntoor has a boarding-school, in which the native boys hold a meeting three times a week, to settle difficulties, denounce evil habits, and correct all wrongs by open talk and prayer.

AFRICA.—A Mission Church is to be erected in Zululand, South Africa, on the fatal battle-field of Isandhlwana.

ENGLAND.—About \$600,000 are annually contributed to sustain the Salvation Army.

—On a recent Sabbath, in Southampton, when the rain was pouring in torrents, 3,000 to 4,000 went to hear Mr. Moody preach.

PROTESTANT EPISCOPAL MISSIONS.—The Church Sustains 147 Missions—34 in Western Africa; 31 in China; 15 in Japan; 1 in Greece; 14 in Hayti; 52 in Mex co.

AUSTRIA.—Rev. Geo. Muller has been holding religious meetings in Vienna, without interference from the police.

GERMANY.—A noteworthy revival is in progress in Berlin, under the labors of Rev. Mr. Von Schluembach, a native of Germany, converted in the United States, of the Young Men's Christian Association.

SWEDEN.—A vigorous religious movement is progressing. In 68 congregations of the Lan (government) of Jonkoping there are 95 mission houses, in which meetings are brought about by itinerant lay-preachers. A single one of these congregations has five houses of prayer, and the number of religious associations corresponding thereto is very significant.

The Editors' Study.

Our Motto :---Purity, Love, Power.

—No bitterness—No wrath—No strife—
—No malice—No evil-speaking—
—Love, Love—only Love.—

—“OF THE SPIRIT it is said, ‘He shall not speak of himself,’ and His silent operations on the heart may not always at once be discerned as distinct from the testimony of our own spirit. Yet we should ever bear in mind, that whatever revelations of the Father or the Son are made to the believing heart, they are all the work of the Holy Spirit.”—Mrs. Phoebe Palmer.

JESUS OUR WISDOM.

WHAT is Christian wisdom? We answer, JESUS is our wisdom. The apostle says, “He is made unto us wisdom, righteousness, sanctification, and redemption. First in the enumeration is *wisdom*. And the shining qualities of this wisdom are shown in this statement: “The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” What a constellation of Divine excellences! They had living embodiment, and grand demonstration in JESUS. In fact, He was “*the wisdom of God*,” transferred to earth. In His person, His spirit, His life, these Divine characteristics shone with superlative light and glory.

And this wisdom is to be communicated to us. This is saintly privilege according to New Testament provision. It is “the blood-bought right of Calvary,” made to us a living, Divine verity, by the gracious offices of the Holy Ghost. How are we to be thus clothed? By the revelation within us of the indwelling Christ, by the illumination of the blessed Spirit, “The Executive of

the Godhead.” This is “the mystery hidden from ages,” now made manifest, “CHRIST in you the hope of glory.” This is wonderful! Who can sound these depths of infinite love? Not the first-born seraph, blazing in immortality. But the blood-bought right is a verity, notwithstanding.

There are, however, important preliminaries to be settled before this internal revelation is made, ere the soul-temple is thus filled with light. What are they? They are summed up in this—a brief sentence comprehends the whole—GIVE YOUR CONSENT. What, my consent to have it so! Is that the condition, the sole condition? Yes! “Why,” say you, “if that is all, it is easily met.” Not so easily, perhaps, when the testing-moment comes. Your consent involves much. It is not so much consent to the *in-coming* as to the *out-going*. Before Christ your wisdom will come in, bringing with Him the infinitude of Divine excellences, to be your constant, personal possession, *all else must go out*. He must find in the living temple, your soul-temple, an all-pervading vacuum for himself alone to fill. “The lust of the flesh, the lust of the eyes, the pride of life,”—in their relation to person, family, business, property—*all* unconditionally surrendered. Are you ready for that? Ponder well—survey the ground—count the cost! To gain a whole Christ, in the fulness of His indwelling, the whole of self-life, and world-life, must be totally abandoned. No half-surrender will win a whole Christ. No! He must have every square inch of the soul-territory. There must not be a whisper of rivalry in the wide realm—from the profoundest depths of the spiritual being there must come the cry, “None but Christ—NONE BUT CHRIST!”

Ah, that is the soul’s sublimest victory! When that point of self-conquest is reached, angels applaud, glorified intelligences chant hallelujahs—all heaven is in ecstasy. And the immortal redeemed soul celebrates its first real jubilee O, to sing

“Thou, O Christ, art all I want,
More than all in thee I find!”

Earth has then a rapture akin to heaven. Then what a wealth of inheritance—*of internal wisdom*, to draw upon continually! Not giving perfect understanding, or, infallible judgment. But understanding and judgment directed by a fully-indwelling Christ are very full of light. Personal, family, and business concerns—all life-relations—all, under the undisputed sway of JESUS! Reader, make this your life-portion.

—Is your reputation fully consecrated? If so, why so sensitive under reproach?

THE GREAT TEST.

The great test of Christian love and fidelity is obedience. "If ye love me keep my commandments," says Jesus. It is the most palpable proof of our appreciation of the Divine mercies. An old writer says:

"God accounts those mercies forgotten which are not written with legible characters in our lives. That of Joshua is observable (chap. viii. 32). Upon their victory over the city of Ai, an altar is built, as a monument of that signal mercy. Now mark, What does God command to be writ or engraved on the stones thereof? One would have thought the history of that day's work should have been the sculpture: but it is *the copy of the law of Moses*, which he wrote in the presence of the children of Israel (verse 32); whereby He plainly showed the best way of remembering the mercy was not to forget the law."

It is the condition of receiving the Holy Ghost as our abiding Guest. Before He passes the threshold of the soul-house to dwell therein, the will must utter an authoritative, all-comprehending *Yes* to law that is "holy, just and good." To such a whole-souled surrender we shall be held by searching tests, and submission, unfaltering submission, must be demonstrated. When the decision is made, unqualifiedly, then the blessed Holy Ghost comes into the temple, filling it with light and joy and power.

Peter said: "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Do you wonder, beloved, why you do not receive the

Holy Ghost, in the fulness of His blessing, and glorious manifestation? Is not the solution here—are you making full proof of obedience—does your heart utter the authoritative, unqualified *Yes* to every Divine requirement? That is the question. Let it be definitely settled, now and forever.

—Is your life as a vapor? So the Scripture declares. Then, make the most of it—not a moment to be lost.

IS YOUR WILL MADE?

Some time ago, a man came to his home, exclaiming, "Wife, I have made my will—I have made my will!" His companion was startled, and inquired, "What do you mean, husband?" He replied, "*I have been willing body, soul and spirit—all that I am, and all that I have, to Jesus!*" That was the best day's work the man had ever done. Joy divine filled his heart and house! With such sacrifices God is well pleased.

Reader, have you made such a will? If not, delay no longer. Place the sacrifice on the altar—take your hands off—leave it there to stay—let the irrevocable seal be attached to your will. And, have you another will to make—property to dispose of? Is it wise to leave every dollar to natural heirs—perhaps to ruin them for time and eternity? Had you not better devote a portion to Christian Benevolence? Be sure that personal and family interests are not exalted above Jesus. We have presented an object worthy of warm regard: the gratuitous circulation of holiness literature. Remember the PHŒBE PALMER HOLINESS FUND—living and dying.

DR. DUNN'S NEW BOOK.

We published in our last number an extract of a sermon from Dr. Dunn's new work, lately issued—"Sermons on the Higher Life." It contains twenty stirring sermons, and should be circulated all over the country. Wherever there is a lack of holiness preaching, friends may get together and hear one of these delightful sermons read. Send to us for it—price \$1.50.

WORK FOR THE MONTH.

We trust that the New Year has opened well with our readers, each enjoying a clear consciousness of the Divine favor. Now, then, let us *walk in the light*. We open to you new exercises for the month.

I. CLOSET DEVOTIONS.

"And when thou hast shut the door, pray to thy Father which is in secret.—Matt. 6: 6.

—"When God pours out His spirit upon man, then man will pour out his heart before God. The breath of prayer comes from the life of faith."—*Mason*.

SCRIPTURE CALENDAR—FEBRUARY.

1. Prov. 4; 14. Prov. 13; 20. Psa. 17; 13-14.
2. Phil. 2; 4-5. Mark 9; 41. Psa. 119; 173.
3. Heb. 12; 28. Prov. 26; 12. Psa. 118; 23.
4. 2 Pet. 1; 5-7. Job 17; 9. Psa. 443; 10.
5. Ephes. 4; 27. James 4; 7. Psa. 71; 12.
6. Ephes. 5; 15-16. Zech. 16; 12. Matt. 6; 13.
7. Psa. 37; 4. Psa. 37; 4. Psa. 145; 21.
8. Ephes. 5; 14. Psa. 37; 6. Psa. 88; 9-10.
9. Ephes. 4; 31. Gal. 6; 16. Psa. 141; 4.
10. Isa. 1; 17. Psa. 54; 13. Psa. 119; 33.
11. Prov. 3; 9. Exod. 20; 6. Psa. 25; 5.
12. Ephes. 5; 18. Luke 11; 13. Psa. 51; 12.
13. Ezek. 18; 30. Acts 5; 31. Lam. 5; 21.
14. Psa. 146; 3. Psa. 9; 9. Psa. 17; 18.
15. Heb. 3; 8. Psa. 34; 18. Psa. 69; 17.
16. Prov. 1; 10. James 1; 5. Psa. 27; 11.
17. Isa. 6; 13. Mal. 4; 2. 1 Chron. 16; 35.
18. Deut. 4; 9. Gen. 28; 15. Psa. 16; 1.
19. Col. 4; 6. Prov. 16; 21. Psa. 141; 3.
20. Rom. 12; 12. John 14; 27. Psa. 5; 8.
21. Col. 3; 2. John 14; 3. Psa. 73; 25.
22. Amos. 4; 12. Heb. 8; 12. Luke 18; 13.
23. Rom. 12; 14. Matt. 5; 11-12. Isa. 38; 14.
24. Psa. 100; 4. Psa. 36; 8-9. Psa. 50; 1.
25. Luke 8; 18. Isa. 55; 3. Psa. 119; 34.
26. John 5; 39. Prov. 2; 3-5. Psa. 119; 18.
27. Rev. 2; 10. Deut. 31; 12. Psa. 32; 7.
28. 1 Tim. 2; 22. Micah. 7; 19. Psa. 91; 2.

—MAKING MELODY UNTO THE LORD.—An eminent minister says, if inclined at any time to despondency, he sings, alone—

"The God of Abrah'm praise,
Who reigns enthroned above,
Ancient of everlasting days,
And God of Love;
Jehovah, great I AM,
By earth and heaven confessed;
I bow and bless the sacred name,
Forever blessed."

No. 1,075 in the Methodist Hymnal. Take it as the CLOSET HYMN for the month. Sing it alone.

Requests for Prayer.— —, New York: For the salvation of an intemperate husband. L., Wy. Ter.: For a sister, that she may be holy. H. M., N. Y.: For the conversion of a husband and sons, and that the mother may be filled with the Spirit. London, England: That a father 94 years old may be specially comforted. G. M., Pa.: That a mother in Israel, nearly 80, may be fully baptized. N., Ct.: That an aged sister may have full salvation.

THE BIBLE STUDY.

"Thy testimonies are wonderful: therefore doth my soul keep them.—Psa. 119: 129.

—"A certain Jew had formed a design to poison Luther, but was disappointed by a faithful friend, who sent Luther a portrait of the man, with a warning against him. By this, Luther knew the murderer, and escaped his hands. Thus the Word of God, O Christian, shows thee the face of those lusts which Satan employs to destroy thy comforts and poison thy soul."

LESSON FOR FEBRUARY—THE BEATITUDES.

Let your thoughts still linger around this wonderful 5th chap. of Matthew, and especially The Beatitudes.

First Week.—Mercy—Matt. 5: 7. What is mercy—when called to exercise it—how exhibited in Christ's example—what its peculiar blessedness.

Second Week.—Heart-Purity—Matt. 5: 8. New Testament provision for entire purity—how may we know when we possess it?—in what its blessedness consists?

Third Week.—Peacemakers—Matt. 5: 9. The disposition—the exercises of the *Peacemaker*—How are such blessed—and, why called pre-eminently, "the children of God?"

Fourth Week.—The Persecuted—Matt. 5: 10. Note the cause of persecution stated here—"for righteousness sake"—how are such blessed—and wherein is "theirs the kingdom of heaven?"

TOPICS FOR THOUGHT.—February topic, FAITH. 1. How does the Bible define Faith? 2. How does it harmonize with Law under New Testament provisions? 3. What are some of its chief fruits?

III. HOLY ACTIVITIES.

"But to do good and to communicate forget not."—Heb. 13: 16.

WESLEY, when he was asked the great secret of the efficiency of his followers, replied: "They are *all* at it—and *always* at it."

1. Visit and relieve the poor.
2. Help to restore peace where friends are separated.
3. Write a New Year Christian letter to some unsaved relative.
4. Write your testimony respecting how you were entirely sanctified and send to one of your Church members.
5. Go and tell your present experience of full salvation to some one, *privately*.

NOTES.

—GRATIFYING.—Large additions to our Subscription Lists.

—Any who are in arrears on Magazine or Book account will do us a favor if they will remit soon.

—Rev. C. I. Thompson, of the Philadelphia Conference, who had taken a lively interest in the Holiness work, is deceased.

—Rev. Mosely Dwight, of Chelsea, Mass., an ardent lover of Holiness and of *The Guide* for many years, is deceased. More particular notice hereafter.

—We have received from Rev. T. Woolmer, Wesleyan Book Steward, London, England, a neat and edifying little tract of 64 pages, "*Aids to Holiness*," by James B. Atkins.

—*Zion's Herald* appeared Jan. 1st in a handsome new dress. It is one of the ablest and purest Methodist papers in the country—not only "*religiously inclined*," but *positively* religious.

GATHERINGS.

—*Are you a soul-gatherer?* Christ's loving ones should ever be gathering jewels to deck His diadem.

—Paris, Ky., Rev. A. A. Price, pastor, has had 100 conversions.

—The Wesleyans recently held an All-Day Holiness meeting in Dublin.

—At Republic and Sugar Creek, Ind., Rev. C. E. Ruddick reports 150 conversions.

—At La Porte, Indiana, under the labors of Dr. L. W. Munhall, 150 have been saved.

—A Church of England Salvation Army has been formed among the students at Oxford.

—A remarkable revival has been prevailing in Hampden Church, near Baltimore, Md.,—216 conversions to date.

—Mrs. Amanda Smith has been holding meetings in "Careysburg," resulting in 30 conversions and 24 wholly sanctified.

—In Canton, D. T., the pastor, Rev. S. W. Miller, has been recently aided by Mrs. Hartsough, and has had 50 conversions.

—Chaplain Geo. A. Crawford is having a revival on board the U. S. Ship "Richmond,"—about 25 have been forward for prayers.

—At a meeting held by the Salvation Army in London, one hundred officers were consecrated for the work in India, Cape of Good Hope, Sweden, and the United States.

—In Hope St. Church, Providence, R. I., where Rev. S. A. Burns has been laboring, 30 conversions have occurred. Sisters Cassie and Lois Smith are now at work there.

—An extensive revival is in progress in the M. E. Church, Schoharie, N. Y., Rev. J. G. Gooding, pastor, under the labors of Mr. and Mrs. Chas. E. Ballou, evangelists, 100 saved.

THE PHOEBE PALMER HOLINESS FUND.

The proposal in the January number meets with wide-spread favor. The work contemplated by this "new departure," it should be observed, is *strictly benevolent*—not to help those who can help themselves, but to help the *needy*, especially those *most* in need, in missionary fields. And we can only do this, for a while, to a small extent. We hope, in course of time, to do larger things. As far as *Sabbath-schools* are concerned, we shall try to aid them by making up a PURE LIBRARY, or, LIBRARIES, selected from the catalogues of various publishers, and recommend them—we have no means to enable us to donate books at present. All contributions to circulate *The Guide* among missionaries will be a part of "*The Phoebe Palmer Fund*," from this time. We have applications already for "HOME MITE-BOXES," to aid the Fund—will be supplied soon.

FROM LETTERS.—Bro. James Yeoman, Waukegan, Ill., writes: "I never felt more like saying *Amen* than when I noticed in the January Guide a proposition to inaugurate a Fund for the distribution of religious literature, as therein named. Surely the idea is of heavenly origin and will succeed. I cheerfully contribute my mite by enclosing P. O. for \$10.00. I have taken the precious Guide for many years and expect to do so for the remainder of my days."

Mrs. E. Herrington, St. Johnland, L. I., gives us this good word: "I send \$1.00, my small contribution to the '*Phoebe Palmer Holiness Fund*,' with my prayer for its prosperity. I believe by entering into this '*Covenant*' of praying at noon, the Lord's people will be strengthened and be more united in the Spirit, in the bonds of peace, and righteousness of life. I feel that it is a very sacred covenant."

FIRST FRUITS GATHERED.

Lucinda Kent, Monmouth, Iowa, - - -	\$.00
Melantha Almy, Troy, N. Y., - - -	2.25
Nelson S. Sanborn, West Rumney, N. H., - - -	12.00
Margaret Poole, Oakland, Neb., - - -	1.00
"A Friend," per J. E. Ayars, Philadelphia, Pa., - - -	1.00
Miss E. Gates, Waupun, Wis., - - -	.75
Wm. Smith, Updhurst, Canada, - - -	1.00
Daniel Wheeler, Aurelia, Iowa, - - -	3.00
Mrs. Mary McClure, Glen Moore, Pa., - - -	1.00
Mrs. A. Gamble, Fargo, Dakota, - - -	2.00
Mrs. L. A. Bailey, New York, N. Y., - - -	1.00
L. D. Lock, Hoosick Falls, N. Y., - - -	1.00
Mrs. A. G. Underwood, - - -	1.00
Louisa Roberts, Charlestown, Mass., - - -	1.00
Mrs. Edwin Hyde, New York, - - -	10.00
J. Yeoman, Waukegan, Ill., - - -	10.00
Gerrit Smith, Norway, N. Y., - - -	.26
Mrs. E. Herrington, St. Johnland, L. I., - - -	1.00

TAYLOR FUND.

A. S. Ludlam, Bradfordton, Ill., - - -	5.00
Margaret Simmons, Kilgore, Ohio, - - -	1.00
Mary Phillips, " - - -	1.00
"A Friend," per J. E. Ayars, Philadelphia, Pa., - - -	1.00
Miss E. Gates, Waupun, Wis., - - -	1.00
Mrs. A. Gamble, Fargo, Dakota, - - -	2.00

HE HAS COME.

"Rejoice greatly, O daughter of Zion; * * * behold, thy King cometh unto thee."—Zech. 9: 9.
 Mrs. J. H. KNOWLES. Mrs. JOSEPH F. KNAPP.

1. He has come! He has come! my Re-deem-er has come, He has
 2. He has come! He has come! My Love and my Lord, Ev-ery
 3. He has come! He has come! O hap-pi-est heart, He has
 4. He has come to a-bide, and ho-ly must be The

tak-en my heart as his own chosen home; At last I have giv-en the
 thot of my be-ing is swayed by his word; He has come! and he rules in the
 giv-en his word that he will not de-part; No trou-ble can en-ter, no
 place where my Lord deigns to banquet with me; And this is my pray-er, Lord,

wel-come he sought, He has come and his coming all gladness has brought.
 realm of my soul, And his scep-ter is love, O bless-ed controll!
 e-vil can come, To the heart where the God of peace has his home.
 since thou art come, Make meet for thy presence my heart as thy home.

CHORUS.

Joy! joy is mine, My Sav-iour di-vine, Comes to a-bide with me, with me;
 with me,

Comes to a-bide, ever to a-bide, My own loving Saviour a-bid-eth with me.



—MARCH, 1883.—

WORD FOR THE MONTH.—“Stormy wind fulfilling His word.”—Psa. 148. 8.

“Ye winds of night, your force combine ;
Without His high behest,
Ye shall not, in the mountain pine,
Disturb the sparrow’s nest.”

“His voice sublime is heard afar ;
In distant peals it dies ;
He yokes the whirlwind to His car.
And sweeps the howling skies.”

—H. Kirke White.

BRIEF MONTHLY COMMENT.

BY REV. GEO. HUGHES.

STORMY winds are God’s ministers. They have a well-appointed sphere. They have a high vocation—they are fulfillers of Jehovah’s Word. How? See the preceding Psalm, 147 : 15–18. Every wind that blows is obedient to God’s high command. The gentle zephyr, the gale, the whirlwind, the tempest, the tornado—all show allegiance to Eternal Sovereignty.

Inspiration calls us to profound adoration of Him “who hath gathered the winds in His fists.” The Gospel record gives us the demonstration of the fact that the winds obey Him. The outstretching of His sceptre holds them

under immediate arrest. Storm-swept Gennesaret confessed the omnipotence of the voice of Jesus.

Learn a lesson from stormy winds! March winds are shaking the mountains, sweeping the prairies, lashing the ocean into fury. Keen, sharp, devastating as they are, they are on the line of obedience to God’s word—strict, unfaltering obedience. Shall we be less loyal than the winds? Let every breath be responsive to law, the law of God, the God of love. All the faculties of our being should be in harmony with His holy and beneficent will. As in nature varied elements and forces exist in entire harmony, so in the kingdom of grace there may be diversity and yet glorious unity, declaring God’s glory.

A Sermon.

LOVE THE FULFILLING OF THE LAW.

BY REV. J. R. JAQUES, D.D., PH.D.

(Continued from page 40 of the February number.)

TEXT.—“Now the end of the commandment is charity (love) out of a pure heart, and of a good conscience, and of faith unfeigned—from which some having swerved, (missed the mark), have turned aside unto vain jangling.”—I Tim. I : 5-6.

IV. *That the love of a pure heart is the end of the commandment, is seen again in the fact, that, while it does not save from the liability and fact of temptation, it does give power over temptation.*

(1.) Note the limitation: The loving, pure heart may be tempted—tempted because the soul has *desires*. “Jesus was tempted in all points like as we are, yet without sin.” “As we are,”—we human beings. But how are men tempted? St. James tells us: “A man is tempted when he is drawn aside by his own lust (*desire*, as elsewhere translated) and enticed.” “Then when lust (*desire*) hath conceived, it bringeth forth sin.” Observe, the enticing desire is not necessarily *sin*; but, if indulged, it may “bring forth sin.”

This is the process and philosophy of all temptation. It is, in the first instance, an innocent desire of our nature enticing us toward the wrong action—not toward the *wrong* of an action, but the pleasurable quality of an action, that which adapts the action to gratify a desire in itself innocent. So Adam and Eve were tempted, by an appeal to desires in themselves innocent. So pure “angels kept not their first estate,” by yielding to the enticements of desires, in themselves innocent and necessary in every moral agent. Here comes the

need of watching every day and hour and minute.

(2.) But the love of a pure heart does give perfect power over temptation. The soul may feel the force of the temptation and yet overcome by the opposing force of love. Thus, the soul may be severely tempted but ever triumphant. Glory be to God!

V. *The love of a pure heart is the end of the commandment, because, while not saving from the liability to sin, it is in its nature the best security against sinning.*

(1.) Note the limitation: The loving, pure heart may sin. But does not the Apostle John say he “cannot sin?” But we cannot too earnestly emphasize the meaning of this word “cannot” in this connection. It is a common meaning of the word. The boy George Washington said, “I cannot tell a lie.” A loving mother “cannot” forget her child. So we say a certain noble man “cannot” do a mean thing. By this word *cannot*, we mean that a person is averse to doing a thing—it is contrary to his nature. So the love of a pure heart “cannot” sin. In this sense you may say, “I cannot stand on the rock and look directly over the brink of Niagara Falls.” And you speak correctly. But, *when not on your guard*, you may step too near the brink and fall off! By the precipice of the Falls is a memorial tablet that marks the place where a young woman, venturing too near to pluck a tempting flower, lost her balance, and fell over the dreadful brink into eternity! So you may be tempted to reach after some flower of innocent pleasure, and in an unguarded moment reach too far and fall over the brink of actual sin.

(2.) But the love of a pure heart is the best safeguard against sinning, by giving a charm to duty, and a horror of sin. Love’s “yoke is easy,” and love’s “burden is light.” When love fills the

heart, God's "commandments are not grievous." The bent to backsliding is overcome in the heart, filled with pure love. Those who have such a heart cease to sing :

"Prone to wander, Lord, I feel it,
Prone to leave the God I love."

That unhappy proneness is removed and the soul sings a more joyful strain :

"Prone to love Thee, Lord, I feel it—
Prone to praise the God I love."

It is a lofty Christian character that serves God *from principle*, but a much more lofty Christian character that serves God *from love*. This is the "end of the commandment"—"the fulfilling of the law."

VI. *The love of a pure heart proves itself to be the "end of the commandment" by the fact that, while being a state of purity, it is so far from a state of maturity that it is the only state of normal growth.*

(1.) Note: The purity of the heart may be perfect. No one is permitted to say that Christianity does not provide for purifying the heart. The pure heart is assumed in the text. Suppose there never was, nor will be, nor can be, a Christian of a pure heart. Then our text would mean that "the end of the commandment is love out of a heart that never existed, nor will exist, nor can exist." But who believes that Paul would utter such nonsense? But listen to our Lord: "Blessed are the pure in heart, for they shall see God." If there were none pure in heart, nor can be, then our Lord means: "Blessed are they that never existed, nor can exist, for they will see God." But who will dare put such impious language into the mouth of our immaculate Lord?

(2.) But this purification of the heart is but negative, and leaves room for infinite growth and progress in positive grace and graces. When the disease of sin is removed, shall not the child of

God grow more rapidly than before? When the weeds of sin are rooted out, shall not the garden of the heart grow much more than before? Must *some* sin be retained in the heart in order to growth in grace? Is not such a doctrine not only unscriptural but monstrous?

VII. *The love of a pure heart is seen to be the end or aim of the commandment, because, while not a state of perpetual transports, it is a state of peace and joy—thus fulfilling one great aim of Divine Law—namely: HUMAN HAPPINESS.*

(1.) Note this limitation: The love of a pure heart is not perpetual ecstasy and transports. The purest souls may have deepest sorrows of heart. The Lord Jesus was "a man of sorrows and acquainted with grief." Paul was "sorrowful yet always rejoicing." There is a *double* life in the true believer. One is a natural yet innocent life, subject to human griefs and pains. The other is the spiritual life, deep and peaceful within. In the outer life we "shall have tribulation," but in the inner, spiritual life, we "shall have peace." Our Lord had an experience analogous to that of the believer. He had times when He "groaned in spirit," and was "exceeding sorrowful." Then He had seasons when He specially "rejoiced in spirit." But amid all His varying emotional experiences, He had *peace*.

(2.) The loving, pure heart, then, amid all life's sorrows has a sweet consolation. In Christ we have peace. He says: "My peace I give unto you," and "your joy no man taketh from you." "Blessed," or, "happy are the pure in heart." "Fear hath torment," but, "perfect love casteth out fear."

Thus the love of a pure heart is proved to be the end, aim, or design of the commandment, as it is—

"What nothing earthly gives nor can destroy—
The soul's calm sunshine, the heart-felt joy."

HELPS FOR INQUIRERS.

BY REV. THOMAS CARTER, D.D.

Onward!

WHEN Hannibal, the great soldier of ancient Carthage, was nine years of age, he stood by the side of his father, Hamilcar, and before the sacred altars of his country, swore eternal hatred to the Romans. At twenty-eight, he was elected commander-in-chief of the Carthaginian armies, and, his heart burning with zeal to effect the object of his oath, he commenced preparations to invade the soil of his country's rival, and destroy the imperial city.

He passed from Africa to Spain at the head of an army of a hundred thousand men, subdued Spain, crossed the Pyrenees and the Alps, defeated Scipio at Ticinus and the Trebia, destroyed an opposing force near Lake Thrasy-mene, pursuing his conquering march toward Rome with hardly a single obstacle. At Cannæ, he annihilated a Roman army, nearly fifty thousand of their troops being slain on the field of battle. Such was the consternation in the Roman Senate, in consequence of this signal victory on the part of the Carthaginian captain, that a surrender of the city was debated, and by some of the Senators actually proposed. But here Hannibal made the great military error of his life—an error which, to all appearance, has changed the history of the world. Instead of marching direct on Rome, he rested and wintered his army in Capua, thus giving his enemies time to recuperate. This was his ruin. Eventually forced to evacuate Italy, the great conqueror returned to Africa, was obliged to fly from Carthage—became a fugitive in Asia—and, at last, to avoid

falling into the hands of the Romans, committed suicide.

It was a mistake of the illustrious Carthaginian which illustrates the mistake of many converted souls. Hannibal thought his work was so nearly done that he had time to rest. Meanwhile his enemies gathered up their energies, and he lost all that he had gained.

The Christian soldier advances to the front, he drives his enemies into their last citadel, where they lie concealed behind their walls—and then, too often, he sheathes his sword, and thinks the warfare is over. To leave the figure, or rather change it, he enters by the door into the kingdom of Christ; he becomes a student in the school of the Great Teacher, but he forgets that he has got to become a graduate.

"But," says one, "the great work of the soul's regeneration is done at conversion. Do we not sing—

'Tis done, the great transaction's done;
I am my Lord's, and He is mine?"

It is done, we reply, but done in a certain sense. He, who is converted, becomes a child of God—his sins are forgiven—his moral nature changed, and his repentance is complete as far as he knows the state of his heart. But the soul of every child of Adam is not only wicked, but is declared by the Bible to be desperately wicked. The full revelation of its impurity and corruption by the Holy Spirit, at the time of conversion, would be overwhelming. It would crush the hope of pardon. At the time of conviction and conversion God sets before us our sins as we are able to bear the sight; but, afterward, when fully sanctified by the Spirit, and our faith has grown clear and strong, the exceeding depth of our natural depravity becomes more apparent, the conscience more

tender, and our utter unworthiness and guilt more deeply felt.

So, our consecration at conversion is only complete as far as we know. We give up all to Christ—we give our hearts and lives to Him, just as fully as our then limited knowledge permits us to do. If at that time God should present to us the full extent, in every particular, of the consecration which He requires, it would seem to us an impossible undertaking. The Saviour said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." Abraham was not commanded at the time of conversion to lay Isaac on the altar. Peter did not know, when he commenced the Christian life, that he must suffer crucifixion like his Master.

Hence, after conversion, there is inward sin to be destroyed, and there is a more complete consecration to be made as the Holy Spirit sheds increased light upon the soul. And now come some of the most solemn acts of decision which a man can make. A cross to be carried is presented before him, or a duty which he had not thought of, and he hesitates, waits, neglects, and gradually the heart which was warm with love, and filled with peace, grows cold, lukewarm—and settles down into a round of easy duties as a member of the Church; and the conscience, dulled by a refusal to obey God, adopts some theory of its own to justify its disobedience. And how multitudinous these theories are! Once men were deluded and kept from going onward by the idea that a converted soul never could be lost. Now, other theories come to the front. One asserts that the heart is cleansed at conversion; and yet, when asked if he has felt any anger or other sinful temper since then, his answer is a sufficient refutation of the

assertion. Another tells us that perfect love is impossible; another, that we are cleansed from sin at the moment of death.

Instead of pressing onward—instead of wrestling with the powers of evil, how many spend their strength in trying to invent reasons for not being holy! Alas! it seems to be the mistake of the great mass of men who have really been converted, both in and out of the Church, that, afterward, like Hannibal, they settle down to rest.

Many persons would reply to us,—
"We believe in growing in grace, rather than this pressing forward to perfect love." Growing in grace is just what we want you to do. But to grow in grace it is necessary to have a specific object in view. How do men act in other things? The artist who would become a great painter or sculptor, sets before him the work of some great master. He, who would excel in sharp-shooting, does not discharge his rifle at random, but aims at the mark. So the Christian, if he would grow in grace, is urged to press onward toward the mark for the prize of the high calling of God in Christ Jesus. He who fought in the old Olympic games did not waste his strength in striking at an imaginary foe, but aimed his blows at his adversary, meaning to conquer him; and so Paul tells us, he fought not as one that beateth the air. To grow in grace there must be a distinct object in view, the complete annihilation of sin in the soul, and that is perfect love.

How clearly this is recognized in the Methodist Episcopal Church, when those impressive questions, which as ministers we all remember, are propounded to the candidate for admission into any of our Conferences. He is asked:

"Are you going on to perfection?"

"Do you expect to be made perfect in love in this life?"

"Are you earnestly striving after it?"

In the editions previous to 1880, the last question was in a different form: "Are you groaning after it?" We think the change an improvement. Were the question, "Are you striving after it?" it would be very strong, for "striving" means "to make efforts earnestly," "to labor hard." But when we speak of "earnestly striving," we utter an expression, stronger than which there are no words in the English language to express the sentiment.

Now, every man will admit that there is no road of Christian experience for the preacher to travel, which the layman must not journey over as well. There is no highway of holiness exclusively for the minister. If it is needful for the latter to strive earnestly for perfect love, it is equally so for every Christian. It is true the minister may receive more benefits from holiness than the layman, because of his power to reach a greater number of people in his pulpit ministrations; but so far as the salvation of the soul is concerned, one has need of it just as much as the other. It is true, also, that the punishment of the minister may be greater if he neglect it, because of his increased light, and because he has so solemnly promised earnestly to strive for it; but this does not affect the obligation of every Christian to press forward and onward to its realization. In bold relief, there stands out before the soul of every man, the Scriptural statement, "Holiness without which no man shall see the Lord."

♦ ♦ ♦

CECIL says: "Growth in grace manifests itself by a simplicity, that is, a greater naturalness of character. There will be more usefulness, and less noise; more tenderness of conscience, and less scrupulosity; there will be more peace, more humility. When the full corn is in the ear it bends down because it is full."

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

JANUARY 18th, 1848.—This afternoon we had a remarkable season. The interest on the all-important theme of present salvation from all sin, seems to be rapidly increasing. New witnesses are continually being raised up. More luminous testimony on this point I think I never heard, than was given this afternoon. He who baptized with the Holy Ghost and with fire was evidently in our midst. The invitations of His Spirit had been sent forth, and a company prepared of the Lord had assembled, and great grace was made to abound toward us.

To the praise of God the Father, Son and Holy Ghost, let me record, that the power of the Highest came down upon me in an unusual degree while I was speaking, shortly after the opening of the meeting. I found myself saying words unlike anything I had anticipated. I had risen, not from an *impelling* influence—otherwise than that I have resolved, *duty* shall ever *impel* me. The emergency required I should "open my mouth." I obeyed, and my faithful Lord in truth filled it. I do not think there was one present but what felt the enlightening, hallowing influences of the Holy Spirit.

I have been passing through a severe trial, but the Lord has helped me to retain my integrity, and I believe, has enabled me to glorify His name amid the fires of tribulation. Now He is lifting up my head above all my enemies round about me. Surely the name of the Lord is a strong tower; the righteous runneth into it and is safe. My heart is unutterably filled with the praise of God, the covenant-keeping Jehovah is my trust henceforth and forever. Amen.

Evening :—

"How shall I equal honors raise,
Or sing my great Deliverer's praise."

A number of the friends staid to take supper with us this evening, but as dear sister Sarah was present, and we all felt that we were one in Jesus, it was concluded that I might be spared to accept an invitation to Bro. S——'s class this evening. It met at six o'clock, on account of the protracted meeting now in progress at our Church. As I began to speak to the members, I felt an entire reliance on Christ as my wisdom, righteousness, sanctification and redemption. The Lord in infinite condescension again spoke through me, and four of the members were enabled to believe unto full salvation. Most sweetly and clearly did these waiting ones enter into the rest of faith.

Bro. C—— said: "My mind has been enlightened to-night to see that it is my privilege to be holy. When I commenced to seek religion I set out in earnest. I had only made up my mind that day to bring it to a point, and to seek with all my heart. I told my resolution, and that evening went to Church, but on getting there found that the door seemed to be closed. I knocked earnestly, till the sexton came; and on gaining admittance, went directly forward to the altar. To-night I have made up my mind that I will set out to seek holiness."

"When do you expect to get it?" I inquired. He hesitated. "When do you think God will be willing to give it to you?" I continued.

"I think He would be willing to give it to me *now*."

"Do you think He *will* give it to you now?" Here he again hesitated, and I continued: "Do you give yourself wholly up to God *through* Christ *now*?"

"I believe I do?"

"Does He not receive you?"

"I cannot say that I *feel* He does."

"But cannot you believe God, on the authority of His own word, and trust the Lord to incite such feelings as may most glorify Him? for He is this moment saying to you, 'I will receive you,' and faith is to believe it."

"I will believe," he responded.

"But do you believe? If so, why not say just while you are now offering yourself up a living sacrifice, 'Thou dost receive,' 'I am wholly Thine'? for with 'the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'"

For a moment he lingered, assuring his heart before God, and then cried out, I do believe—Glory be to God!"

About as quick and easy was the process with the others; although there was a diversity of operations, yet much the same clearness and distinctness marked the exercises of each. O, the simplicity of faith!

"YE ARE COMPLETE IN HIM."

REV. A. R. BRADBURY.

O Lord, I would be more like Thee,
More like Thy blessed Son;
For Him more meet,
In Him complete,
To Him be daily won.


I would express His image clear
In all my words and ways;
Be pure, be true,
Bid earth adieu,
Down all my earthly days.

I see, I see, from Thee I'm far,
I would be near to Thee;
From sin set free,
From sinning flee,
To all eternity.

In Thee, in Thee I'm now complete,
To Thee conformed in love;
In Thee I trust
That I am just,
And shall be aye above.

SENSITIVE TOWARD GOD.

REV. J. SCARLETT.

PIRITUAL sensibility is all of grace. The natural man is sensitive to all within his sinful, selfish circle. Through grace, believers know that "God is love." The Lord Jesus Christ was sensitive to the touch of faith, even through His "garment," and the woman was healed. A spiritual child of God feels sensitively the filial relationship—"Abba, Father." As a hungry child, crying after its mother to be fed and "filled," so God's dear children cry after Him until they receive soul-food, and drink, unto eternal life. But, O, how spiritual sensitiveness after God is increased, after the soul becomes entirely sanctified! The entire surrender of all our faculties, and all we possess, with hearty submission to the Divine will, is necessary to precede this state. The tongue and the will we must submit to be ruled by the Holy Spirit, in a way not natural to us.

In a lovefeast, a short time after I had received the witness of *heart-cleansing*, by faith in the blood of the Lamb, I arose, and said: "My brethren, I wish I could show you my *new, clean heart*, that Jesus has given me! O, it is so much better than my old, unbelieving heart!" I was *instructed*, by some older members of the Church, to have—not such a grace-given heart—but, "a deceitful one, and desperately wicked," as Paul had. Their eyes were not lifted from "*Saul of Tarsus*," in their looking at "*Paul the Apostle*." Do any but the pure in heart see God? Where is God seen by the pure in heart? An understanding heart is a pure and sensitive heart. Do evil hearts fight the battles of the Lord? O, for an understanding heart, that is not ignorant of Satan's

devices, but is "purged from an evil conscience, that it may serve the living God!"

A sensitive Christian is one who prays and believes all the time. The *qualities* of his exercises are more important than their *quantities*. He yields to the divine drawing in Christ. He is magnetized by heaven's loadstone, as all believers may be. God prepares him for the reception of His image, as the plate is prepared and put in the *camera* to receive the *picture*. The lineaments of holiness are drawn upon the canvas of the soul by the light of the Sun of Righteousness.

In being sensitive toward God we will be Christ-like. We will *see* love, by feeling and enjoying it. A mere examiner of the beautiful honey-comb may be a poor judge of the *sweetness* of honey. The Christ within, to us, is the Christ that saves. Some seem to think that "faith's good fight" needs an evil heart, to continue the Christian conflict. But, "Christ overcame the world." Sinful hearts do not overcome anything, but good convictions. Believing, purified hearts, are sensitive toward God; and we all may possess such a heart, if we will.

HOLINESS.—God is holy—angels, arch-angels, cherubim, seraphim, and the redeemed in heaven, all are holy. None have ever entered there without being holy—"Without holiness no man shall see the Lord." Should not every truly justified believer in Jesus seek for that purity of heart, and holiness of life, which constitute a meetness for heaven? In order to this the world must be abandoned, and by true faith in Christ, the blessing promised to hungering and thirsting ones will be received, by the operation of the Holy Ghost."—*J. H. Schreiner*.

—If the mercies of God be not loadstones to draw us to heaven, they will be millstones to sink us to perdition.

BIBLE READING.

MRS. J. H. KNOWLES.

The Bible Standard of Christian Living.

THE Bible standard of Christian living is not set forth, as to details, in specific commands of "Thou shalt" and "Thou shalt not." We have in the Word, indeed, language which none can mistake in reference to those things which violate the moral law, or are evidently opposed to the Spirit of Christ. Anger, wrath, malice, evil-speaking, drunkenness, uncleanness, covetousness—of course these cannot be "even named" among us as children of God. But there is a domain of daily life in which there seems to be room for honest questioning, in which the conscience of one may not become the bar of judgment for another; about which, in the words of the Apostle, every one must be "fully persuaded in his own mind. To a sincere child of God it is far from being a matter of indifference whether or not *in all things* the life is pleasing to God, and most for His glory. To "walk worthy of Him unto all pleasing," involves too much in the way of personal influence, (that priceless treasure of the Christian), and it also involves too much in the way of wealth or poverty of character, for us not to be anxious to be just right at this point.

Are we not "epistles of Christ, known and read of all men?" "Ye are my witnesses, saith the Lord." How, then, shall the perplexed disciple—the youthful follower of the Lord, especially, find the answer to the oft-recurring question, "Is it right, or is it not, for me to do this thing?" Happily for us, we have a "sure word," to which we do well to take heed. Through it the day-

star will arise in our hearts, and show us the way so that our feet need not stumble.

The Bible standard, then, by which every question may be tested, is plainly this: *The death of self—the new life in Jesus Christ.*

The Christian life is a new life—not a change of opinion merely, or an association with religious people, but a thoroughly new life. See 2 Cor. 5: 17. Rom. 6: 6, 11-14. John 5: 24. Acts 26: 18.

This new life is not *of self*, or *for self*, but *in Christ*, and for Christ. So that whatever would not carry out His purposes and plans, it is forever settled as not for us to do. Col. 3: 1-5. Titus 2: 11-12. 1 Cor. 6: 20. Rom. 12: 1-2. 1 Peter 1: 14-15. Rom. 14: 7-8. 2 Cor. 5: 15.

The new life is unselfish with respect to influence over others. Only persons of decision influence others very much. Josh 24: 14-15. God hates indecision. Rev. 3: 15-16. When once fully decided to live for Christ, we find many things which we must do, or not do, more for the sake of others than for ourselves. 1 Cor. 10: 23-24. Rom. 15: 1-3. Phil. 2: 4-5. Rom. 14: 15-17. 1 Peter 2: 11-12-15. The new life is a life of service for others. John 13: 3-5-15. Rom. 12: 10. Phil. 2: 3. How can self-seeking among Christians, even in Christian service, be made consistent with these teachings of the Word?

1 Tim. 1: 17-18. Ephes. 2: 10. Col. 1: 10. John 15: 16. Titus 2: 14. Heb. 13: 16. If we have received anything out of the good treasure of God, let us share it with others.

Through death to life, O, glorious transition! Not at the mysterious portals of the unseen world, when the spirit released from the body rejoices in immortal freedom—but here, and now,

amid the activities of mortal being, we enter, through death of the old man and sinful self, into new, free life in Jesus. Gal. 2 : 20. John 12 : 24. Ever from a grave must flow the water of life through us to others—from the grave of ambition, of personal ease, of self-indulgence, of indifference, of sloth, of ignorance; yes, even death itself, spiritual death, must be swallowed up of victory in Jesus Christ, before life-giving help can go from us to thirsty souls about us.

Whose are the helpful lives we see? Not those who seek their own comfort or pleasure; not those whose first query is, "Do I wish to do this? Is it my pleasure to go here or there?" No! It is the hand ready to let go of personal ease, which helps another; that heart which is at "leisure from itself," upon which weary hearts lean; the spirit forgetful of its own sorrows, that bears the burden of another; those feet regardless of their own weariness, that run upon errands for humanity. Much Christian effort is utterly vain because this grave, out of which life must spring, has never found its place in the heart. Self, with all that comes of it, prevents the outflow of that living stream, whose channel the Lord would have us all to be. But if into some valley of conviction we may but come, or if upon some high cliff of spiritual vision we may but climb, and there submit to lay down *self* forever, henceforth from the consecrated spot will flow a stream of influence guiding many to the water of life which flows from His death who loved us and gave himself for us.

—"Christ is never more 'wounded in the house of His friends' than when they murmur; nothing seemed so much to overcome His forbearance with the Israelites."

VOICES OF PRAISE.

“**LET** the children of Zion be joyful in their King,” is the invitation of the Psalmist. Many are ready to accept the invitation. Let us introduce some of them. Here is one, Mrs. Hiram Johnson, who is joyous because of

HEALING VIRTUE IN JESUS.

She says: "I became savingly acquainted with Jesus in 1875. I then became deeply concerned for my husband's salvation. Under the teaching of the Holy Spirit, and by the aid of The Guide, I learned that God would not hear my prayers unless I were truly holy, and I sought this, earnestly. One evening, while praising the Lord for His goodness, a stream of Jesus' love flowed into my soul—I was filled with joy. Now I thought I should have no more trials. How I was deceived! In a few days my little boy, eight years old, came into my room, saying, 'What would you think if I should get religion?' And, with a bright countenance, he exclaimed, 'I am so happy, I don't know what to do with myself!' Within three months that dear boy was in the spirit-world. While he was lying in the cold embrace of death, our little daughter Emma was taken with the same disease, diphtheria. Not being able to procure the physician immediately, it seemed that she too must die. But I besought God to heal her and, notwithstanding she appeared to be failing, my faith strongly grasped the promise. I was also praying for my husband's salvation. I told him if he would yield, and let Jesus save him, that He would hear our *united* prayers, and spare our child. He made the surrender, was saved, and the room was filled with the glory of

God We had a season of silent prayer, and, O, how my faith took hold of God! I received the evidence that our child was healed. A friend came into my room, saying, 'Come and see Emma—she arose in her bed, is very happy, and can talk as well as ever!' I said: 'God has wrought this prayer, bless His holy name!' The watchers were surprised, and the doctor, when he came, wondered greatly. I can never describe how sweetly I rested in the arms of Jesus while passing through this affliction."

A GREAT DELIVERANCE.

Mrs. Isabella Chandler, of London, Ohio, thus describes it: "I was converted forty-one years ago, and have never turned away from Christ. I discovered, however, that there were roots of bitterness in my heart. For fifteen years I lived in this way, sinning and repenting—sometimes on the mountain-top, sometimes low down in the valley. I said: 'Father, I cannot live at this poor, dying rate, any longer. I must be wholly the Lord's!' I sought for sanctifying grace as earnestly as I ever sought for justification, and God for Christ's sake gave it to me.

"While reading 'Faith and its Effects,' it came to me in this way: 'You cannot make your heart better, not one root of bitterness can you extract. Daughter, give *me* your heart.' I said, 'Take my heart, Father.' If the Father and the Son had stood by me, and I had beheld them with my natural eyes, the evidence could have been no brighter. Christ had made an end of sin in my heart and brought in everlasting righteousness, a complete salvation.

"It will be twenty-six years in February since I realized that 'faith is the substance of things hoped for, the evidence of things not seen.' I have never had one doubt or one fear, for perfect

love casts out fear. When I received this perfect love and entered into the holy of holies, quite a number said, 'Sister C—— has gone crazy—much study of the Bible hath made her mad.' At that time, not one member of our Church had professed sanctification. It seemed to me that every one who had accepted of Christ must be wholly the Lord's—pure, holy, free from sin. Now I am not the only one enjoying this great blessing, but have many—very many—to go along with me in this highway of holiness."

"See Jehovah's banners furled—
Sheathed His sword—he speaks—'tis done,
And the kingdoms of this world
Are the kingdoms of His Son."

HEAVEN BEGUN BELOW. •

MRS. MARY D. JAMES.

O, rich inheritance of grace—
Sweet foretaste of the blissful place
Prepared above for me!
E'en in this desert world below
Rivers of heavenly pleasures flow,
So full, so pure, so free!

Through all my pilgrimage below
From strength to strength thro' Christ I go,
So free from care and fear!
And mounting up on wings, I fly
Above the clouds and storms, on high,
And reach a brighter sphere!

There shine the sun's resplendent rays—
Unveiled by clouds:—in rapturous gaze
I'm lost in heaven's own light!
In Him—the fairest, loveliest One—
I find my heaven on earth begun;—
A day without a night!

If thus our souls can feast while here,
O, what must be the glorious sphere
Of perfect bliss above,
Where sin and sorrow cannot come,
Where saints are with their Lord, at home,
And all the air is love?

TWELVE YEARS FROM GLORY TO GLORY.

DANIEL STEELE, D.D.

WHILE that eloquent preacher and voluminous writer, Thomas Aquinas "the Angelical Doctor," was composing his "Summa Theologiæ," he left off to celebrate the Lord's Supper, in which he was overwhelmed with the revelation of Christ's love, and filled with the rapture of the Holy Spirit. After this he could be persuaded neither to resume his pen nor to dictate anything for the completion of the work in hand, which was then almost completed. His attendant urged him to finish the volume. He replied, "I cannot, for everything I have written seems to me worthless compared with what I have seen, and what has been revealed to me." As chisel in hand I approach my Twelfth Milestone in the way of holiness, to inscribe my "Gloria Patria," I find myself in deep sympathy with this great Christian philosopher. In my former writings I have exhausted all the English superlatives in portraying the loveliness of Jesus in His spiritual manifestation to my heart. Hence I hesitate to speak in weaker phrase of a still more excellent glory. But I attempt the task not with the hope of success, but lest my silence may be construed as the effect of a fading away of the brightness of the Shekinah within. Waning is not characteristic of the dispensation of the Comforter, though it was true of the glory on the face of Moses. The Revelation brings out the fact that the veil was put on that the people might not see the glory fade away from his face, typical of the transitoriness of his dispensation, and hold him in less respect in consequence. But we do not need any veil, for the glory on our face is undying. Says Paul, "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." Thanks to the great Apostle and to the Spirit of inspiration for that word ALL. It answers those who write to me saying that my experience is exceptional and extraordinary. "We all"

means all who insist on receiving, at any cost, their full heritage in Christ.

Then, again, Paul's portraiture of experience common to all in the Pentecostal era, is not that the resplendence is waning, or stationary, but increasing "from glory to glory," year by year, and day by day, evermore.

"Like a river glorious,
Is God's perfect peace
Over all victorious
In its bright increase.
Perfect—yet it floweth
Fuller every day;
Perfect—yet it groweth
Deeper all the way."

It seems to me that I never knew what it was to grow in grace till I plunged into the shoreless and fathomless sea of Love Divine in 1870. Since that date each new height gained has shown above me Alps on Alps arising, betokening an endless career of progress in the ceaseless cycles of eternity.

The fulness of His blessing encourageth my way;
The fulness of His promises crowns every brightening day;
The fulness of His glory is beaming from above,
While more and more I realize the fulness of His love.

The aim of the Gospel is to make men perfectly holy in this life. The element in which this purity exists is love. Perfect love is always accompanied by fulness of joy; or, in Peter's words, "joy unspeakable and full of glory." This is certainly a general promise to all believers, without one exception, down to the end of time. "Ask and ye shall receive that your joy may be full." The repetition of this promise in varied forms strengthens our belief that it is God's desire to fill to the brim every soul of the fourteen hundred millions on earth, and keep them all full forever. "These things have I spoken unto you that my joy may remain in you, and that your joy may be full." Twice does John take up his pen to write his epistles—one of them a general epistle—with this sole purpose, "that your joy may be full." Paul goes a step further and insists that joy is a duty. He uses the imperative mood: "Rejoice in the Lord always, and

again I say, Rejoice." But he only reiterates the command of the Master, "Rejoice and be exceeding glad" (Greek, "jump up and down much"). In fact, the dispensation of the Paraclete is a joyful dispensation. The reason why all Christians are not overflowing with joy, is because they have not mounted up into the third story of God's kingdom; for that kingdom is a three-storied palace, "Righteousness, Peace, and Joy in the Holy Ghost," the Rock of Ages being the foundation. In the basement dwell those chronic penitents who dread God and work righteousness in the spirit of servility and not of sonship. In this cellar-kitchen, in much unrest and longing for a better state, during his early years John Wesley wrought sorrowfully "as a servant," till that good Moravian minister, Peter Bohler, was sent by God to tell him that it was his privilege to climb the stairway of justifying faith leading into the apartment of Peace, where the Spirit of Adoption makes His occasional visits to the sons of Peace. A sunny and cheerful place is this in contrast with the gloomy room beneath, where hirelings toil. But this joyful place, resounding with the gleeful voices of childhood, is only a nursery where infantile weakness lies in the cradle with its milk-bottle, and childish wisdom is chastised into wisdom and manliness.

Some of these children, yielding to the Spirit's guidance, ascend into the third story, the sky-lit parlor, into the gracious presence of the Lord of the mansion, even the Father in His Incarnate Son, manifested through the Comforter. "And we will come unto him, and make our abode with him." A blessed upper chamber this! Here I have dwelt as in a permanent home twelve beatific years, so satisfied with "strong meats" and so enraptured with the abiding Comforter, that I have not left it for a moment. I purpose to remain here till the celestial chariot shall be sent down to convey me up to the presence of the glorified God-Man, to enjoy the inheritance of the saints in light, "a row of glorified brothers with Jesus at the head."

To some of my readers these words may seem not as a sober description of the real

life of a soul still prisoned in the body, but rather as the flight of a poetic imagination. Well, call it poetry,—you do not destroy its reality. Do you not know that God is composing a grand poem in human history, and that the saints are verses? "Ye are His poem." See the Greek of Ephes. 2: 10. My supreme ambition is to be a perfectly rhythmic and mellifluous line in the glorious epic of redemption. Many years I was a discord, full of redundant syllables and erroneous quantities. How quickly the great Poet brought me into harmony and rhythm when I fully submitted myself to Him! May the angels and archangels, the seraphim and cherubim, find no blemish in my verse when with wonder they read the finished poem!

A Christian friend writes to me asking me whether I am not a Mystic. I reply, Yes. All men are religious Mystics who know God through spiritual intuition, a gift of the Holy Ghost far transcending the Reason and the Understanding. I have a warm side for the Christian Mystics, so utterly misunderstood by that blind generation in which they lived. They dwelt on the mountain-top in a dark age, and never lost sight of the vision of a glorified Christ. Such a Mystic I would be as Rudolf E. Stier professed to be, when a company at an inn hinted that this reproachful epithet belonged to him, by asking his definition of the term. He replied: "The Mystics are preachers who lived as they preached." Perfect love has worn many an opprobrious name without receiving any detriment. This Rose of Sharon blooming in my heart is just as sweet under any other name. My feeling towards the Mystics is much like that of Wesley towards the Montanists. He is their only modern defender, because he is the only man with mind sufficiently large and catholic to look beneath certain exaggerated excesses and to discover that these villified people were really filled with the Holy Ghost, and that amid a formal and worldly Church they preserved a spiritual type of Christianity. If you wish to trace the real apostolical succession, scrutinize the men who wander about in sheepskins, not those who strut in mitres.—*Chris. Witness.*

Holiness in Testimony.

"Ye shall be Witnesses unto me."—
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of Dr. W. C. Palmer.

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon, at 2 1/2 o'clock.

A large number of the friends of Jesus had convened at His own invitation, crowding all the rooms. A very heavenly and divine influence filled the place. The felt presence of the High and Holy One was realized while we sang—

"O, joyful sound of Gospel grace,
Christ shall in me appear;
I, even I shall see His face,—
I shall be holy here."

Requests were read from Pennsylvania, Delaware, Ohio, Indiana, Georgia, Oregon, Nebraska, Canada, and elsewhere, and Rev. B. W. Gorham, followed by Dr. Palmer, led in prayer.

Sister Palmer read part of the twelfth chapter of Hebrews, and urged the necessity of obeying God, and earnestly desired that such clear light might be given, that every weight and sin should be discerned and laid aside, and that we might "run with patience the race set before us." If we keep "looking to Jesus," we shall have power to overcome. Why are we chastened? "That we might be partakers of His holiness." God hath said it: "As He which hath called you is holy, so be ye holy in all manner of conversation." (1 Pet. 1:15.) "Without which

(holiness) no man shall see the Lord." This is God's own command. Shall we then fail, and allow the "roots of bitterness" to spring up? We are told to make "straight paths" for our feet. Have we anything to do? O that the Holy Spirit may nerve us up to "look diligently," and that He may reveal the things of God, and cause us to realize the responsibility resting upon us. Is it really a fact that we may be made "partakers of His holiness?" It is written: "Be ye holy, for I am holy." *Where* is it written? *By whom* is it written? God has promised to enable us to serve Him "without fear, in holiness and righteousness all the days of our life," and that means *now*, and in all time; and if we do not *accept* His provision, *we slight it*. This same chapter is full of warning and encouragement. "*See that ye refuse not Him that speaketh*. For if they escaped not who refused Him that spake on earth, *much more* shall not we escape, if we turn away from Him that speaketh from heaven." "For our God is a consuming fire." O, that all might realize the importance and necessity of obeying God!

WILL YOU BE IN THE WAY?

Dr. Palmer regarded the hour as a very solemn one. There was there a company chosen by the God of love to be the representatives of the blessed Jesus, who had laid aside His glory and taken upon himself our nature, and we had heard how we might please Him. Would not every one like to please Jesus and hear Him say, "Beloved, thou art mine?" We have been told how it may be done. By laying aside every weight. Does God mean that such creatures as we should be holy? He has said it, and made provision whereby the willing and obedient shall eat of the fruit of the land. Let us come to the point, and say, "It is done!" for God has done everything to show us that we may be saved fully. O, how much the world needs to see the arm of the Lord made bare, and sinners awakened by the hundreds and thousands? Will *you* be in the way, or will you be a co-worker with God? The Lord had greatly blessed him during the past week, and he had been uniting with the company around the throne

in the anthem of praise—"Unto Him that loved us and washed us from our sins in His own blood * * be glory forever and ever!"

"I HAVE PERFECT REST."

Dr. Lowrey wished to give a testimony from one who was on the line that divides this world from the next—a sturdy, uncompromising advocate of entire sanctification through the blood of the Lamb. It was a short one: "*I have perfect rest.*" This was, perhaps, near the last testimony of Bishop Peck—there is small hope of his recovery. "I have perfect rest," is just such a testimony as might be expected from one who had such a deep experience in the things of God. Not more than one in fifty, who have been converted, have a satisfactory experience. Mixed with their hope, is more or less of fear and doubt. Many, coming to the last hour, say, "God, have mercy on me! I throw myself on the merits of Christ and hope He will save me." But they are not certain as to what shall be the result. Some do not even hope in the merits of Christ, but rather in the fact that they have done the best they could and meant to do right. When Webster died, he said that it had been his general wish to do the will of his Creator, and he trusted in God's mercy, and hoped, as well as he could, for the future. But there is an experience where perfect love casteth out all fear that hath torment, and gives us boldness when we come face to face with our accountability. This grace, which God gives, of "perfect rest" every one may have. Not a ripple, nor apprehension, nor shadow of fear! Thank God He causeth us always to triumph through Christ! Let us get this experience and then we will be ready, whether we are stricken down suddenly, or die by consumption—ready for the slow or fast train into eternity. Let us get our ticket, and our baggage—soul and body—checked through to the glory-land.

GOD IS THY REFUGE.

Mrs. Mary D. James wanted to magnify the grace of God by narrating the experience of one whom she had visited at the

hospital. She came there to undergo a critical surgical operation, and was so nervous that she looked frightened like a child, her whole physical system being prostrated. A minister of Christ preached a sermon in the hospital on the power of Christ to save to the uttermost, and lifting the soul above suffering and trial and causing it to triumph. This woman saw her privilege and gave herself into the hands of the Great Physician—her soul and body and family—for she had left four children at home. From that moment she became perfectly triumphant in Christ. When the time came for the operation to be performed which might usher her into eternity, the doctor said, "Are you ready now?" She replied, "Yes, I am ready." And with a firm step she walked into the room and laid herself down upon the table. As she did so, these words were whispered by the Spirit, "The eternal God is thy refuge and underneath thee are the everlasting arms." She realized that she was lying in the arms of infinite love; and as she became unconscious through the administration of ether, she said: "Living or dying, I am the Lord's!" What was the secret of all this change? She gave herself unreservedly to God. The Lord brought her through the operation safely, and she is now convalescent and rejoicing in her Saviour.

NOT GOD'S FAULT.

Mrs. Dr. Dennler asked, what is the reason that so many have not this experience? It is certainly not God's fault. She sought this grace, receiving the truth through the testimony of God's children; and she found deliverance from all slavish fear, and perfect liberty, rest, and power. By faith in the Lord Jesus Christ we may receive this salvation *now*, and the Holy Ghost will become our Teacher, giving us strength to stand.

OBEY GOD.

Rev. John Parker.—Every Christian is held by *weights* or helped by *wings*—it is either flight or crawling. If we crawl, it is because the weights have not been laid aside. We are to lay aside *every* weight, and the sin—evidently referring to the opposite of the

faith spoken of in the previous chapter—the triumph of faith, and the sin of unbelief, its opposite. Lay aside your unbelief and you will have the glory. We rise without effort when we obey God. “They that wait upon the Lord”—not merely by going to Church, but wait on His pleasure to know His will, and knowing it, bound to do it—“shall mount up with wings as eagles.” So, if we would have wings, we must obey God. He was sure his wings were growing, and he should need them for the final flight. He was trying them every day and getting used to them. What a time he had enjoyed that day—he had scarcely touched the sidewalk! Next Sunday was his birthday, and he had been looking back over the forty-one years that had passed since God sanctified his soul—and the words of the apostle came to his mind: “For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world.” His life had not been full of mystery, diplomatic and crafty, but had been in simplicity and sincerity, and his aim had been, without hypocrisy—to please God. The consequence was, divine peace garrisoned his soul. Unworthy as he was, he was enabled to rise up, as did the eagle, and soar above the earth on which her nest is built—with expanded wings fly with freedom, with the eye fixed on the land beyond the sun.

“TAKE HEED LEST YE FALL.”

Rev. Bro. Gorham.—There are three propositions which are self-evident to every Christian. 1st. The post of duty is the post of safety. 2nd. The post of duty is the post of bliss. 3rd. The post of duty is the post of strength. He had been thinking of the first proposition, because he had heard Bro. Parker criticised for saying, “that he was afraid to go to a certain place for fear of backsliding.” He believed Bro. Parker was right. He (Bro. G.) was afraid to go where his soul would be subject to mischievous currents of thought or impulse. He was afraid to look at sin—he ran away from it, and considered it valiant to run. He did not want to look at the devil, and grow

like him, but he wanted to turn his back on him and look at Jesus, and grow more and more like *Him*. This whole question of heroism is misapprehended by men. A man is not courageous for God who is not afraid of being exposed to sin. You may be suspicious of a man who is so strong that he does not care where he goes. It is, indeed, no matter where one goes, if God calls him to go; but to volunteer to go where the soul is subjected to counter-currents, is a very grave question. If we want the shield of God over us we must keep at the post of duty. He was growing stronger, but was not strong enough to tamper with sin, nor to go voluntarily to the extreme edge of right. He was afraid of the precipice, he might fall. Our strength is all *in Him*, and not in our will, or intellect, or reason—but in the love that binds us to Him.

“I AM WITH YOU ALWAYS.”

Mrs. C——, referring to the testimony of Bishop Peck, was reminded how twenty-five years ago, when suffering from misunderstanding and petty annoyances, he had the same experience of perfect rest. And last June, when in her own home she saw him, while he was ill in one room and his wife ill in another room, he said that Jesus was so precious and so close to him all the time, and if the angel came to call him, he was willing to go; and if He wanted him to stay, he was ready to fight in the battle. Last September, when he was attacked by the newspapers, he said that the same dear Father had kept him in peace through it all. It is harder to say through all the vicissitudes of life, “I have rest,” than it will be at the hour of death. She was kept by the power of God in perfect peace.

LEAN ON GOD.

Rev. Bro. Couch was deeply impressed with the thought, that sometimes at the post of duty we meet the enemy and have severe trials. The Master said to Peter, “Come!” and he stepped on to the cold water; but, turning his eye away from Christ, he began to sink, and cried, “Lord, save or I perish!” When at the post of duty we need not fear because of want of

strength, for Omnipotence is ours, in Him who always accompanies us. Don't be afraid of falling anywhere, while leaning absolutely on the omnipotent arm.

Sister —. One word of Bro. Palmer touched her heart, and that was "obey." She had known Christ for fifteen years, but had an unrest of soul and testified her hunger for a deeper work of grace, and she came to the Tuesday Meeting and rose for prayer: then began the controversy with the Spirit, and she was not willing to lay aside the weights. It is easy to believe if we will lay aside the weights. It was two years before she came to that point—and she would say to any one who is unwilling to obey God, that they might as well yield at once as wait two years, for they will have to come to it, if they would be free. She didn't wish to speak in public, and didn't want to be called one of the sanctified ones; but it was not until she told the Lord that she was willing to be *anything*, that she found rest. It was not until she consecrated all, and testified for Jesus, that He filled her soul unutterably full, and for three months she was in ecstasy. After the ecstasy left her, she wondered what she had done that was wrong. She came to the meeting, and Bro. Belden said that some might be discouraged because of lack of emotion, and asked, "Are you saved from pride?" &c. "If you are *saved*, rest in God." She saw the truth, and rested, and was thereby saved from discouragement.

"LET US."

Rev. G. Hughes said, that there were two words in the lesson that came to him with all the emphasis of eternity. They are little words, one of two and the other of three letters, and yet freighted with tremendous soul-interests. These are the words: "LET US"—"*Let us* lay aside every weight." If we go out of the room with any bodily, mental, or spiritual weights upon us, we shall do despite to the Spirit of God. It is a solemn thing to come to the Tuesday meeting and listen to the voices breaking upon our ears from heaven. You will ask, "*What are the weights?*" Well, if we pray for full salvation, and pray up against anything, if it be no larger than a pin's point, we may be sure

that it is a weight to be laid aside. If we would effectually lay aside every weight, we must take a clear, steady, continuous look at Jesus. He (Bro. H.) came to this point years ago, and if increased light comes requiring further surrenders for Jesus, he held himself ready to respond to the call. He was rejoiced to hear that one hundred souls, on the average, are being converted in Philadelphia, daily. This is cheering, indeed; but what does it mean when, with a membership of a million and a half in the M. E. Church, there is only about seven thousand increase last year? It means this: we are too heavily *weighted*, we need to unload. One million and a half of members, fully alive, empowered by the Holy Ghost, might be doubled in a single year! It would really seem that a member of the Church, fully consecrated, ought to be able to bring one soul to Christ in a year—and, failing to do so, might well put on sackcloth. The Lord help us to lay aside every weight.

FROM BRITISH COLUMBIA.

Rev. E. Robson, Professor in the Collegiate and High School, New Westminster, writes:

DEAR DR. PALMER—The reading of the January number of *The Guide*, in which occur the names of yourself, Sister Palmer, and Sister Dennler, all of whom I met in years gone by at Camp-meeting, awakened in me a strong desire to renew my union with the dear old *GUIDE*, which I have not taken for several years. I ask that you will kindly place me on your books as successor to our dear departed Brother Dawson. I have made considerable progress since I saw you at St. Lawrence, and Merrickville, Ont., Camp-grounds. The blood cleanseth me from all sin. The longer I know, and the more fully I understand, my blessed Saviour, the more ardently I love Him. He has favored us with a gracious revival of religion in my Church lately. Many have been converted, and several have entered into the enjoyment of full salvation. O, the riches of His grace—the fulness of His redeeming love! May God bless you and all associated with you in the best of works.

The Social Meeting.

"With my mouth will I make known Thy faithfulness to all generations."—Psa. 89: 9.

—Mrs. S. M. Brown, Addison, N. Y.: "At 64 years of age I find myself nothing but a poor worm of the dust, but Jesus saves me. O, what condescension! It fills my soul with love and praise."

—Emma A. Frost, Charleston, S. C.: "I have joy and peace that the world cannot give nor take away. I have consecrated my all to the Lord—He leads me beside the still waters. The Guide has been a true comfort to me."

—B. Wescott, Butler, Ill.: "I have been a professed follower of the Lord for years, but O, I felt such a hungering and thirsting after purity! By God's grace I was enabled to lay all upon the Altar, and my troubled soul was anchored to the Rock, Christ Jesus. His blood cleanseth me from all sin. I thought I never could profess entire sanctification, but I have given up my fears, and Jesus is saving me moment by moment."

—Mrs. A. V. Holcomb, Augusta, Wis.: "I believe in a free and full salvation and am living in the full enjoyment of it, glory be to Jesus! While I write I feel His gracious promptings. I am so thankful that He lets me live in the enjoyment of His presence, at home and abroad—glory to His precious name!"

—L. S. Norris, Williamstown, Vt.: "Praise God! Were I called at any moment, I should sweep thro' the gates washed in the blood of the Lamb! Day and night the Lord is round about me, 'as a wall of fire,' and as a glory in the midst—Hallelujah!"

—Robert Reynolds, Berlin, Minn.: "I am over 80 years old, almost blind, but I love my Saviour dearly."

—Nancy Howland, New Bedford, Mass.: "I am 84 years old. More than 50 years ago, I was converted. Well do I remember the day when Jesus washed my sins away."

—P. S. Brewster, Murdock, Ill.: "I have been received into that holy peace by faith

in Christ Jesus, my Lord. I am resting in the sweetest love to God and man that ever possessed my soul. O, bless the Lord!"

—J. S. Kinney, Tecumseh, Mich.: "I have known the blessedness of the inward cleansing nearly nineteen years. I lost the blessing twice by failing to testify definitely. But for the past five years I have had a constant witness of the all-cleansing efficacy of the blood of Jesus."

—Ursulu Tuttle, Geneva, Ohio: "I have great peace in trusting Jesus in view of my heavenly home. O, the blessed thought of being with Jesus! New light and joy now beam upon my soul. I am nearing home, and can say—

'Rock of Ages, cleft for me,
Let me hide myself in Thee!'"

—Eliza McCullough, Canada: "Sixty-one years have passed away since my name was written in the Lamb's Book of Life, and through the indulgence of my Heavenly Father it has never been erased. O, amazing love, to one so utterly unworthy! Now, while renewing my covenant, I can say, *I am all the Lord's*. I am no stranger to the subject of holiness. I love The Guide—it is my daily book—I have taken it for over 30 years, and scattered it far and wide, wherever my dear husband labored, preaching the Gospel of Christ. I am now 71 years of age, and as I near the Heavenly Port, I can say all is calm, not a cloud rests upon my mind. I have not a doubt of my acceptance with the Lord. I am going home to meet my Saviour in the skies, and loved ones who have gone before."

—R. T. J. Falconer, Washington, D. C.: "Three or four years ago the Lord graciously poured out His Spirit upon me, and blessed me beyond all that I could have conceived, after eight or nine years struggling in a justified state, working for the Lord, considerably in my own way. At last I came to the conclusion that there was something sadly wanting in me. At a Consecration Meeting of Young Men's Christian Association delegates, at a Convention held in Charleston, W. Va., I surrendered—the Lord accepted the sacrifice, and His leadings have been very gracious ever since."

—A. H. Tyson, Falls Church, Va.: "I entered the land of Beulah about two years ago. At that time I could find no one in this vicinity that was living there. Now, praise the Lord, three, I believe, have found that peace which passeth all understanding. A deep religious interest prevails in the Church. The Guide is a great blessing to me. I wish I could send one to every family."

—N. L. Withrop, Grenola, Kansas: "At the age of fifteen I felt myself a great sinner, and that I must flee from the wrath to come. Having been brought up in the Cambellite faith, my father having been a preacher in that Church for twenty-five years, according to instructions given, I received baptism and was united to the Church. In about a year I fell away. For a year or two subsequently I was under terrible convictions, and resolved to go into some Church, and I joined the Missionary Baptists. My experience for some fifteen years was of a mingled character. I was advised to seek perfect love, but my teachers saw that I had not the witness of justification. I sought it and, at a week-day prayer-meeting, Christ appeared on the cross as my atonement. The Spirit never left me, and about a week after I was cleansed from all sin. While God's people were holding a prayer-meeting at my house I made the consecration, and the witness came."

—Mrs. Thomas Lazenby, Eastwood, Canada: "The Holy Spirit strove with me for years before I was willing to yield to offered mercy. Satan assailed me with severe temptations, especially suggesting that I could not keep religion, if obtained. It is now thirty-six years since I experienced this salvation, and it is with me now. About sixteen years ago I had severe trials, the Lord sitting as a refiner of my heart. I told Him I would submit to His will for the truth's sake. One night I awoke just before twelve o'clock, and a great terror came over me. I prayed unto the Lord, and great peace filled my heart. I realized a deeper work of grace, but knew nothing of sanctification at that time. On reading an article in the *Christian Advocate* on the subject, I was satisfied that I had it. In not confessing it definitely, however, Satan gained an

advantage over me. I thought it would be too high a profession. Had I testified clearly my peace, I doubt not, would have flowed like a river. But the Lord is with me, He is the strength of my heart and my portion forever.

—E. P., Canada: "Very early in life I knew the drawings of the Father, but not until nearly eighteen did I receive the atonement. From that time the intercourse was open, the exceeding great and precious promises being unfolded daily. In after years I learned to my sorrow that inbred sin, which I hoped was conquered, still remained, making me weak and unfaithful. In 1860 being in London during the week of prayer, a friend put Mrs. Palmer's *Way of Holiness* in my hands. It was a great blessing to me, opening clearly the way into 'the holiest.' I rested on the full Saviour I saw there revealed. Great peace and nearness to my Saviour followed. The goodness of God kept my soul in faith, clinging to the cross. During a severe illness which followed I had great peace and peculiar nearness to Jesus. I said, 'Dear Lord, if I live must I lose this nearness to Thyself?' Jesus sweetly answered, 'No!' And the promise 'I in you, and ye in me' was precious applied. O, the blessedness of this higher life—union with Christ!

—Miss Phebe M. Annin, Newark, N. J.: "The word of the Lord is very precious this morning, and the portion most deeply impressed upon my heart are the words 'I WILL,' they are so sure, so definite. He said to the children of Israel I WILL rid you out of bondage, I WILL redeem you with a stretched out arm, I WILL take you to me for a people, I WILL be to you a God.' My own soul rests so upon His word. I know that HE WILL KEEP that which I have committed unto Him, and the precious Holy Spirit seals the offering. I can only rest upon His word, and it is fulfilled in my own soul. When the blessed Holy Spirit brings these promises of our Lord to our souls, it is that they may be fulfilled in us. Surely it was never intended that we should remain hungry and thirsty while the precious word is, 'They shall be filled.'"

Holiness in Home Life.

"A devout man, and one that feared God with all his house."—Acts. 10: 2.

"Here, in earth's home, preparing
For the bright home above,
And there, forever sharing
Its joy where God is love."

"TELL THE MOTHERS TO TRUST IN GOD!" was the dying charge of one who had herself been "a mother in Israel," and had trained up her family in the service of the Redeemer."

A BLESSED UNION.

There is a beautiful record made in the New Testament concerning ZACHARIAS and ELIZABETH: "And they were both righteous before God, walking in all the commandments, and ordinances of the Lord, blameless." It is indeed pleasing to God when the representatives of the household are thus devoted. Zacharias was a priest, of the course of Abia, one of the twenty-four courses into which the priests were divided in David's time, and he had a true help-meet in Elizabeth. Her name has a religious significance, (*God her oath*—worshiper of God)—and in her life she honored her lineage, being of the daughters of Aaron.

They were both righteous before God. In character and life they were holy, according to their dispensation—*before God*—challenging the scrutiny of His omniscient eye, and receiving marked tokens of His approval. There is an outward righteousness which passes current among men, but God looks at the heart. The fountain must be pure, so that the outflow in life may be pure and acceptable to God.

They walked in all the commandments and ordinances of the Lord blameless. Their righteousness was eminently practical, including conformity to the *moral* law and the law of *ordinances*. In these respects they maintained a good conscience toward God and man. As one writer says: "None were able to lay any evil to their

charge. They were as exemplary in the discharge of their *religious* duties as they were in the discharge of the offices of *civil* life." Zacharias bore upon his brow, as a priest of the Most High, the seal of true goodness—maintaining his integrity under a bad government—a good priest among a degenerate priesthood—and having a true "help-meet" in walking in the highway of holiness. Dr. Clarke well exclaims, "What a sacred pair! They made their duty to God, to their neighbor, and to themselves, walk constantly in hand!" And what honor did God put upon this illustrious pair! The angel Gabriel was sent to bear to them a message from the King Eternal. They were promised a son, a son with an exalted character like his parents, demonstrating his fidelity to God, and winning the crown of martyrdom—JOHN, the forerunner of his Lord.

Parents, set God before you—let Him be on your right hand—be righteous before Him—walk in His commandments and ordinances blameless, and He will "set you up on high because you have known His name."

—"We are too apt to bite the rod that hurts us, and not mind the hand that sent it."

FRETFULNESS REBUKED.—A little girl said, "Mother, does God ever fret or scold?" The query arrested the mother's attention, almost with a shock. "Why, Lizzie? what makes you ask that question?"—"Why, God is good: you know you used to call Him the 'Good Man,' when I was little; and I should like to know if He ever scolds."—"No, child; no!" "Well, I'm glad He don't; for scolding always makes me feel so bad, even if it is not my fault. I don't think I could love God much if He scolded."

HOME SUGGESTIONS FOR MARCH.—Heart-Questions:

1. Are the commandments of God the rejoicing of my heart?
2. Am I truly seeking God's glory, *only*, in all my family arrangements?
3. Have I conscious access to God in family worship?

Home Exercises.—1. Have method in all things. 2. Do some faithful closet-work with your children this month. 3. Regulate domestic affairs so that there shall be no work but what is really *necessary* on the Sabbath.

Home Bible Lesson—John 14 chap., 1-15 vs. *Hymns for Domestic Worship*—Methodist Hymnal, 751-755—758-762.

Letters to the Children.

A CHILD'S PRAYER ANSWERED.

MRS. MARY D. JAMES.

DEAR CHILDREN:—Two weeks ago, as I came from a prayer-meeting, I saw a house on fire, and soon another, and then another! Three houses in flames! That was a terrible scene! What sad thoughts came to me as I saw the flames bursting from the windows and roofs,—for three families would be homeless that cold, wintry night! And then the danger of the fire spreading and burning other houses—for there were no engines there to put out the fire.

In one of the houses, that seemed in the greatest danger, there lived a dear young Christian who had given her heart to Jesus several weeks before. As she saw the cinders in large masses of fire borne by the strong wind toward her home, and was told that already they were kindling upon the roof, she thought her home must be burned, and in her great distress cried, "O, mother, what shall we do?" But quickly she left her mother and went into another room, but soon returned, with a countenance entirely changed, looking calm and peaceful, and her tears all wiped away. Her mother wondered at the change in Jennie, for the fire was still setting towards their home, and it seemed as if nothing could save it from the devouring flames. She said, "Why, you don't seem worried like you did, Jennie!" Her daughter replied: "I am not afraid now that our house will be burned, for I have been praying to God that He will change the wind, so that the cinders will fall in the fields instead of on the house, and I believe He will do it!" Just as Jennie had said this her father came in and said, "The wind has changed and our house is safe!"

After he had left the room, Jennie said, "Mother, if you and I pray for father's conversion just as I prayed for the wind to change, don't you think He will answer our prayers?" "I think He will," was her mother's reply.

So now Jennie is expecting to see her dear father come to Jesus very soon, and I hope to be able to tell you in my next letter the good news that her prayer is answered in his conversion,—and to have her father saved will make her heart gladder than to have had her home saved.

Now, dear children, you see what a friend the Christian has to go to in the time of trouble.

One who has all power and can change the wind at His pleasure, and controls the whole universe. He says to His children, "Call upon me in the day of trouble, and I will deliver thee." And you see how He delivered that dear young girl and her family, when she prayed. If she had not been a child of God she could not have had faith to go to Him and pray as she did. It is those who love and serve Him whose prayers are heard and answered.

Wouldn't you like to go to God with the same confidence that Jennie did, and like her receive the answer to your prayers? O, I do wish you were all as good Christians as that dear, sweet girl is, and as happy as she! I never saw a happier face. She looks so bright and joyful all the time—and it is because she loves and serves Jesus, and expects Him to answer her prayers.

THE TRY COMPANY.

Our young friends belonging to the Try Company are engaging earnestly in the Bible Exercises announced from month to month. This is well. We hope to enlist every one. They are also manifesting a lively interest in the "PHOEBE PALMER HOLINESS FUND," and are sending for the "Mite-Boxes." We would be glad to send one to every member of the Try Company where approved by parents.

ANSWERS TO QUESTIONS.—1. *How many passages of Scripture contain the word LOVE?* Lillie M. Cramer, of Tabernacle, N. J., reports 172; Celia M. Gowie, Ridgetown, Can., 172; Ollie E. Baker, Carson's Run, Md., 400; Alice L. Wynn, Plaquemine, La., 232; Nettie F. Tyrrel, Westport, N. H., 60; Hattie Humphreys, Church's Corners, Mich., 181; Gertie Williams, Earlville, Ill., 237; Lina Leo, Canada, 154.

2. *How many passages of Scripture contain the word JESUS?* Gertie Williams, Earlville, Ill., reports 156; Gussie Clark, Conway, Can., 937; Hattie Humphreys, Church's Mich., 903; Georgiana Harrington, St. Johnland, N. Y., writes: "My brother searched the Scriptures, or, I should say the four Gospels, and found the word 'Jesus' 619 times—and I examined the remainder of the New Testament, and found it 322 times—altogether, 941;" Maudie Dillon, Church's Corners, Mich., 861.

LETTERS.—Hattie Humphreys, of Church's Corners, Mich., writes: "I would like to become a member of the Try Company. I am eleven years old. I attend Sunday School, and I think I would enjoy looking up the Bible questions." *You are welcome, Hattie.*—Ed.

Nettie F. Tyrrel, Westport, N. H.: "I belong to the Try Company, and am trying every day to be good. I love dear Jesus, and am His little girl. I am seven years old, but can't write much. Please send me a mite-box."

Gussie Clark, Conway, Canada: "I am a little girl nine years old. I would like to join the Try Company, if you think I am not too small." *Come in, gladly, Gussie.*

New Question for March.—How many passages of Scripture contain the word FAITH?

Loved Ones Gone Before.

"The righteous shall be in everlasting remembrance."
Psalm 112: 6.

JOHN DAWSON,

A native of Scotland, who had spent several years in the Eastern States and California, came to this country (British Columbia) about twenty years ago, and was converted to God under the ministry of the late Rev. Bro. White, pioneer missionary to this city. He immediately connected himself with the Methodist Church, of which he was a faithful member until his death.

For several years Bro. Dawson has been a subscriber to *The Guide*, and has read it with interest and profit. Indeed, no subject lay nearer his heart than that of holiness. His heart was full of it, and it was his blessed experience. His library contained the best and latest issues of the press on the subject. Much of his time, during the last three years, was spent in the study of God's Word, and books of devotion, prayer, meditation, and communion with God. A week before his death he gave a beautiful testimony to full salvation in the class-meeting, a means of grace which he prized highly. He then said that he had everything he needed for body and soul—had nothing to ask, nothing to wish—was only waiting for the Master's call, which he felt would soon come. And it did soon come! On the following Sunday, (October 22, 1882), after going home from morning service, he remained in conversation with a friend until 2 P. M., when, the friend having left, he lay down to rest—and there, alone, save for that Presence which he loved so well, as the sun was setting in the West, his spirit took its flight to join the glorious company of those "who overcame through the blood of the Lamb, and the word of their testimony."

Having lived and died a single man, and alone, his death was not known until the following night, when the writer, with a friend, forced an entrance to the dwelling, and there found the lifeless form. Upon the

table by his bed lay the Holy Bible, Baxter's "Saints' Rest," "The Guide to Holiness," and an unfinished meditation and covenant of consecration to God. His death made a deep impression upon the congregation and community, and the light of his example remains as the rays of glory after the sun has set.

EBENEZER ROBSON.

New Westminster, B. C.

MRS. A. E. BARCLAY

Fell asleep in Jesus Sabbath morning at six o'clock, April 22, 1882, after some weeks of intense suffering. Mrs. Barclay was born in Lyons, Wayne Co., N. Y., January 30th, 1817. Having married W. P. Barclay in 1846, they moved at once to Adams Co., Illinois. She was converted and joined the M. E. Church in 1847, and remained a consistent member of the same until her death. Not only did she live up to the rules of the Church, but its doctrines, as taught by Wesley, were heartily believed. Both she and her husband were led into the experience of entire sanctification in 1872, she having been a faithful reader of *The Guide* for many years. In December, 1873, she had a great trial in the loss of her beloved husband, but lived in constant hope of a glorious re-union in heaven.

Sister B. was always liberal in giving of the means the Lord had left in her keeping, and was an example of Christian charity and consistent living. One year before her death she was called to realize that she had a cancer, a thing which she had always dreaded. But now, when the time came to suffer, how firm was her faith in Christ's keeping power! With what Christian patience she bore it all! Never did a murmur escape her lips, but was *always* cheerful, *always* patient. When it was known that she could not be cured, she said to the writer: "It is all right—as for myself, I am more than content." Her only care seemed to be for her nephew, whom she had brought up as her child. She said: "If he were only settled in life I could gladly go to my Saviour. But I know He is a Christian and so I feel safe about him, and can trust him to 'Our Father's' care."

Her funeral services were held in the

M. E. Church, Rev. J. K. Miller preaching the sermon, according to her request, as he had also preached that of her husband. A number of other ministers were present, and a large concourse of friends and relatives. Many miss her and mourn her loss, but it is her eternal gain. MARGUERITE J. BEAN.

MRS. JULIA BEECHER ANDREWS,

Wife of G. R. Andrews, and daughter of Mrs. Malinda Beecher, of Binghampton, N. Y., deceased Nov. 22, 1882, aged 55 years.

Mrs. Julia Andrews became a follower of Christ at the early age of fifteen, and for forty years has led a consistent Christian life. She was not demonstrative in her religious character; her piety was of a calm, even, gentle kind, ever flowing forth in works of charity toward the needy and of love toward God. She was a loving wife, a most affectionate mother, a faithful friend and an humble Christian. For thirty years she had been the victim of the painful disease, neuralgia, and often prevented from attending upon the worship of the sanctuary, as she desired. But when she approached the realities of eternity, stricken down in a single hour, realizing that death was rapidly nearing from the first, she knew that she was standing on the Rock of Ages, high above the dark waters of death.

Calmly, serenely she reviewed her past life, and joyfully and happily she awaited the revealments of the eternal future. Calling her friends to the bedside, she exclaimed: "Weep not for me—I have done the best I could—I am ready to go!" and then having her husband and son Dell join hands, she said: "Do not mourn for me, I shall be so happy to be free from all pain, and be sure and meet me in heaven." She said she would leave the same message for her two absent sons that her father left her many years ago: "Meet me in heaven." To her aged and devoted mother, Mrs. Beecher, she said: "You have been such a good, kind mother to me, how can I leave you? It will not be so hard for you to lay me away, as to have you gone from me." To her sister, Mrs. Bartholomew, whose husband died several years ago in Elmira, she exclaimed:

"I will meet your husband and carry to him your message of loving greeting." Just before she departed she had her son Dell clasp hands with Mrs. Bartholomew and promise before God that he would do right, and then committed him to the care of his aunt. She passed triumphantly to her home in heaven. Her beloved mother, lingering for awhile on these mortal shores, sorrow-stricken husband, whom she dearly loved, all feel their loss to be irreparable, but they bow submissively to the Divine will, in blessed hope of a bright re-union in immortality.

MRS. LYDIA LE VALLEY BICKFORD

Died at the residence of her son, Mr. John Le Valley, at Shelby Basin, N. Y., Nov. 27, 1882. She was born at Whitesboro, Oct. 5, 1790. At eight years of age she was left without parents, and when eighteen married Mr. Christopher Le Valley, of Rome. She was converted early in life, and connected herself with the Baptist Church. Her husband being deprived of his health by an accident, the support of the family depended upon the earnings of his devoted wife. These burdens were sustained by her with Christian patience and resolution.

Eight years after her husband's death, she married Mr. Joseph Bickford, and connected herself with the M. E. Church at Middleport, of which he was a member.

Her life was one of true Christian devotion, and she was ever ready to testify of Jesus and His love. God's Word was her constant study and delight—and when, two and a half years ago, it was feared that her eyesight would be lost, depriving her of reading its hallowed teachings, she commenced to memorize portions, and thus appropriated *seventeen chapters*, for subsequent use.

Thus to her advanced age, nearly 93, she walked closely with God, and her end was in the fulness of Christian hope. At midnight of her last Sabbath on earth, her friends were awakened by the outbreathing of her last prayer: "O, Jesus, take me home, now—*do!*" The following morning it was graciously answered, and she was at home with her Lord. Surviving friends feel their loss—but to this saintly mother death was eternal gain.

News Along the Line.

"Watchman, what of the night? The watchman said, The morning cometh!"—Isa. 21:11.

"Hark, the voice of Jesus calling,
Who will go and work to-day?"

THE WORK AT HOME.

We give thanks to the great Head of the Church that all along the line the revival spirit is manifesting itself in the awakening and conversion of sinners, and the entire sanctification of believers.

NEW YORK.—There is a gracious work progressing in the Thirty-seventh Street M. E. Church, Rev. L. Parker, pastor, under the labors of Mrs. Van Cott.—Bedford street, the old Methodist battle ground, is being visited, Rev. McK. Darwood, pastor. Among the recent converts is an actor, connected with one of the city theatres.—Hanson Place Church, Brooklyn, Rev. Dr. Peck, pastor, has had about two hundred conversions.—Alexander street, Rochester, Rev. T. L. Foote, pastor, has an extensive work. One hundred seekers have been at the altar; many conversions.—At Springfield, L. I., Rev. C. W. Fordham, one hundred and fifty have been at the altar, one hundred and five probationers received.—In Hedding Church, Foughkeepsie, Rev. F. Hamlin, pastor, fifty converted.—At Haverstraw, Rev. R. Harcourt, pastor, a blessed work.—At Grace Church, Albany, Rev. S. V. Leech, pastor, fifty conversions reported.

--The Orthodox friends of Brooklyn are holding revival meetings.

NEW JERSEY.—Halsey Street Church, Newark, Rev. J. Montgomery, pastor, is having showers of blessing, quite a number converted. The work at St. Luke's continues; about one hundred conversions.—At Bloomfield, Rev. D. R. Lowrie, pastor, about fifty converted.

NEW ENGLAND.—Sisters Boyd and Crane have been laboring in S. Manchester, Ct.; one hundred conversions.—At the Swedish Mission, Worcester, Mass., Rev. D. S. Sor-

lin, pastor, two hundred probationers received.—At Fairhaven, Vt., the pastor preaches holiness, many members being fully saved and thirty converted to date.—At Derry, N. H., sisters Cassie and Lois Smith are at work, some have received entire sanctification, seventy-four have sought pardon.

IN THE WEST.—At Decatur, Ill., where Rev. Thomas Harrison is at work, 833 conversions to date; the whole city stirred.—In the Ohio Wesleyan University a remarkable revival prevailing, two hundred students have found Christ. President Payne says he believes that the *Golden Age* of the Church, the age of revivals and spiritual power is in the near future.—Lawrence Circuit, O., Rev. P. S. Butts, pastor, has had 316 accessions.—In Champaign City, Ill., one hundred were converted in two weeks.—In Tiffin, O., three hundred have been saved.—At New Comertown, O., W. C. Endley, pastor, sixty-four accessions.—At Gettysburg, seventy-four and at Versailles seventy-six received.—A praise meeting was held in Fletcher Place Church, Indianapolis, one hundred having found Christ.—In Iowa the Friends have been holding revival services at West Branch, N. D. Baldwin, Allen Kenworthy and Jane P. Votan ministering; a tidal wave of salvation was realized; many were converted, reclaimed and sanctified.—In La Grange, Ind., one hundred and thirty converts under the labors of Dr. Munhall.

IN THE SOUTH.—Mount Zion Church, Georgetown, D. C., Rev. T. W. Booth, pastor, ninety probationers received.—At Hampden, near Baltimore, two hundred and sixteen are numbered with the saved.

—A correspondent of the St. Louis *Christian Advocate* says Texas Methodism is enjoying a grand revival. From the Red River to the Rio Grande, all along the line, in town and hamlet, from circuit and mission, come the gracious tidings of prosperity. Five hundred conversions were reported in one week, which is the average for several weeks. Texas already contains one-eighth of the entire strength of Southern Methodism, and at this ratio of increase must, within the next decade number a fifth or fourth.

THE FOREIGN FIELD.

REAL GIFT OF TONGUES.—Miss Reade, a lady missionary, who was so largely blessed among the heathen and Mussulman women of Punrooty, in Southern India, had long been teaching in the Tamil language; but feeling it important that the Mussulmen women, who were daily assembled at the Mission House, should be spoken to in Hindustani—the tongue to which they were most accustomed—she asked the Lord for the gift; and her own expression is, that “the power came to her as a gift from God.” One month she was unable to do more than put two or three sentences together; while the next month she was able to preach and pray without waiting for a word. Those who heard her could only say with herself, “It was a gift from above.”—When Miss Reade began to preach openly in Hindustani, one man who, during the famine, had been saved from starvation through her instrumentality, lost all control over himself, called to her to stop speaking, and asked her “where she had got all those words?” One result of the knowledge of this language was the discovery of a custom kept carefully secret by Mussulmans, but showing that they believe that “without the shedding of blood there is no remission of sin.” In time of great trouble and sorrow, when dreading the death of a favorite child, it is their custom secretly to sacrifice a lamb, and cry, “Allah, take the life of this lamb for the life of my child!” The flesh of the lamb is then carefully removed and given to religious beggars, and the skeleton buried without breaking a bone. The discovery of this ceremony has been a great help in speaking to Mussulmans about the vicarious sin-offering of the Lamb of God.—*London Christian Herald*.

—The natives of India are protesting against the recent arrests of members of the Salvation Army. A public meeting has been held in Calcutta, presided over by Keshub Chunder Sen, and attended by several thousand persons, at which resolutions were passed declaring that such arrests were infringements on the rights and privileges of British subjects.

RUSSIA.—The Molokans are a community of humble Christians in Southern Russia, particularly the Crimea, among whom a Nestorian Evangelist named Delakoff has been laboring with great power and much blessing. There are great numbers of them both in Central and Southern Russia, and they are described as a remarkably pious and devoted body of Christians.

AFRICA.—The last reports from Central Africa are full of encouragement. Several portions of the Bible have already been translated into the Uganda language. Five persons have been baptized and many more are preparing for baptism. There is a great improvement in the social condition of the people, and the attitude of Mtesa is improved.

INDIA.—The “South India Conference,” lately held, decided by an almost unanimous vote to continue *self-supporting*, as William Taylor organized them, although urged by Bishop Foster and Dr. Reid to become dependent on the Missionary Society. *Query: Why were they so urged—why?*

SPAIN.—A correspondent of the *Christian at Work*, writing from a small seaside place in Spain, details the fact that a seaman who brought a copy of the Bible in Spanish from Montivideo, and invited his neighbors to join him in the study of it, has gathered quite a company of believers around him.

ENGLAND.—In the First London Circuit, (including City Road), there are “Mission Boards,” composed chiefly of young men and women. House to house visitation, street preaching, services in lodging houses, the visitation of public houses, singing, processions, etc., are employed, with good results.

IRELAND.—A writer in the *London Primitive Methodist* states that the mission of Messrs. Moody and Sankey in Dublin is proving a success. The blessing of God on their labors eight years ago, and the fruit which now remains, are the credentials which threw them into the open arms of Irish Christians. The very hall in which they are holding their services, capable of holding about 4,000 persons, was the fruit of their last visit. At the first meeting a young clergyman was present who said, “I came forty miles to be present; I owe my conversion to these men of God.”

The Editors' Study.


Our Motto :—Purity, Love, Power.

—No bitterness—No wrath—No strife—

—No malice—No evil-speaking—

—Love, Love—only Love.—

WINGS OR WEIGHTS?

 HIS important question was uttered in a large company of the friends of Jesus, convened at His own invitation where, weekly, He gives His entertainments. It need not be added, that there is no lack of any kind, for Jesus himself presides and provides. The poet had a foretaste of such a feast when he wrote—

“Blest Jesus, what delicious fare,
How sweet Thine entertainments are !
Never did angels taste above
Redeeming grace and dying love.”

A selection from the twelfth chapter of Hebrews had been read, when a beloved ambassador of Jesus said something to this effect: “It is either weights or wings with the followers of Jesus in their journey to the Celestial City. In the preceding eleventh chapter, we have a glowing account of those who had obtained wings. They had laid aside every weight, and the sin which did so easily beset them. They had unloosed their hold on the weights, and they had fallen. The Bible declares, ‘They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles.’ It is said of these pilgrims, among other things, that they ‘wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness were made strong;’ and it was simply by taking God at His word, giving credit to what God had said—or, in other words, using that much misunderstood word, FAITH.

“In the twelfth chapter we have just the opposite, namely, *Unbelief*, that which binds the hands of Omnipotence. Jesus himself, in a certain place, could not do many mighty works because of their unbelief. It brought vividly to our remembrance a beautiful incident, related by Rev. J. R. Jaques, D. D., now President of Albert University, then pastor of the First M. E. Church in Elmira, N. Y. He said:

“On Sunday afternoon I sometimes resort to the shady Groves of the East Hill to prepare, by meditation and prayer for the evening service. On one occasion, while sitting in a solitary place, my attention was attracted to a large-winged insect, attempting to carry a burden up a ledge of rocks almost perpendicular, formed by quarrying stone in the hillside. Repeatedly it reached the height of a few feet and as often fell helplessly down to the starting place. Thus it continued, climbing and falling, until I became intensely interested in these strange strugglings. For the thought was suggested, that the frequent falling fitly symbolized my feeble, faltering Christian course. ‘Yes,’ said I, ‘*that means me—winged, yet creeping*; made for *soaring*, yet foolishly falling!’

Still I watched the struggling burden-bearer, and saw when it fell it at once regained its feet, and with unquenched zeal, turned about to repeat again the toilsome ascent. And then I thought, ‘*That, too, means me*; for though I have failed so many times, yet, thank God, I have not given up the struggle.’

At length, after near a score of vain attempts to reach the summit of the rock, there appeared some symptoms of discouragement, when I said, ‘Foolish insect! why not unfold thy wings, and fly?’ But the words strangely rebounded, and hit me. Wearied now, and in despair, it seemed to feel the folly of clumsy climbing and painful falling, when God had made it for better things; and suddenly remembering it *had wings*, and not stopping for vain regrets over its foolish failures, it spread its wings, and mounting in the air, in a moment it was above and beyond the precipice.

'Ah,' thought I, '*that does not mean me!*' O, how I moaned over the stumblings of my *wingless religion!* How mortifying that I, a teacher in Israel, had not learned the happy art of using the God-given wings of faith, to fly above the rugged rocks of difficulty in the path of duty! O, the pain and *shame* of such faltering and falling! O for more religion '*with wings!*' O for the eagle-like religion, that 'mounts up' and lives in the free air and sunlight of heaven!"

—Strike hard blows at Satan's empire—do it *now*—do it evermore!

WELL-SEASONED WORDS.

Words are a power, for good or evil. They need to be well-ordered. Holiness is *the tongue-governor*. No force of human will, no scheme of human philosophy can bring this unruly member under government, Grace, however, can do it. Kind words, gentle words, loving words, faithful words, belong to the kingdom of heaven. Sometimes we are called to speak very plain, pointed and soul-penetrating words, words of rebuke. But it must invariably be with the *love-tone*. The apostle gives us this excellent counsel: "Let your speech be always with grace, seasoned with salt." Grace has a mighty seasoning power—it puts salt into our speech—the salt of divine purity and love.

Word-study is one of the appointed exercises of holiness. The Psalmist said, "I will keep my mouth with a bridle, while the wicked is before me." Christians need special caution at this point. Thoughtless, rash words, spoken in the presence of the wicked are fraught with mischief. Let grace have its wonted sway in the tongue-realm, bringing us to the highest possible New Testament development. "If any man offend not in word, the same is a perfect man."

—Have you power with God? That is, in prayer Have you conscious access to the heavenly magazines? If not, get to the point of *abiding in Christ*, then you will possess it.

—Rev. Ruliff V. Lawrence went into the stable the next morning after being fully saved, and spoke to his horse in the usual way. The question was started in his mind, "*Is that the tone of perfect love?*" The *love-tone* should be in the stable as well as in the house.

THE LAW OF CHRIST.

There is a law of Christ—a beautiful law—the law of love. The incarnation, life-sorrows, and ignominious death of Jesus, were all governed by this law.

"He saw, and O, amazing love,
He flew to our relief!"

Love brought Him from the throne to the manger and the cross. With more than lightning-velocity, or angelic-swiftness, He *flew* to rescue our race, to place His almighty shoulders under our apostate world, and restore it to its attractive centre. Isaiah proclaimed that, "The government shall be upon His shoulder." And, as the followers of Jesus, we are to be under the same divine law of love. "Bear ye one another's burdens and so fulfil the law of Christ," says the apostle. The highest style of a Christian, according to the New Testament model, has few burdens of his own to carry. He learns the happy art of casting his burdens upon the great Burden-Bearer, JESUS. He is attentive to the injunction, "*Cast thy burden upon the Lord and He shall sustain thee.*" O, if Christians would only learn the simplicity of holy living! How the eye would kindle with unearthly brightness—how the sombre shades would be chased from the brow—how buoyant would be the steps amid life's vicissitudes! But the great trouble is, multitudes of professing Christians are trying to carry their own burdens, and are therefore unprepared to bear the burdens of others.

But "the law of Christ" should have a more complete fulfilment in His followers. This is our high vocation, to tread in the footsteps of our adorable Lord. Having in our persons perfect freedom, casting all our care upon Him, we should bear the burdens of those around us, There are burdens of poverty, of bereavement.

of great heart-sorrows, of sore conflicts, that the outer-world knows nothing about. Among these dark, sorrow-stricken, and conflicting elements, a great inflow of sympathy and tenderness and kindly aid is needed. All over the world the cry comes up, "We that are in this tabernacle do groan, being burdened!" Deep sighs, heart-rending groans, are heard everywhere.

Shall we who claim to be followers of the loving Jesus be unmindful of the pressure of trials and conflicts that is rending human heart-strings? Nay, verily—let us be on the alert—penetrating dark lanes and alleys—climbing rickety stair-ways and threading our way down into dark cellars. Beloved, get your strong shoulders down under heavily-burdened hearts. The luxurious experiences of the kingdom of heaven are connected with such exercises.

There are people so hard-pressed in the out-of-the-way places of the earth who will never see heaven unless lifted there, as by main force. O, ye sons and daughters of the living God, down, down, down to the black, horrid depths of sin and sorrow! *Give a lift*—a strong lift—a continuous lift—lighten the pressure upon human hearts, and open to them the way glory-ward! Holiness means work—a heart full of love, "feet like hinds-feet" to run on errands of mercy—and shoulders divinely empowered to lift men and women to salvation and a splendid immortality,

HOLINESS CONVENTION IN BROOKLYN.

During the past month a ten days' Holiness Convention has been held in the Johnson Street M. E. Church, Brooklyn, Rev. Bro. Reeve pastor. Despite inclement weather, the attendance was good, and the spirit of the occasion profitable. Bro. W. Peck Smith, our excellent Baptist friend, worked earnestly in connection with the pastor to render it a success. It has been a blessing to the Church where it was held, and to other Churches represented. Our own soul was blessed from on high. We ought to have more of such gatherings.

—ARE you a soul-winner? Be active—time is short—eternity will soon be here.

GATES OF PRAISE.

It is written of the New Testament Church, symbolized by ancient Zion: "Thou shalt call thy walls Salvation, and thy gates Praise." *Gates of Praise!* How beautiful, better than gates of pearl! It is truly said of living Christians, those who know the power of the new birth,

"They learn to *pray* when first they live,"—

and it is also true that, they learn to *praise* when first they live. And that first lesson is followed by others, until the life is one grand holocaust of praise.

We do not praise enough. Begin the day with praise. Be going in and out of the "Gates of Praise" all the while. Live in "Hallelujah Street" not in "Grumbling Street." In sunshine and shade—prosperity and adversity—health and sickness—still keep praising.

—STUDY Satan's devices—you need not be ignorant of them—then, stand resolutely against your foe.

ON THE PACIFIC.

Our holiness friends on the Pacific coast are working with commendable vigor. In a letter from Mrs. S. Richards Boyle, formerly of Philadelphia, now of San Francisco, received by Mrs. Mary D. James, some interesting particulars are given. The "Central California Holiness Association," and the "Southern California Holiness Association," are each in their sphere working nobly. They are sustaining a semi-monthly paper, "*The Pacific Herald of Holiness*," of which Rev. A. Coplin is editor. It is well made-up.

Last summer the Camp-meetings were seasons of power. They have one or more itinerating tabernacles with which they go into the towns and cities, and for an appointed time do valiantly for the Lord of Hosts. And, where effective blows have been struck, Holiness Bands are organized to continue the work. At one of

the Camp-meetings last summer, at one time, as many as three hundred arose to testify of full salvation,

Mrs Boyle represents the work as being very thorough, free from objectionable features such as are sometimes seen. These holy workers, she says, have wonderful power to prevail with God for the descent of the Holy Ghost upon the large congregations, and sinners are mightily convinced of sin. We rejoice in these movements on the Pacific, as being hopeful for our country and the Church of Christ. And we are inclined to think some of this Western zeal would be serviceable to our Eastern Holiness movements. We need to be more aggressive

—“Buy the truth, and sell it not.”

WORDS OF TRUTH.

Rev. W. H. Dikeman has presented us with the following beautiful extract of a sermon preached before the National Association of Local Preachers by Dr. A. Hill, of Norwalk, Conn., Oct. 12, 1863 :

* * * Still another element of Gospel power is, *holiness*. Holiness is emphatically the fruit of Christianity. Living in obedience to its teachings “we have our fruit unto holiness, and the end everlasting life.” A remedial system to restore lost souls must needs result in holiness. Sin, all *sin*, contains within itself utter hostility to the throne and government of God. This being the “gospel of reconciliation,” holiness must be the issue, where man is reconciled to his Maker. The very name of Jesus implies this “great salvation.”

In all this great system there is no such thing as a compromise with sin. *Grace* is proffered, the *blood* hath been shed, the *Holy Spirit* is given, that men may be “redeemed from all iniquity.” This foul, damning blot must all be washed away “in the blood of the Lamb.” God is holy, heaven is holy, angels are holy, the word is holy, the institutes are holy; and we *must* be holy.

Sin, whose guilty stains have corrupted our race, poisoned the fountains of being, and left the slimy traces of the old serpent in all its path, is to be overcome by omnipotent energy and power

imparted by the gospel. Say not that it cannot be. Say not that the dust and smoke, and ruin—the secret guilt, the open shame, and the utter perverseness of human hearts, forbid it. “The gospel is the power of God,” to accomplish this very thing. And

“My flesh, which cries it cannot be,
Shall silence keep before the Lord,
And earth, and hell, and sin shall flee
At Jesus’ everlasting word”

When has it ever failed to achieve this result? Ah! my brethren, ye are witnesses of its power. Some of you were hard specimens, rude blocks from nature’s great quarry; and the language of Paul is again applicable here, when he says: “And such were some of you, but ye are washed, ye are sanctified,” etc.; “And you hath He quickened, who were dead in trespasses and in sins.” Instances of the marvelous transforming power of the Gospel have been witnessed in all ages. The Jews to whom Peter preached, the Gentiles to whom Paul ministered, the colliers of Wesley’s day, and the uncounted thousands of our own land, attest the wondrous power of the gospel.

—“BELOVED, let us love one another.”

A VOICE FROM GEORGIA.

It has afforded us no little pleasure to receive the following letter:

MR. EDITOR—This afternoon’s mail brought to my hand the January number of *The Guide*, which has been read with a peculiar pleasure. To the unknown friend who has thus obligated me I am under lasting gratitude. It is the very periodical that I most need. Away down here in the Sunny South the blessed doctrine of holiness is preached and the experience enjoyed. The year of grace 1882 witnessed my entire espousal to the Lord, and on the third Sabbath in July the cleansing power was realized in the Holy Spirit’s baptism. Glory be to God for such a blessing. Since that I have preached the doctrine fearlessly, and others have claimed the blessing. I have been reading holiness periodicals and books, but no paper I have yet found so pleases me as *The Guide*. God bless you and help you to guide, by your *GUIDE*, many feet into the highway that leads to peace and joy and love and rest. With gratitude, your brother in the kingdom of Christ,
WM. O. BUTLER,
(N. Ga. Conf., M. E. Church, South.)

WORK FOR THE MONTH.

GOOD FRUIT.—*Dear Editors:* I want to tell the readers of The Guide what happiness I gain from its Closet Work. In the morning, before I leave my room, I commit the three or more verses of Scripture which contain a promise, a precept, and a prayer, and appropriate them myself. Then I offer my secret prayer, and, O, how refreshed I am! Then all day long, when in my study, if I have a moment's leisure, I call to mind the precept, the promise and the prayer verses. I commit them in less than half the time because they are so sweetly linked together. You learn one, the rest are dovetailed in, and easily learned. This monthly calendar is worth to me much more than \$1, which is the price of this monthly.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.—I. Tim. 2: 8.

—"THE GIFT of prayer may have praise with men, but it is the GRACE of prayer that has power with God."

—Dyer.

SCRIPTURE CALENDAR—MARCH.

1. 1 Thess. 5: 18. Prov. 3: 6. Psa. 103: 22.
2. Matt. 22: 21. Matt. 7: 21. Psa. 119: 32.
3. Matt. 5: 16. Isa. 58: 8. Psa. 43: 3.
4. 1 Cor. 6: 20. Gal. 6: 8. Psa. 138: 8.
5. Heb. 4: 14. Matt. 10: 32. Psa. 27: 1.
6. Matt. 11: 15. John 5: 25. Psa. 51: 8.
7. Matt. 25: 13. Psa. 48: 14. Psa. 130: 5.
8. Psa. 97: 1. Isa. 52: 10. Psa. 110: 2.
9. Matt. 3: 8. Hos. 14: 5. Psa. 65: 2-3.
10. Isa. 50: 10. Psa. 9: 12. Psa. 9: 13.
11. 1 Pet. 2: 2. Psa. 132: 15. Psa. 119: 169.
12. 1 Pet. 1: 17. Psa. 33: 18. Psa. 39: 4.
13. Psa. 100: 2. Heb. 13: 5. Isa. 61: 10.
14. 1 Thess. 5: 21. Psa. 25: 12. Psa. 25: 20.
15. Matt. 5: 48. Ezek. 36: 27-29. Psa. 25: 13.
16. Zech. 10: 1. Zech. 10: 1. Isa. 64: 1.
17. Ephes. 5: 1. Isa. 45: 13. Psa. 61: 2.
18. Job 35: 14. Isa. 26: 3. Psa. 138: 7.
19. Rev. 2: 5. Luke 5: 10. Psa. 142: 5.
20. Ephes. 6: 10. Isa. 41: 10. Psa. 59: 9.
21. James 1: 4. Rom. 2: 6-7. Matt. 6: 10.
22. 1 Thess. 5: 13. Matt. 5: 9. Psa. 68: 30.
23. Isa. 55: 2. Rev. 3: 20. Psa. 119: 27.
24. Mark 1: 15. John 3: 14-15. Mark 9: 24.
25. 1 Pet. 5: 5. Psa. 25: 14. Psa. 119: 10.
26. Ezek. 14: 6. Isa. 43: 24-25. Job 40: 4.
27. 1 Thess. 5: 16. Isa. 35: 10. Psa. 4: 6; 7.
28. Matt. 6: 33. Heb. 11: 16. Psa. 63: 1.
29. Psa. 107: 8. Isa. 60: 6. Psa. 51: 15.
30. Rom. 12: 9. Isa. 66: 2. Psa. 119: 37.
31. James 4: 9. Isa. 61: 2-3. Psa. 64: 9.

—"GREAT BLESSINGS that are won by prayer should be won with thankfulness."—Goodwin.

—Take as the CLOSET HYMN for the month No. 581 in the Methodist Hymnal, commencing:

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

REQUESTS FOR PRAYER.—D. Pa.: Pray for myself and husband that we may be converted. N. Y.: For the conversion of a young lady who has wandered far from God—parents in heaven. S. Cal.: For the conversion of a husband, wife and children. B. H. Mich.: For a husband's conversion. B., O.: For a minister of fifty years' standing, that he may have perfect love. A. O.: For a sister earnestly seeking full salvation. D. Mich.: For the salvation of a family of six. C. Miss.: For the salvation of a family. B. N. Y.: For a lady seeking salvation. Ct.: For the salvation of a husband and only daughter. D. N. Y.: For a revival. M. Oreg.: For the physical restoration of an aged sister, a great sufferer.

THE BIBLE STUDY.

"Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."—Psa. 1: 2.

BIBLE DIFFICULTIES.—Bengel wrote to his pupil Reuss, about the various readings of the New Testament, which in his day were rather perplexed: "Take and eat in simplicity THE BREAD as you have it before you, and be not disturbed if you find in it now and then a grit of the millstone."

LESSONS FOR MARCH.

First Week.—CONDEMNATION, Rom. 8: 1-2. —Its cause—how removed—by whom realized—its gracious fruits.

Second Week.—CHRISTIAN SONSHIP, Rom. 8: 14-16—Condition of sonship—how witnessed—the privileges included—Trace out this subject in its Bible connections.

Third Week.—CHRISTIAN HEIRSHIP, Rom. 8: 17.—Note the double relation stated—survey the inheritance provided—especially consider it in its connection with *earthly suffering*.

Fourth Week.—SAVED BY HOPE, Rom. 8: 24-25.—What is Christian Hope—how inspired—how are we saved by hope—the peculiar exercise to which it leads, *Patience*.

TOPICS FOR THOUGHT.—March topic, **TEMP-TATION.** 1. When is a man tempted according to New Testament teaching? 2. How is it effectually resisted? 3. What blessed effects follow victory over temptation?

III. HOLY ACTIVITIES.

"Look not every man on his own things, but every man also on the things of others."—Phil. 2: 4.

HENRY MARTYN was so well known for his improvement of time at the University that the honorable title was given to him, "*The man that never wasted an hour!*"

1. Circulate some good tracts this month.
2. Procure a Bible for some one who has none.
3. Seek to be with some invalid in order to talk of Jesus.
4. Call on your pastor and give him a good word of cheer.
5. Help children to Sabbath School who have not suitable clothing.
6. Make one call each week this month on some unsaved family and recommend Jesus.
7. Invite a few friends to your house some afternoon for spiritual converse and prayer—in fact make it a *Home Holiness Meeting*.

WORDS OF CONTEMPORARIES.

—*Is God's glory your all-controlling motive in all things?* Make this sure at every point—scrutinize yourself closely.

—*Evangelist.*—The Church of our day needs, above all else, to awake to the conception of the present indwelling Christ as the fountain of its life and power and strength.

—*Christian at Work.*—A Church composed of members sound in doctrine and pure in life, has in it the elements of a healthy, vigorous growth, and cannot fail to stamp its impress on the ages.

—*Rev. T. L. Cuyler, D.D.*—The secret of Mr. Dodge's power lay in the first hour of every morning. That hour he gave to God with his Bible and on his knees, and if he came down among business men with his face shining with cheerfulness and loving-kindness, it was because he had been up in the mount in communion with his Master.

—*Rev. Mark Hopkins, D.D.*—The standards of this world need to be changed, and that standard of humbly following Christ, the standard of the fountain that overflows, and the sun that shines—that is what we need. If the great maelstroms and the little maelstroms of selfishness could be turned into the fountains of beneficence, it would change the face of this world in a year.

—*Rev. A. B. Simpson*, whom God is using very remarkably in the work of Faith-healing, in "*The Word, the Work and the World*," says: "The subject of Healing by Faith in God is receiving a great deal of earnest attention at this time, and it is forced on the attention of the Christian world on every side. But it is also in great danger of being paraded and imperiled or perverted by its friends. It is very solemn ground, and never can be made a professional business or a public parade. It must not be used to exalt man, but for the glory of Jesus Christ alone. Its mightiest victories will always be silent and out of sight, and its power will keep pace with our humility and holiness. We solemnly warn the people of God against the caricatures and counterfeits of this solemn truth, which they may expect on every side. We greatly deprecate the indiscriminate public anointing of all who come forward, of which we hear in various quarters; we trust no one will take this power on themselves, but he that is called of God as was Aaron; we hope the wonder-seeking spirit will not be allowed to take the place of practical godliness and humble work for the salvation of men.

JOTTINGS.

—The second and third pages of the cover will be found of special interest this month.

—The Michigan State Holiness Association will hold its Spring Convention at Orleans, Mich., April 4th.

—The "PHOEBE PALMER HOLINESS FUND" is likely to be mighty for good. We are obliged to use the third page of the cover this month to make reports. Read and ponder.

—*Rev. William Taylor* is in South America, opening new fields. He had an interesting Conference with his workers at Santiago, Chili, on Jan. 3rd. Cheering reports were given of the progress of the work from all parts.

—Our beloved brother, *Rev. Dr. Wm. Nast*, editor of the *German Apologist* made us a welcome call recently. He is looking well, and rejoicing in the Lord and His great salvation. We trust that God will spare his life until he completes his commentary on St. John, upon which he is now working earnestly.

—As we were going to press we were cheered with good tidings from Danielsonville, Ct. Our good friend and brother, *Rev. J. H. James*, who is pastor, son of our valued correspondent, *Mrs. Mary D. James*, is having revival tokens. The spiritual tone of the Church has been rising for some time, a sure harbinger of good.

—The associate editor spent a Sabbath recently with *Rev. J. S. Heisler* in the Tabernacle Church, Camden, N. J. It was a stormy day, but the people braved the storm nobly and came to the sanctuary. The presence of the Holy One was realized. The work of salvation has been moving steadily there.

—We have received the 56th Annual Report of the New York City Mission and Tract Society. The Society relieves temporal need, and carries the Gospel among the benighted. During the past year it has held 3,773 public services—made, by its missionaries, 83,417 visits—and carried the good news of salvation to 250,000, men, women and children. It deserves support.

—Our esteemed brother *M. Cody*, of Canada, a humble farmer, having his share of life's responsibilities, is diligent in the work of circulating Holiness Literature. He does it largely by exercising self-denial, such as refraining from the use of tea. It would surprise our readers to give the figures in regard to the number of books and tracts he has scattered recently. He keeps us busy filling his orders. He makes good use of "Gibbon's Prize Essay on Tobacco."

THE GUIDE HYMNAL

45

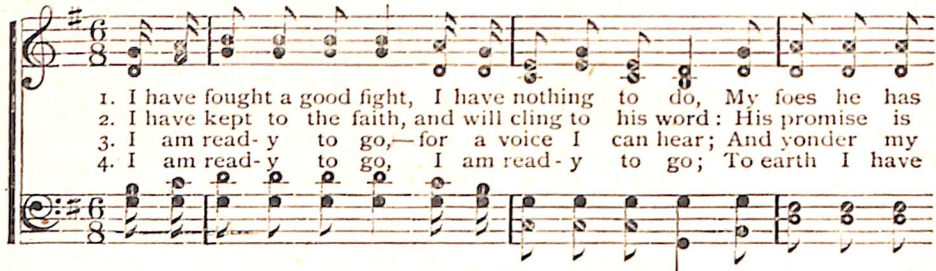
"I have Nothing to do."

"I have fought a good fight."—2 Tim. iv. 7.

Last words of the lamented Rev. Dr. THOS. GUARD, of Baltimore.

Mrs. E. C. ELLSWORTH.

W. WARREN BENTLEY.



1. I have fought a good fight, I have nothing to do, My foes he has
2. I have kept to the faith, and will cling to his word: His promise is
3. I am read-y to go,—for a voice I can hear; And yonder my
4. I am read-y to go, I am read-y to go; To earth I have



laid at my feet; I will fear not the grave, he is conquer- or there, My
dear to my heart: For he nev-er, no nev- er his own will forsake, Tho'
Fath-er I see; He is call-ing me home to the mansions above, Where
bid-den a - dieu; I shall dwell in a city whose streets are pure gold; Its



REFRAIN.

vict'-ry in him is com- plete. I have nothing to do; I am
heaven and earth should de- part.
loved ones are waiting for me.
gates are al- read - y in view.



read - y to go; Sal - va - tion com- plet - ed I see! I'm ac-



cept-ed in Christ, and my labors are o'er; In him there is resting for me.



—*APRIL, 1883.*—

WORD FOR THE MONTH.—“Thou crownest the year with thy goodness;
and Thy paths drop fatness.”—Psa. 65: 11.

“ There seems a voice in every gale,
A tongue in every flower,
Which tells, O Lord, the wondrous tale
Of Thy almighty power ;

“ The birds that rise on quivering wing
Proclaim their Maker’s praise,
And all the mingling sounds of Spring
To Thee an anthem raise.”

BRIEF MONTHLY COMMENT.

BY REV. GEO. HUGHES.

GOD has many crowns to distribute in both earth and heaven. The earth has its crown, bright, beautiful, glorious—the crown of Divine goodness ! Despite the havoc made by sin and Satan, it is still crowned with its Creator’s goodness. Here He asserts His great sovereignty and demands universal homage and praise.

April is here with its soft, vivifying showers. They drop life and verdure from heaven, upon hills and dales. A bright sun, upspringing grass, swelling buds, the unfettered flow of majestic rivers, the songs of birds, all proclaim

that Spring is here. What a resplendent crown, surpassing all that monarchs ever wore, rests upon earth’s stately brow !


Let every heart be attuned to praise—“let everything that hath breath praise the Lord !” And, as all nature is pulsating with new life, as the resurrection-forces are widely distributed, so let it be Spring-time in our souls. Up, up, every faculty, every redeemed power, into unison with Jehovah’s will, and into noble activity ! Overspreading verdure, buds of promise in rich profusion, sunshine and shower, should proclaim the reign of joyous Spring in the soul-realm. Thought, will, affections—*all*, like nature now everywhere instinct with life, should be bounding God-ward.

A Sermon.

BEAUTIFUL BONDAGE.

BY REV. C. W. L. CHRISTIEN.

TEXT.—“For he that is called in the Lord, being a servant, is the Lord’s freeman: likewise also he that is called, being free, is Christ’s servant.”—1 Cor. 7: 22.

 T. PAUL is here speaking of two men in contrasted social positions, a bond-servant and a freedman. He says to one: You have been called in the Lord, being in bondage, but rejoice that although socially a slave you are spiritually free. To the other He says: You have found mercy, being a freedman, but remember that although socially free you are Christ’s bond-servant. Of course we do not understand that only a converted slave is “the Lord’s freedman,” nor that only one socially free is “Christ’s bond-servant.” What St. Paul teaches is the paradox that in Christian experience there are both bondage and liberty, service and freedom. Not service first and freedom afterward, but service and freedom hand in hand, both realized at one and the same time.

Now this is true of every one who is “in Christ.” But like so many other passages of Holy Writ, the words have their complete fulfilment only in the experience of those believers who enjoy the glorious blessing of entire sanctification. It is in this light that we now regard them. And a glance at the service which Christ demands will prepare us to notice the freedom which the entirely sanctified realize the service to be.

I. The believer is Christ’s bond-servant.

1. We must remember that *the sovereign will of God must ever be the creature’s*

law of action. This does not grow out of redemption, or a written revelation. If man had never fallen, or been redeemed, or possessed a written revelation, God’s will would still have been the unwritten law of his very creature-ship. Being absolutely His, submission is our first duty. His claims are more than master upon servant, country upon citizen, parent upon child, for He is Lord both of heart and life. He has the right to command me in everything, to fix the bounds of my habitation, and to appoint me my work. It is His to lead me through summer fields or wintry snow-storms, to give me abundance or take away my blessings, to surround me with friends or require of me long and lonely battlings with many foes. He had the right to send John to Patmos, or to permit Stephen to be stoned, as well as to carry Elijah to heaven in a whirlwind, or kiss the soul of Moses from the mount to rest. We are His property, His subjects, His servants, His children, and we have no more right to dispose of ourselves than we have to claim our neighbor’s property. And this is unalterable. Earthly relationships may change, and the authority that came with them cease; but at no moment of our endless existence can the authority of God be suspended, or His will lose its power upon a moral being.

2. *And this is intensified by the work of redemption.* So far from the original law being weakened by the work of Christ, it is confirmed. If we are God’s by natural right, we are a thousandfold more His by the cross. If Eden claims us for God, if the voice of Sinai commands us, infinitely more do the blood-drops of Calvary. For they tell us: “Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are

God's." And the "price" which was our ransom was the death which only the Incarnate Son could die, springing from a love which only He could feel.

3. *And this bond-service is the believer's duty.* He is to be "a living sacrifice," as absolutely given up to God by dedication as was the dead sacrifice which the Jew placed upon the altar. He is to do the known will of the Saviour at all hazards. He is to make no compromise, whatever faithfulness may cost him. Under no possible stress of circumstances is he to venture on anything which the Saviour disapproves. He is to fight flesh and blood, and all the world, rather than oppose the Master's will. He is so to link his fortunes to Christ that he shall have no separate interest, and no will at all, but that his Lord's will shall be accomplished in him and by him. "Sacred to Jesus" is to be written upon his existence. In the words of our covenant service, he is to take Christ "for better, for worse, for richer, for poorer, for all times and conditions, to love, honor, and obey Him before all others, and this to the death."

This may all seem very stern and vigorous, and yet every believer finds the words of Jesus true: "My yoke is easy, and my burden is light." But, pre-eminently—

II. To the entirely sanctified this service is freedom.

1. In the first place, *it is the service of highest reason.* To be constrained to a course of action against which the reason protests, is slavery; but to follow the dictates of reason is liberty, however arduous the work may seem. But nothing in the whole range of existence can be so reasonable as this perfect devotion. Even the awakened sinner confesses this, for his reason justifies the law that condemns him, de-

claring it to be "holy, and just, and good," and so pronounces in favor of loyalty to Christ as "a reasonable service." Indeed, part of his burden is the conviction that he has been sinning against all reason, like one spiritually beside himself. And with the increasing light that comes with the enjoyment of salvation, it appears still more clearly. And the more the believer sees of the evil of sin, of the lawful authority of God, and of the law of Christ: the more he feels the attractions of the cross, and understands that his consecrated life, down to its smallest details, is the working out of the purposes of infinite love, the more his whole reason goes out with the service. When the Christian is "filled with the Spirit"—which is another term for entire sanctification—there is a more vivid light than ever upon those things which are "spiritually discerned." And he who thus has the fullest light realizes most perfectly the reasonableness of the life of entire devotion that he is living.

2. It is *the service of perfect love.* The careless sinner does not serve God at all, because he does not love God. The awakened sinner, in the seventh chapter of Romans, in the state of transition from nature to grace, tries to serve God, but is baffled and overcome by his yet unchanged heart, and his complaint is, "When I would do good, evil is present with me." But stepping over the boundary line, and by faith entering the eighth chapter, he begins at once to serve Christ, "because the love of God is shed abroad" in his heart "by the Holy Ghost which is given" unto him. But while the roots of sin remain in the heart, and the love is not perfected, the service is not *perfect* freedom. As many a Christian finds, the task-element is, more or less, a feature in his religion. It is a struggle to live

out the entire devotion to which he has pledged himself. By God's grace he can conquer sin and do his duty. Yet he may have to confess that, as one has put it, his heart is sometimes "more like a force-pump than a fountain." If he has to sing,

"Prone to wander, Lord, I feel it,
Prone to leave the God I love,"

his service must often be as much bondage as liberty—a constrained, irksome duty, done chiefly for conscience' sake. But when love is the sovereign of the soul, and everything opposed to love is dead, "we lose the duty in the joy." Love eclipses law while yet fulfilling it, and the heart can sing the sweeter lines

"In a service which Thy will appoints
There are no bonds for me;
For my inmost soul is taught the truth
That makes Thy children free;
And a life of self-renouncing love
Is a life of liberty."

3. It is freedom because *the service is in full harmony with the spiritual nature God has given man*. No living creature can be free if it is out of harmony with its own nature and natural relationships. The eagle with its wings clipped, and the flower trying to grow where the sun never shines upon it, are not free to act out their nature. Leave the eagle among the mountains, and plant the flower in fitting soil in the garden, and they will share the liberty that suits them. So the human spirit was made for God, for this very perfect love and entire devotion of which we are speaking. Man is by nature a religious being as much as the eye by its structure is an organ of sight. And for a man to bandage his eyes, and persist in going through the world without using his sight, would not be a whit more unnatural and absurd than it is for him to live "without God in the world." Nay, not so unnatural and absurd, for eyesight is but a subordinate faculty, while

the religious faculty is the most God-like part of his being. Now, religion is a falling in with our spiritual constitution, a restoration to that for which we were made. And just as far as the religion goes is the harmony established. But so long as sin's remains are in the heart, so long as the old nature is there lusting against the new, and the man is not "*wholly*" sanctified, not governed by *perfect* love to God, so far is the man to that extent out of harmony with the constituent elements of his being. While on the other hand, when love is perfect, he finds a glorious freedom in a service of entire devotion, as perfect health finds a freedom and joy in exercise and work, which to a convalescent would prove a burden and a pain.

Space will not allow us to do more than mention that—

4. It is *a service of freedom because it is without fear*. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." So run the words of the seraphic John; while Zacharias teaches us to sing the song, "That he would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life." And when fear is banished, freedom reigns with wider sway.

One practical question follows—Shall we believe in social, civil, and national freedom, so strongly that the very words, "despot," "slavery," "oppression," are an offense to us, and yet not seek at the hands of our glorious Saviour that fulness of freedom which may run parallel with the duties of a consecrated life? Dear reader—whoever you are—may you be from this day, fully, and forever, Christ's servant, and Christ's freeman!

Exposition.

ESTABLISHED IN HOLINESS.

BY REV. SHERIDAN BAKER, D.D.

"Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."—II Cor. I: 21-22.

PAUL here analyzes the completed work of grace in the believer's heart, and brings distinctly to view its different elements. First: In Christ, then established, then anointed, then sealed, and possessed of the earnest of the Spirit. All these exist in dim outline upon the converted soul, but have to be brought out in bold relief in a post-regenerate work of the Spirit. Notice these elements separately:

1. *In Christ.* This is the central fact of practical Christianity, and, hence, is to be met with at every glance into New Testament Scripture. The meaning is most beautifully given in the Saviour's apologue of the vine and branches. The branch is not tied or even glued to the vine, but grown into it. So, to be in Christ is to have such a vital union with Him as that His life and light, and love, flow into the believer.

This union takes place when the sinner turns away from all sin, and receives Christ as a Saviour with true penitent faith. And when this abandonment of sin extends to all sin, outward and inward, and this acceptance of Christ involves the acceptance of all the will of God for all time and eternity, this union becomes complete, and the influence of the divine life is perfect, expelling from the nature of such believer everything unlike God, and assimilating it to the divine nature. It is at this stage of Christian experience that Paul's lan-

guage may be used: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

2. *Established in Christ,* is another element in perfect Christian life. It is one thing to be in Christ, and quite another to be established in Him. Many obtain perfect love and lose it. Some lose it two or three times, and recover it, before they become established in it. This is an unnecessary experience. The newly sanctified believer may, and ought, to seek establishment at the divine hand, and never suffer the pain and mortification of a lapse.

This establishment does not mean a life upon a dead level of experience, but to be rooted and grounded in a love which follows on to know the Lord; which moves onward and upward, and which forgets the things which are behind and reaches forth to the things which are before, and presses toward the mark for the prize. Nor does it mean such a fixity in the state of grace that a lapse into sin and final apostasy is an impossibility; but such a restful state of increasing love for Jesus that its subject feels that He *will not fall*.

3. *Anointed in this established union,* is another element in the completed work of grace. This anointing is a supernatural insight into the Scriptures, a supernatural readiness and freedom in the utterance of revealed truth, and a divine afflatus or breath which carries the truth spoken to the hearts of the hearers. It is that measure of the Holy Spirit without which the "letter killeth," but with which the "truth giveth life." It is what the Saviour received at His baptism that led Him to say, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor," &c., and what every teacher of righteousness must

have, to be successful in winning souls to God and building up the saints in faith and holiness.

This unction is possible only when the union with Christ is complete, and His precious life and anointing can flow into the believer. It is all in vain to plead for this supernatural endowment, as thousands of mistaken seekers have found, without the utter abandonment of all self-seeking, and the acceptance of purity as an indispensable antecedent. The apostle presents it here as a concomitant of established union with Christ.

4. *Another element is sealing.* Sealing is a stamp placed upon a paper, binding the contract and giving it official recognition. Placed upon a measure, it is an official attestation that the measure is correct; and placed upon a weight, it is an official attestation that the weight is legally exact; and anything weighed or measured by these articles are legal tenders of the things so weighed or measured. When God puts His seal upon the heart, He declares that the covenant between Him and such believer is ratified and accepted; that he contains the right quantity of grace for one of his capacity; and that he has the exact moral weight in his family, Church, and community. He may have but little compared with others of much greater native endowments, and may seem very defective to his fellows; yet he is perfectly pleasing to Him who judges righteous judgment. The prayer of the poet is consciously answered to such a believer:

"I want the witness, Lord,
That all I do is right,
According to Thy will and word,
Well-pleasing in Thy sight."

Nor is it any humiliation to the feeble believer to be conscious of his littleness, as he remembers that, as the numerous

commercial transactions of the world are carried on through the little weights and measures, so the great work of evangelization in the Church is carried on by the average preachers; and the various enterprises of Christendom are moved, for the most part, by God's little ones. There are a few men and women in the Church so massive that they are not available for common use. The Great Head of the Church cannot use them.

5. The crowning element in this cluster is *the earnest of the Spirit*. The earnest is the advance payment binding the contract, and is an assurance that the balance pledged is forthcoming, and of the same kind as that given in hand.

God's advance payment is all the soul can hold; and is as much of heaven imported and set up therein as the believer, at the time, can receive. It is a clear revelation to the consciousness of union with Jesus, of union established, of established union anointed, of anointed union sealed by the Spirit. It is a clear revelation of what the heaven to come is, and is as much a realization and enjoyment of that heaven as the soul ever can have, the difference being only in degree.

No doubt all these elements of a finished gracious work exist in dim outline on every truly converted soul, but must be brought out in bold relief. A young convert feels very happy, but has no idea of these distinctive principles of the work done in him. They have to be developed to his perceptions and consciousness, and hence is a post-conversion work. And the apostle is very careful, in the wording of the text, to keep before the reader that these dim outlines on the converted soul are not brought out by culture and discipline, but by a divine, supernatural work of God. Hence the language: "Now He

which stablisheth us with you in Christ, and hath anointed us, is God."

Dear reader, has this blessed work been done in you? Have you a consciousness of union with Christ, of establishment in that union, of anointing and sealing? If not, place your yielding and impressive soul under the gentle, but mighty pressure of the Holy Spirit, and the work shall be done.

THE DIVINE WORD.

MRS. LIZZIE FENNER BAKER.

"Heaven and earth shall pass away, but my words shall not pass away."

Dearer with every passing hour
Is God's sweet Word to me,
To its blest truths as to a tower,
In troubled times I flee!
For while the heavens and earth shall last
Its promises are sure—
Yea! when they both are with the past
Its glories shall endure.
The Word of Him who cannot lie,
Who by His own will stand,
When the swift whirlwind sweepeth by,
And in the desert land,
Who sendeth out His angel guard
Above His loved one's way,
And turneth by His rod of power
Their darkness into day.
Whose blessings, promised to the meek,
About their pathway rise,
Like blossoms in a wintry-waste,
Or stars in storm-tossed skies.

O, I have proved each word of Thine,
My God, as gold is tried—
Never to tear or prayer of mine
Was Thy strong help denied.
I bless Thee for each step I've trod,
By the dark waves of woe,
With faith and peace my feet were shod
Through the wild flood to go!
Hast Thou not said, "But for a night
The weeping shall endure—
Joy cometh with the morning light?"
O, promise sweet and sure!
Where is my joy?—to dwell apart
From earth's poor bonds set free,
Hidden within Thy faithful heart,
To find my all in Thee.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

JANUARY 20th, 1848—Called by request on a sick lady, Mrs. E—. It was not by her desire, neither by members of her family, that I had been requested to call, but of one who knew of her perishing condition and was yearning that she might be awakened to see her condition.

I felt an unusual shrinking, believing that the family, and also the sick lady, would think me officious in calling without their having expressed a wish for it. On entering the door, I seemed likely to be received much as I had anticipated. But the Lord opened my way to talk most alarmingly to her, and withal opened their hearts to receive what I said, and to hear me pleasantly. The afflicted one seemed truly unawakened.

After inquiries about her health, I continued: "And how is it with you spiritually?" "O, I'm trusting in the Lord," she replied. How truly did I apprehend the inefficiency of human aid, to show the fallacy of a trust in Christ without a renewal of the heart under such circumstances. I looked to the hills from whence alone my help cometh, and

"Help while yet I asked was given."

It was by moving the lady to open the way herself. Though very weak, she began to tell me particulars relative to the death of a near neighbor. "And was she prepared for death?" I asked. "Her sisters were so much afraid of her being harmed that they would not permit any one to speak to her on the subject of religion, and they were angry at a tract distributor who said a few words to her."

"How awful!" I replied. "And how did she die?" "O, I hope she went to

heaven; for though she said she was not able to pray before they laid her down, she might have been able to say prayers to herself afterwards." "O, it was a dreadful case indeed! those sisters may have to answer for her soul, for God hath said, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.' 'Strive to enter in at the strait gate, for many, I say unto you, shall seek to enter in, but shall not be able.' 'Except a man be born again, he *cannot* enter into the kingdom of heaven.' To be born again implies a great change, an entire *renewal* of our nature, the things we once loved we will now hate, &c."

I talked in faith, indulging the humble conviction that He who had so evidently opened the way by which these startling truths might be presented, would by His Spirit convey them to her heart. While at prayer, I heard stifled emotions proceeding from the mother of the invalid, and on my taking leave I was earnestly solicited to come again.

That night my husband was sent for in haste at a late hour. The friends were mourning around, imagining that she was near her end. "O, pray for me!" cried the afflicted one. "What shall I pray for?" he inquired. "O, I'm *such a sinner!*" she groaned forth. He tried to direct her to the great Saviour, and prayed; and before leaving felt somewhat encouraged. She begged him to get me to come early in the morning. I went, and from the marked change, rejoiced in the hope that she had truly passed from death unto life.

That evening Dr. P. was again sent for, and her whole soul was in an ecstasy. "O, if I only had wings I would fly away to heaven! Never in all my

life was I so happy. Who would have thought that God would have blessed me so, when I have left it so late and have been such a sinner." Then turning to her husband, who was unconverted, she said: "O, John, do not leave it as long as I have, you may be taken suddenly. O, promise me that you will seek the Lord!" Then for a considerable time she continued alternately praising God, and warning and entreating her husband. Was not this a brand plucked from the burning?

"THY STAFF."

META E. B. THORNE.

I leaned on an earthly arm,—
A noble one and strong,—
And my heart content, in loving pride
Broke forth in happy song,
And I walked with springing, joyous step,
The path of life along.

But, alas! when, weak and spent
With the burdens of the day,
Upon my staff too hard I leaned,
It suddenly gave way;
I found it but a broken reed,
To my sorrow and dismay.

"O, miserable me!"
My sad soul cried in grief,—
"Where shall my weakness find a stay?
My misery relief?"
Then came these words—too beautiful,
I thought them, for belief:

"Come, weary one, to me!
My arm shall never fail;
When tempests beat, in earthquake shock,
When howls the wildest gale,
Leaning upon my strength divine,
Thou needest not to quail."

I stretch my trembling hand
To reach that hand of Thine!
Such strength and power are in the clasp
That tenderly meet mine,
That 'round my way Faith, Hope and Love
Seem instantly to shine;
I walk secure from earthly ills,
In panoply divine.

HELPS FOR INQUIRERS.

BY REV. THOMAS CARTER, D.D.

Consecration.

AS we intimated in our last article, he who obtains pardon and peace with God, consecrates his heart to Him fully, as far as he knows. But the penitent cannot at that time examine every phase of his future life—what crosses, sacrifices, or, what sufferings for Christ's sake may be before him.

There comes to him, however, if he lives up to the light which God sheds upon his soul, a moment when he is conscious that all crosses, all sufferings, all sacrifices so stand before his spiritual vision, that a surrender then to God will include his whole being. And if, in the light of this revelation, he consecrates himself again, he will receive by faith the blessing of perfect love.

But, it may be asked, must we wait for this moment? Undoubtedly; for this enlightenment of our spiritual nature must precede its full possession by the Spirit of God. But this moment may come very shortly after conversion, and therefore the young Christian should be urged to seek holiness at once. In the very act of seeking the light may come.

How soon this increased light is given must depend upon the age, knowledge, education, and nature of the young convert. We will not even deny that a person of mature age, having had good religious training, may be converted and fully sanctified at the same time; but such cases, if they ever occur, are extremely rare.

Note some special acts of consecration as illustrations. Can we find a young convert who, in the hour of conversion, understands that every thought is to be conceived, and every act of life

performed for, the glory of God? Does he see that his earnings are to be employed in the extension of God's kingdom, and not for selfish purposes? Can he perceive, at that moment, that the same law applies to him as to a Wesley, who made all he could, saved all he could, and gave all he could—to a Seney, whose thousands are laid on Christ's altar—to a Normand Smith, whose benefactions were given by a fixed and conscientious rule—which was at first the quarter, afterward the half, and finally the whole of all he made?

Does the young convert understand that his tongue is to be used wholly for the glory of God—in the shop and in the store—by the wayside and in the social circle—that by his words he shall be justified, and by his words condemned, and that for every idle word he shall give an account?

Does he realize fully that in his apparel, when he appears among his fellow men, he is to please God and not the world? Alas! if we go into the sanctuary where God is worshiped, how evident it is that many have no thought of this, but dress rather with a view of exciting envy or receiving admiration. They seem never to reflect that the expensiveness of their attire deters others, who cannot equal them in luxurious clothing, from appearing in God's house. Instead of encouraging the poor to meet among them, they drive them away by a contrast of selfish display in their own persons, and those of their children, with the efforts of the victims of poverty to appear respectable. Will the time ever come when the congregations of our Churches will aim to dress so that those beneath them in social position will not be ashamed to appear among them? Will it ever be that those who say they love Christ will

simply seek to please Him, instead of following the standard of fashion?

If the converted soul is sincerely and earnestly obeying God, as we have said, divine light in these respects, and in others we might name, will shine upon it; and if a full surrender be made, and faith exercised, with the light will come warmth and strength, and spiritual fire. Then, instead of being difficult to obey, it becomes easy—nay, more, it becomes natural. Never before this will the soul realize fully the truth of what Jesus said, "My yoke is easy, and my burden is light."

Every act of obedience will become a joy. It will be misery to such a Christian to be in the least degree out of harmony with the will of God. He has a perfect rest, and he can say with the sweet singer of Israel, "I delight to do Thy will, O God." Feeling, conscience, duty, desire, all combine, and lead him gladly, joyously, to do the will of God. There is a repugnance clearly fixed in his heart against anything that would lead him out of the exact path in which he sees God is guiding him. He walks in the midst of the highway of holiness, and there is no sweetness to him in the siren songs on each side of it, and no appetite in his soul for the fruits which grow beyond it.

We wish the reader to understand fully our idea, and we therefore dwell upon it. When his spirit is in full union with Christ, it will be his choice—not merely as under a sense of duty, but his cheerful, gladsome choice—to do and suffer all that God chooses. If this should be to go to prison or to a fiery death, as the apostles did, and the thousands of martyrs since their time have done, he is more happy amid such scenes of suffering than he could be in the choicest of earth's pleasures, if these are out of the path in which he believes

God has called him to walk. He has perfect rest of soul, in following his Master wherever He may lead him, and this rest is disturbed if he ever diverges from the highway of holiness.


Should some beloved friend, or one nearer than a friend, ever draw him, through inadvertence, for a single hour, into some scene of so-called innocent enjoyment, where he is conscious that he has not entered for the glory of God, his heart longs to rest again upon the inward testimony, "I am living this moment for the glory of God." He lives under the shadow of Christ's wing, and only there is he happy.

Does my reader desire this perfect peace? Will he make a sincere effort to obtain it? Then scale the mount of consecration. It is the great obstacle in our way. Perhaps some who are reading these lines found it hard, at conversion, to give up all as far as they knew for Christ's sake. But light has since come, and you see a greater consecration to be made. It may seem like a mountain in your way. But this mountain must be crossed to enter the pearly gates. Why not at once?

With some the hardest and last act of surrender is to place their money—their bank account, their real estate, their future income—in the hands of God; and with some, their time, their words, their wit, their power of repartee, their social magnetism, they are unwilling should be all used for Christ; with some, their food—they are afraid to undertake to eat and drink for the glory of God; but if they only knew how easy it all becomes when they have placed everything in the hands of Jesus—how He holds them up—how He strengthens them—how He harmonizes their rebellious will with His, they would hasten to lay their whole being upon His altar.

MY EXPERIENCE IN SICKNESS.

BY BISHOP C. D. FOSS.

N the anniversary of an injury which seemed slight, but proved very serious, I feel moved to offer special thanksgiving to Him "in whose hand my breath is." What shall I render unto the Lord for all His benefits? I can at least swell the revenue of His praise by the addition of one unworthy note.

The first Sabbath in February, 1882, I spent in a prairie village, to which I had volunteered to go in the hope of being a peace-maker between the factions of a discordant Church. After preaching on Saturday evening and Sunday morning, holding a lovefeast, administering the Lord's Supper, and addressing the Sunday-school, while I was walking rapidly toward the place for the evening service, within fifty feet of the door, a mishap gave my foot a fearful wrench and (as was not known until three months later) broke the smaller bone of the leg. After a few minutes of excruciating pain I managed to hobble into the hall, and, sitting in a chair, preached on personal religious experience—a subject on which I am better informed now than I was then.

On Feb. 5th my health seemed perfect, as it had almost always been. For twenty-seven years no sickness had kept me in my bed a single day. Then came ten weeks of failing strength, alarming symptoms in my foot, the slow and painfully reluctant surrender of one after another of my Conferences and other appointments for work; then typhoid fever, seventy-five days in my room (including a month of oblivion); then the slow, O, how slow, creeping back from the gates of the grave.

I had always preached a pretty high doctrine of providential and gracious help, of resignation and of joyful acquiescence in the will of God; too high, some of my friends thought. I was sometimes told that experience would very likely moderate my statements on these subjects. *Now I know* what I then believed. The teaching was true. I have been promoted into a higher class in the school of Christ, the sufferer's, and I have no fault to find with the Great Teacher.

One of the delightful experiences of my sickness (not creditable to me as being a *surprise*) was that in every strait I always found Jesus on the spot ahead of me. I never had to wait for Him, nor look around for Him. Such assurances as these kept chiming in my soul like silver bells: "Even there shall Thy hand lead me, and Thy right hand shall hold me," "A very present help in trouble," "Before they call I will answer," "Lo, I am with you alway." At no time did I have to struggle for comfort of mind or anything else. Everything was ready at my hand, more than I would have dared to ask. When I was slipping downward little by little toward the grave, sickness and death seemed to me the easiest and most natural things in the world; but when the outlook changed, and convalescence began, this life looked magnificent. I would not have changed places with Gabriel; to be able to lay hold of God's work again with both hands would make earth a heaven.

When, after long confinement, the fever smote me, and I thought it probable that the beginning of the end had come, I was taken "up into a mountain apart," and found my Tabor. A certain Wednesday was my diamond of days, and its splendor was followed by the serener glory of other days scarcely

less memorable. I was filled and thrilled with an altogether indescribable sense of the absolute verity of the great Christian beliefs, and of the magnificent privilege of having any place in the kingdom of God. It was superb to be, do, suffer anything to please Him. The dying words of Dr. Roberts, the well-known Baltimore local preacher, came often to my lips. When an anxious friend who feared that he would quickly exhaust his failing strength said to him, "Don't shout so; whisper what you wish to say," he answered, "*Let angels whisper; redeemed men must shout!*" Many a time the walls of my chamber echoed those words in no whispered tone. And yet my friends know that my religious experience, while sometimes highly emotional, is rarely demonstrative.

A month later, at another very critical stage of my illness, I was led most delightfully in a very different path. Again and again it occurred to me what a happy outcome of my sickness it would be if the Saviour should come into my room in visible form and instantly heal me. I knew if He should come and say, "What wilt thou?" my quick reply would be, "Lord make me perfectly whole and perfectly holy." I did not pray for such a miracle, nor wish it; but day after day in my quiet afternoon hours the inspiring thought kept coming, "How grand a testimony it would be if in these skeptical times I might go forth, proclaiming that, in a single moment, the audible word of the visible Christ had perfectly cured me of a severe sprain, a broken bone, typhoid fever, and prostrating weakness; and if my testimony should be so confirmed by that of physicians and friends as to be lifted above the possibility of scientific doubt!" At length, when this thought had grown so familiar that the realization of it would hardly have sur-

prised me, there came in place of it a strong impression, (like an audible voice, and yet there was no voice,) sealing on my mind as never before the words, "Thomas, because thou hast seen me thou hast believed. Blessed (I have always thought that means *more blessed*) are they that have not seen and yet have believed." The delicious fancy of a possible miracle gave place to the solid fact of the greater blessedness of that blessed dispensation of providence and grace which can transform and glorify all suffering; and this was a wondrous sweetener of my long trial.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—*Chris. Advocate.*

ALONE WITH CHRIST.

REV. RAY PALMER, D.D.

Alone with Thee! alone with Thee!
O Friend divine!
Thou Friend of friends, to me most dear,
Though all unseen, I feel Thee near;
And, with the love that knows no fear,
I call Thee mine.

Alone with Thee! alone with Thee!
Now through my breast
There steals a breath like breath of balm
That healing brings and holy calm,
That soothes like chanted song or psalm,
And makes me blest.

Alone with Thee! alone with Thee!
Thy grace more sweet
Than music in the twilight still,
Than airs that groves of spices fill,
More fresh than dews on Hermon's hill,
My soul doth greet.

Alone with Thee! alone with Thee!
My softened heart
Floats on the flood of love divine,
Feels all its wishes drowned in Thine,
Content that every good is mine
Thou canst impart.

SELF-DEPRECIATION.

MRS. MARY D. JAMES.



Nearne Christian worker was deploring her deficiencies and requested some Christian friends to present her case to God in special prayer for an endowment of power commensurate with her obligations and responsibilities. The company bowed in supplication, and the humble and devout one who had made the request was the first to open her lips in addressing the throne of grace. In deepest humiliation, she said: "Thou knowest, O God, how feeble a worm I am, how utterly nothing before Thee, and how fruitless have been my efforts to do good compared with what they should have been. Now give me power, and grace, and wisdom, which will make me an efficient laborer in Thy vineyard; and help me to glorify Thee as I have never done." A saintly woman followed the humble suppliant in language like the following:

"O Lord, save our dear sister from under-valuing herself and her work—save her from voluntary humility, help her to have a proper appreciation of qualities and abilities which Thou hast given her—and of the success of her labors, as well as of the responsibilities resting upon her—and above all, make her to realize that in Thee she has *unfailing resources* upon which she can draw at all times, according to her need—for Thy word assures us that Thou wilt '*supply all our need*,' according to Thy riches in glory by Christ Jesus."

It is very common for Christians to pray for *humility*, and to be enabled to realize their own weakness, failures, and utter unworthiness; but to pray for a *proper appreciation of ourselves*, of our

capabilities and services, and to be saved from self-depreciation, struck the listeners as something quite out of the common order.

And yet, upon further consideration of the subject, there seem to be reason and propriety in such supplication in some cases; an illustration of which is furnished by the lady who had requested prayer in her behalf. Undervaluing herself, underrating her abilities for Christian work, had always been a great hindrance, and in former years a serious drawback to her usefulness.

Her natural and spiritual endowments were more than ordinary; but the habit of "writing bitter things against herself" had in many instances prevented her from accepting responsibilities for which she was well qualified; and thus good failed to be accomplished which would have resulted had she entered every open door to work for Jesus. In later years she had been more active in good works, but still feeling and speaking of her unfitness, unfaithfulness, inefficiency, &c., though held in high estimation by others as a *very useful Christian worker*.

While, in many cases, the decided tendency is to "think more highly of ourselves than we ought to think," it is yet true of some of God's dear children that too humiliating a view of themselves is entertained,—so that their work for Christ is abridged, and they fail to do what would glorify Him. We should be careful in this matter, lest our adversary get an advantage over us, and prevent the fulfilment of obligations which rest upon us. Listening to the plausible suggestion that they did not possess qualifications for certain duties that devolved upon them, has caused many a soul to fall into condemnation, by omission to fulfil the

Divine requirements,—and incalculable loss has been the sad result. There are thousands who have thus buried their talents, and are drones in the Churches, who might have been efficient workers—and would have had many sheaves to bring in, had the powers of their being been all consecrated to God and used faithfully in His service.

BIBLE WORDS CONSIDERED.

MRS. L. A. BAILEY.

"Not slothful in business."—As a servant of God, as His child and heir, I must attend to my business faithfully in every part. I must see that all is working well. Not only that my own actions are right, but that those placed under me are doing right also. I am responsible, to a certain extent, for their actions—and I am not to take it for granted that all is right with them unless I investigate and know for myself that it is so.

"Fervent in Spirit ; serving the Lord."

If I have thus attended carefully to my part which God has given me to do, I may now look up to Him for His part which He has so graciously promised. He covenants to bless the work of my hands—to make all things work together for my good—and to watch the workings of my heart, that *I fall not* when temptations are presented. No one, however pure or holy, is delivered from temptation while here on earth. Our Saviour was tempted, though He was without sin. He has promised, If I look to Him, He will make a way of escape for me when I am tempted. So then, in the strength of the Lord, I will endeavor to be "diligent in business"—"fervent in spirit ; serving the Lord"—knowing that in so doing I shall not only gain the life which now is, but also that which is to come.

"THE BREAKING OF DAY."

S. M. PALMER.

WE are familiar with the story of Jacob's all-night wrestling with the angel. But have we duly considered the long hours, and the severity of the struggle, including the weakening touch of the angel? And do we take the lesson, that triumph followed these depressing circumstances?


Have we not sometimes prayed long, and, because no answer came, ceased? And then again, continuing, Jacob-like, we have prevailed, when everything seemed most discouraging. The inference then is, that continuing in prayer is the way to put on strength. The posture of the body, or the length of time employed, may not be essential, but, "praying with all prayer, and continuing in the same with thanksgiving," will surely bring victory. We ought to remember that the beloved Daniel was "mourning four full weeks" before the answer came, and yet the angel assured him that from the first his prayer was heard.

How impatient we all are at times—yea, childish! How astonishing that such great blessings should be obtained by such imperfect and undeserving prayers! Let us be encouraged to be more persevering in prayer in future. Let us ask, Have I, by my feeble prayers, as really called down fire from heaven as did Elijah? O, then, what may I accomplish by being more holy, humble and persevering in believing prayer? With what dignity and boldness should I walk this earth when, Jacob-like, I know I may prevail with God! The prayers of a saint are an index to his spiritual condition—the pulse determining the measure of his soul-health.

PANSIES—(HEART'S-EASE.)

GATHERED BY LELIA WATERHOUSE.

I.—UNDERNEATH.

 UR noble ship had battled with the storm for three nights and two days. As I lay sheltered in her bosom, she seemed to me like a living friend. I was helpless and faint with the ceaseless, violent motion, and weary beyond description.

In the distance I could hear the steady, awful roar of the wind, as, unresisted, it swept relentlessly across the wild waters to spend its fury upon our rocking cradle. More fearful than the roar of cannon were the victorious shouts with which the wind lashed the waves against the sides of the ship, with a fury that made her lay over on her side and shiver and tremble, until it seemed impossible for her to right herself in order to receive another attack.

Not content with dashing furiously against the ship's side, the angry waves mounted her decks. I often heard the waters rush with

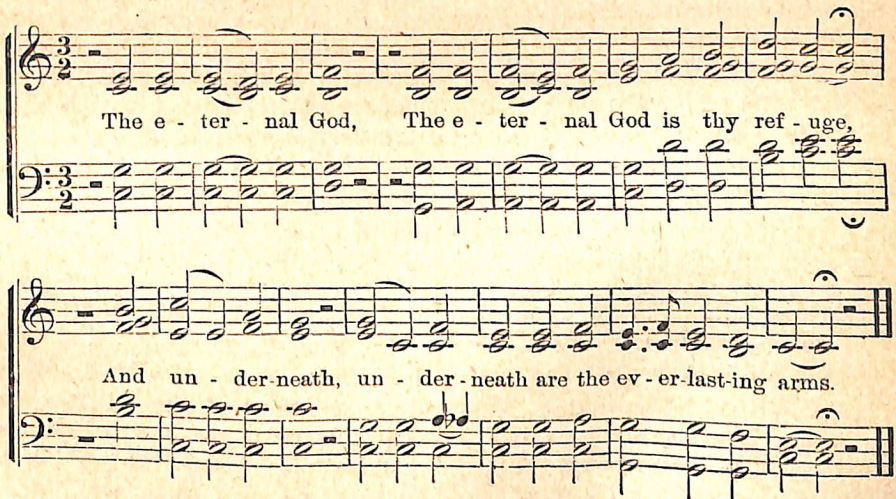
impetuous haste over my tiny state-room. Truly, I was "in the deep."

The second night of the tempest, I lay exhausted with the tossing, and the tempter saw his opportunity. Not only did I shrink from the intense, indescribable roar of the wind-swept waves, but I seemed to see the fathoms beneath our tossing ship. For a moment body and soul were paralyzed.

What a strange place for a garden! How could heart's-ease be found? I will tell you. Years before, the seed of the Word of God was planted in the garden of my soul. It blossomed, and in that fearful night, thousands of miles from home, with no shore or harbor near,—the Holy Spirit, who had been the faithful Gardener, plucked a fragrant, velvety heart's-ease, and laid it on my pillow:

"Underneath are the everlasting arms."

The tempter left. In place of thronging, mortal fears, I heard sweet music from unseen songsters. I cannot remember the harmonies that surged in my soul above all the rush and roar of the elements. One single refrain still lingers in my memory. Do you wish it to sing in *your* soul also?



The e - ter - nal God, The e - ter - nal God is thy ref - uge,

And un - der-neath, un - der-neath are the ev - er-last-ing arms.

SAVING TIME.—Said Gen. Mitchell to an army officer who apologized for a little delay, "Only a few moments! I have been in the habit of calculating the value of the thousandth part of a second."

NECESSARY TRIALS.—"Fire and hammer and file are necessary to give the metal form; and it must have many a grind, and many a rub, ere it will shine: so, in trial, character is shaped and beautified and brightened."

Holiness in Testimony.

"Ye shall be Witnesses unto me."—
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of Dr. W. C. Palmer.

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon, at 2 1-2 o'clock.

There was a large gathering of the friends of Jesus at the meeting to-day, filling all the rooms. According to His word of promise, the Holy Spirit revealed the Lamb of God as the altogether lovely, to His invited guests. The overshadowing of the Divine glory was realized while we sang—

"But can it be that I should prove
Forever faithful to Thy love,
From sin forever cease?"

Requests were read from Canada, California, Nebraska, Minnesota, Arkansas, Tennessee, Connecticut, and elsewhere, and Mrs. Robinson, followed by Dr. Palmer, led in prayer.

Sister Palmer rejoiced in the knowledge that God does speak to His people. God had spoken to her heart, and she had said—

"Saviour from sin, I Thee receive,
From all indwelling sin;
Thy blood I steadfastly believe
Doth make me thoroughly clean."

He is made unto us wisdom, righteousness, and sanctification, while we take Him as such, and her heart said—

"Tis done, Thou dost this moment save
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace."

Let our will be at work. The will has a great deal to do with faith. When we see the evidence before us, let us say, "*It is so, and I will believe it!*" Faith links us to Christ, as the chain couples the car to the engine; and in Christ, we will find all the power necessary to make us go forward in our Christ-like course.

She had prayerfully selected for the lesson a few verses from the 1st chapter of Luke, beginning at the 67th verse. We are told that Zacharias was "filled with the Holy Ghost, and prophesied." Let us exercise our will and believe what this man, filled with the Holy Ghost, says—for it *must* be true. Is it positively so, that He *will* grant us, "that we being *delivered* out of the hand of our enemies, might serve Him *without fear*, in holiness and righteousness before Him, all the days of our life?" Are we not positively commanded to reckon ourselves to be dead indeed unto sin? (Rom. 6:11.) "Being made free from sin, ye became the servants of righteousness." (Rom. 6:18.) Are we free? Has sin any right in our hearts or lives? Let us put away everything that hinders our accepting the gift of a clean heart, for God has said: "I will put my Spirit within you, and cause you to walk in my statutes." Who then need fear? God *wants* to do the work, and will give every one the power to put away the hindrances. Jesus says: "Look unto me and be ye saved." "He was exalted to give repentance and remission of sins." She was resting on the promises, and her heart was open to the influences of the blessed Spirit.

OUR DELIVERER.

Dr. Palmer.—The object which brought Jesus from glory, as we have just heard from the Word of Eternal Truth, was to deliver us out of the hand of our enemies, that we might serve Him without fear, in holiness and righteousness all the days of our life. Our Deliverer has come. Just such a Deliverer as we needed—one able to save to the uttermost. He is near at hand, in every time of need—for Jesus has said: "Lo! I am with you alway, even unto the end." The security is ample to banish all fear, if we put our trust in His word. We should

adore the riches of grace that found out such a Deliverer. I have just received a letter from a sister requesting prayers. She says: "The storm howls around me, afflictions rise up like a mountain, yet Jesus gives me His strong hand, and is gently leading me through. He answers all my prayers, and has taught me to rest in Him. It has taken nearly a life-time to learn this, when I might have known it in a moment. How differently I read my Bible now, it is so *clear* and light! 'Ask and receive,' means, 'Ask and RECEIVE.' All glory to Jesus!" A great mistake is often made just here, by many seeking a pure heart or entire sanctification. The blessed Jesus, in giving instruction in faith, said: "If a son ask bread of any of you that is a father, will he give him a stone?" That is, will he give him anything else than what he needs, or what the Holy Spirit has given him so longingly to desire? At this point the adversary may often come in, and will admit that the Lord has given a blessing, even that there is peace in all your borders, but it is not just what you desired. It does not measure up to the description that such a one has given of the blessing of entire sanctification. We are told to "hold fast the beginning of our confidence steadfast unto the end." If we do not, fear and doubt, instead of full assurance of faith, will be the result. God is always true to His word of promise. It is ask and receive.

EMPTIED.

Bro. H——. Zacharias was filled with the Holy Ghost, and it is not only the privilege of all, but we are commanded to "Be filled with the Spirit." The Spirit is always ready when we are ready. We must be emptied of self and entirely consecrated, if we would have the Holy Spirit abide in us; and He waits to lead and control us.

LET JESUS DO THE WORK.

Rev. L. R. Dunn was glad to be present and hear the testimonies to the all-sufficiency of Divine grace, and the power of the Holy Spirit, who was present and, like the heavenly dove pressing against every heart, waiting to come in. As the sunshine and air come into the open window, so does the Holy

Spirit into the heart that is open to receive Him. We must stop using our own methods and attempting to doctor ourselves, and put ourselves into the hands of the Great Physician, who knows all about our case. We can't save ourselves, we have tried that; but Jesus can, and will, if we let Him. If we believe the blood can cleanse, why not let it be done—and not go about with legalistic efforts to save ourselves! Let us put ourselves into the hands of Jesus to do the work,—and not squirm and draw back if He touches a sensitive spot in our souls, but let Him have His way. When he came to Jesus in that manner, he speedily realized the cleansing power, and he realized it still.

ALL GIVEN TO JESUS.

Bro. ——. For a long time after he was converted he tried to place himself in a condition where God could make him holy. He used to think he had sin in his heart and he had got to dispose of it—but he came to Jesus, and said, "I give that to Thee." And he found doubt, and he gave that to Jesus; and he tried to let go of everything and everybody and himself, and get in condition for God to do the work; but he had to come to God and let Him save him in the condition that he was. And what a joy filled his heart when the work was done! And he was ready now to reach out a hand to save others.

HOLINESS IS POWER.

Bro. Smith.—Seven years had passed since he found the wilderness to blossom as the rose—and he never came to that meeting without having his armor brightened. He was glad that his denomination (Baptist) was coming up so grandly on the theme of holiness. One hundred people in his Church arose, expressing their desire for purity of heart. Holiness is the standard which not only some of the Church, but the world, believes God demands of the soul. At the close of a convention, a young woman stood in the vestibule, and being invited in, she asked if a certain person was inside. When answered in the affirmative, she said she did not know as she ought to go in, for she had been drinking; and putting her hand

in her pocket, she drew out a pistol, with which she said she had intended to have taken her life. Through the remembrance of the purity of heart of one she had formerly known she was attracted to the place, and was hopefully converted. There is power in holiness.

JESUS ONLY.

Dr. Nast did not wish to open his lips but to the praise of Jesus. He had been strangely tried all through his Christian career—especially since he tasted this perfect joy. He never could separate faith in Christ from salvation from sin. No faith is worth anything but that which saves fully. He never had taken himself from the Altar that sanctifies wholly, and his hope was not in himself; for when he looked at himself he sank, *sank*, SANK—and it was only through the intercession of his Saviour that he was saved. Of late there had come suddenly upon him great darkness, under circumstances where he knew he had not grieved the Spirit. When a boy, fourteen years of age, just before the Lord gave him the witness of his acceptance and forgiveness of sins, the devil tried to make him believe it was too late; and his reasoning was so logical that he could not upset it: but he made up his mind that if the devil was going to cheat him of his soul's salvation, he would do him all the harm he could while he lived. And so now, whatever temptation might be suggested by the enemy, this one thing he meant to do—to harm him all he could by testifying that the blood of Christ cleanses from all sin.

RESIST THE DEVIL.

Sister Palmer said that Bro. Nast's experience reminded her of an experience which she had years ago of the power of Satan. Satan is not dead. The Saviour was tempted, and He said once: "Why hast Thou forsaken me?" Soon after she had had an overwhelming baptism of the Holy Spirit, she was called to open a meeting—and she went, seeming to be dwelling in God, and filled with rapture. The hymn was ended, and she knelt to pray, vocally. After a few words, a dense cloud came over her spirit, with an intimation, "The Holy Spirit is grieved." With sad surprise and a flood of

tears, she exclaimed, "Lord, what is it? why is it?" when a sweet, gentle whisper said to her, just like Jesus: "Jesus being filled with the Holy Ghost, went up into the wilderness to be tempted of the devil." A subdued joy took possession of her soul, and from the inmost depths of her being she said, "Let me be like Jesus—and if it please the Lord, not only for forty days, but forty years." Truly, angels came and ministered. To be *like Jesus* seemed inexpressibly blessed. On another occasion as she arose one morning, there rested on her mind a dense gloom, a painful foreboding of something terrible. She waited, almost bewildered, but "looking unto Jesus" was her motto. She was just opening her lips to speak of the presentment to her husband, when suddenly the ministering angel brought to her mind the words of the poet, and with heart and voice she said—

"Lift up your hearts to things above,
Ye followers of the Lamb;
And join with me to praise His love,
And glorify His name.
To Jesus' name give thanks and sing,
Whose mercies never end;
Rejoice, rejoice, the Lord is King,
The King is now our friend."

Her husband said: "You seem very happy this morning." She replied: "I am very happy, but I was not a few minutes ago." Dear brethren, she continued to say, we are a *militant* Church, we must expect and be prepared for assaults from our enemy. We wrestle not against flesh and blood, but against principalities and powers. Our foes are spiritual. To wrest from us our faith in God, is their object. Let us fight the good fight of faith. We have settled facts on which to rest our faith, and we must believe what God says, and obey. We must exert our will to believe, if necessary. We must say, "I will believe!"

KEEPING POWER.

Dr. Lowrey.—The Lord had given him a double salvation—a salvation from sin and from despondency. He was naturally inclined to despondency, and was so before he was converted. Before he was fully saved, he was often despondent, and took mournful pleasure in quoting, "O, that I had wings

like a dove," &c., "Many are the afflictions of the righteous," and such like passages. He had alternate seasons of depression and delight. Sometimes the sun would shine brightly, and then a cloud would flit between his soul and the Saviour; not that he was in darkness, but the sun did not always shine clearly on his soul. He then got the idea that there was a keeping power, as well as a saving power. He was many years learning that lesson. He was like the natives of California, who had gold under their feet and didn't know it. Since the Lord had given him full salvation, he had a much more uniform experience; and he repeatedly asked the Lord, when not under a sense of any guilt, to give him that experience indicated in, "The joy of the Lord is your strength," and he soon found the Holy Ghost coming in and enhancing his enjoyments and energizing his soul. The devil is not dead, but we have a Saviour that will defeat the devil every time; and whether one has a tendency to despondency or not, will keep us triumphant all the time: we can always rejoice and in everything give thanks. Let us have salvation; and as we can't do anything to help God to save us, let us hand ourselves over to Him, and let Him do the work. Take Fletcher's formula: "Just as you are—now—and by faith." All that we can do is to trust, and there is no merit in that. Take what you want, and give God the glory.

"THE MUNITION OF ROCKS."

Rev. John Parker had been thinking what a wonderful benefit that meeting was to hungry souls. Three weeks ago he met there a Christian lady who was now in heaven, whose life and means were spent for God; and she received her inspiration from the Tuesday Meeting from which she was rarely absent. In allusion to Rev. Dr. Nast, he said he loved him as his own father, and revered him in his heart for having given to the world the German Methodist Church. In reference to Dr. Nast's remarks about suggestions made by the devil, he (Bro. Parker) found a great deal of comfort in the words uttered by the devil himself, concerning Job: "Hast Thou not put a hedge about him?" *Fenced in* by the

Almighty! "Where Satan lurks, God's angel waits." "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Without God's permission Satan could not touch Job—he knew that he was fenced in. And so of us: if like him we are perfect and upright, not a devil in hell can touch a hair of our head without Divine permission. And if permitted to touch us, God's angel stands guard to protect and deliver us. Why, such a one is defended by "the munition of rocks." Only think! "The munition of rocks!" Rocks piled on rocks till they reach the skies, and the child of God nestling down at the base of these rocks. And here am I, hallelujah! What perfect security! What power in earth or hell can harm us there? The Beatitudes are like the rounds of a ladder reaching unto heaven. He was glad that God did not place at the first round, "Blessed are the pure in heart,"—else we might despair of reaching it. But we have at the first round, "Blessed are the poor in spirit,"—the weakest of us can step there and keep ascending until we stand on the top round, which rests against the throne of God.

"NOTHING IN ME."

Rev. G. Hughes said there is a triumphal sentence which dropped from the lips of Jesus, which he would not have blotted from the record for all the world—it is this: "The Prince of this world cometh and hath nothing in ME." Jesus had the terrible Satanic conflict full in view, and proclaimed victory in advance. If Satan could have touched the foundations of that more than granite Fortress—or even started a bolt or rivet, the hopes of humanity would have been blasted. But his terrific assault made not the slightest impression. "*Nothing in Me!*" was sublimely written. So, by the might of the indwelling Christ, we may be invulnerable—Satan not coming near enough to make a scratch on the window-pane of the soul-house! He (Bro. H.) was never so severely assaulted by Satan, as of late, and yet he had a glorious consciousness of the indwelling Christ, giving him constant victory.

The Social Meeting.

"With my mouth will I make known Thy faithfulness to all generations."—Psa. 89: 9.

A DECIDED VICTORY.

Mrs. S. F. Allen, of Texas, gives us the following account of it:—

I was converted at twelve years of age and joined the Baptist Church. For a time I had religious enjoyment, but at length lapsed into indifference. This was increased by the dissolution of the Society with which I was connected. As the house of worship was dilapidated, the pastor thought each member had better take a letter and be united with some other branch of the same denomination. I deposited my letter in my trunk and kept it there five years. The result was that I became a thorough backslider, losing all religious impressions, and entering fully into the world and its enjoyments.

To arouse me from my lethargy, God was pleased to lay His chastening rod upon me. I was sorely afflicted, and at one time my husband and other loved ones stood around my bed, expecting my departure. But, through the intercession of Jesus, I was restored to health again. On a retrospect of my past life, I saw my failings, and turned unto God with weeping and fasting and prayer. He was pleased to restore unto me the light of His countenance. I was exceedingly happy, and praised Him aloud in His house. I then connected myself with the M. E. Church, of which my husband was a member.

Soon after this I saw my need of a further work of grace. It was evident that my nature was not in entire harmony with God's will, and the study of 1 John 4: 17-18. "There is no fear in love," showed me my duty. Thus enlightened, I resolved to seek this grace. At times I would go out to the woods pleading for it. I would observe days of fasting and prayer, but found no relief. About this time the "Guide to Holiness" was placed in my hands, which was the means of bringing me into the light. I saw there must be entire consecration, as taught Rom. 12: 1, before receiving full salvation. The Spirit showed me that I was given to an indulgence which must be abandoned—I was a lover of snuff. Acting up to my convictions, I gave it up, and God removed all desire for it.

A brother came along who helped me at this point, instructing me to lay my all upon the Altar, and to believe that God accepted it. Following this counsel, I was soon feasting on the good things of God. I have not had a doubt since. I am living in Christ by faith. A new life has dawned upon me—not one without clouds, temptations, and wrestlings—but one in which I have victory over all. Praise the Lord!

—Mrs. T. Small, Cleveland, Ohio: "The Lord is wonderfully blessing me, and altho' I have been called to mourn, He lets the light of His countenance shine upon me. I know that He doeth all things well."

—Mrs. Julia A. J. Foote, Cleveland, Ohio: "I am searching after the knowledge of God as for hid treasure, and living every moment dependent upon Him for all I need, for body and soul. Glory to the Lamb!"

—Amanda Bowman, Columbus, Ohio: "I know our Father is no respecter of persons, and where others have gained victories over the world, the flesh and the devil, I can do the same, by claiming the precious promises as mine. I am trusting in Him this morning—all glory to His precious name!"

—Mrs. Geo. F. Clapp, Hanover, Mass.: "It is forty years since I entered upon the narrow, shining way—the way of holiness, cast up for the ransomed of the Lord. I still love the narrow way. I would delight to tell how I feel to-day, but it is impossible. But to the glory of my blessed Christ, I say, my soul has found her hiding place, and entered into rest—rest in Christ. Glory be to God!"

—Jesse Landerbaugh, Carthage, Missouri: "The blood of Jesus Christ cleanses me from all sin, and the very God of peace sanctifies me wholly. I am also saved from the use of tobacco, after having been enslaved twenty-one years. I delight to tell

of the goodness of God. I rejoice that I am entirely consecrated, that my consecration is accepted, and the Spirit of God witnesses to the fact. Glory to His Holy name for saving and keeping power!"

—Rev. G. W. Williams, Adams, Illinois: "I am a minister in standing with the Quincy Association of Congregational Churches. On July 23d, 1881, in my room, I complied with Rom. 12: 1-2, and the very God of peace sanctified me wholly—and, bless His holy name! He has kept me every moment and granted me abundant increase of grace. Wife was sanctified August 20th, 1881, my daughter some time before. Now we are a very, very happy family."

—Rev. W. N. Ogborn, Cranbury, N. J. "I find my soul in perfect harmony with full salvation through the blood. Daily do I take Jesus for my complete Saviour, and find great delight in thus lifting Him up to the view of others."

—Mrs. C. A. Boom, Holcomb, Illinois: "Through the help of God, I am enabled to keep all on the Altar. The Lord keepeth my feet from slipping—my heart is stayed on Christ."

—Prudence Clark, Mount Vernon, N. Y.: "Praise the Lord for the blessed Guide, for the rich help it affords—it takes the soul right up to God! I have been young, now am old, and am tasting joys that can't be told. In my old age I am feasting at the King's banquet. O, that all would read these pages, and take heed to their counsels—they would feed on heavenly manna."

—Wm. B. Stark, Reese, Mich.: "Jesus came and saved me from sin, cleansing me from all sin, cleansing me by His precious blood from all uncleanness. Glory to His name! He took away the appetite for liquor, tobacco, Church frolics, and sin in all its forms and charms. I am sure I shall know all my Father's family in heaven, and I shall be so pleased to unite forever with those who write messages of salvation for The Guide."

—Rebecca Munn, Clear Creek, Cal.: "I shall be 75 years old in May. I have been a member of the Methodist Episcopal Church since 1832. I live in an isolated place. The

books I get from you are a great comfort—but God is my refuge and strength."

—Laura G. Smith, East Plainfield, N. H.: "Through the influence of The Guide I began to find in my Bible a treasure that I hungered for. At last, through faith I laid my all upon The Altar, and believed that the precious blood of Jesus cleansed me from all sin. I am one of the weakest of God's children, but I do love Him with all my heart—the fountain of His blood is my resting place—it covers all my weaknesses. I know I have a complete Saviour."

—Wm. Campbell, Chase, Kansas: "I was converted in February, 1875, and thenceforward I had happy seasons, mingled, however, with seasons of darkness. Lately, after a hard struggle, light broke in, filling my soul with joy. While attending a protracted meeting, my mind was deeply impressed on the subject of holiness. As I had never studied the question, I was much perplexed, and the meeting closed without affording me a satisfactory experience. About two weeks after, I attended another meeting, and plainly stated my condition—that I was a child of God, having a bright evidence of the fact, and that my soul was as a peaceful river—but still I was not satisfied and knew not why. I received very little encouragement, however. I went to the preachers, but they gave me no light. It was a dark hour to me. I came home, but not to rest. On the next day I called on Bro. J. L. Gilbert, and while searching the Holy Book for light and instruction, his wife said, they had some copies of the 'Guide to Holiness,' which she thought would help me, if I would read them. I said I would, and she gave me some. Shortly after this I arose one morning, and after attending to my work, I resolved not to go out again until I obtained light and satisfaction for my hungry soul. I bless God that The Guide gave me instruction that I could find no where else. In due time I received the blessing—it was while the preacher was preaching, and I praised God aloud. Salvation came in upon me like wave after wave. I am one of the richest of the earth. I read The Guide, yea, study it regularly. I praise God for full salvation."

Holiness in Home Life.

"A devout man, and one that feared God with all his house."—Acts. 10: 2.

"Here, in earth's home, preparing
For the bright home above,
And there, forever sharing
Its joy where God is love."

—"A CHIEF ART of the spiritual life is to do natural things spiritually, and spiritual things naturally."

HOME-RELIGION.

MRS. M. N. VAN BENSCHOTEN.

The Church greatly needs a revival of home-religion. A revival of prayer-meetings around the "family altar," where not only the parents but the children who are followers of Jesus, *pray aloud*, being thus stirred up to take a part in social religious service. We believe were this more constantly practiced, we should not find it so difficult to conduct a prayer-service in the Church, while it would have a most gracious influence upon the persons themselves in uniting their hearts in Christian sympathy and forbearance.

We need, too, a revival of "personal labor" in the family. Where are the Susannah Wesleys, who pray with each child separately every day? Where are the Mary Fletchers, the Susan Bartletts, the Phoebe Palmers, who gave a decided religious tone to the atmosphere of their homes? God is no respecter of persons; it is the common privilege of all believers to "walk with God."

Again, we need a revival of earnest Christianity that shall more strongly touch the home-life. Our every-day lives should speak for Christ. Some years ago a young man who gave clear evidence of having been truly converted to God, was asked what had led to the change in him, as he had been wild and thoughtless. Was it any sermon or

book that had impressed him? He promptly answered, "No!" "What was it, then?" The reply was: "I live in the same boarding-house and eat at the same table with J—Y—. There was a sweetness in his disposition, a holy aroma about his whole life and demeanor that made me feel that he had a source of comfort and peace and happiness to which I was a stranger. There was a daily beauty in his life that made me ugly. I became dissatisfied with myself. His whole course was a constant sermon to me. He was a 'living epistle' speaking by his holy life, and I could resist no longer. I sought an interview with him. He led me to Jesus, and I found peace and satisfaction at the foot of the cross." That was the logic of a holy life.

Reader, does your life thus tell for Christ, always and everywhere—and most sweetly and emphatically by the fireside in the sweet seclusion of your own home?

—"Stillness of spirit is like the canvas, for the Holy Spirit to draw His graces upon."

PROVIDENCE.—Some dispensations and turns of Divine providence may be compared to the main-spring or capital wheels of a watch, which have a more visible, sensible, and determining influence upon the whole tenor of our lives; but the more ordinary occurrences of every day, are at least pins and pivots, adjusted, timed, and suited with equal accuracy, by the hand of the same great Artist who planned and executes the whole; and we are sometimes surprised to see how much more depends and turns upon them than we are aware of. Then we admire His skill, and say He has done all things well.—*John Newton*.

HOME SUGGESTIONS FOR APRIL.—*Heart-Questions*: 1. Do I claim the promises of God, personally? 2. Do I daily see new beauties in Jesus, revealed by the Holy Ghost? 3. Am I earnestly aspiring after the full image of the meek and lowly Christ?

Home-Exercises.—1. Let Christian moderation be in exercise. 2. Do something to make a favorable religious impression upon the minds of domestics. 3. Give the children some good *benevolent employment*.

Home Bible Lesson—James 1 chap., 1-12 vs. *Hymns for Domestic Worship*—Methodist Hymnal, 750-757—759-725.

Letters to the Children.

MORE ANSWERS TO PRAYER.

MRS. MARY D. JAMES.

DEAR CHILDREN:—A poor little child who had lost her mother, and whose father was a drunkard, came to me with her heart broken, and tears streaming from her eyes, saying: "O, Mrs. James, my poor mother is dead! What shall I do—what shall I do?" I told her the dear Saviour loved her and would take care of her, if she would give her heart to Him; and he would comfort her in her great sorrow, and cheer her with His love. Then I asked poor little Anna to kneel down with me and pray that Jesus would help her just now to give herself to Him, that she might be His own child, and follow her mother to heaven. So we knelt together in prayer, and while the dear child was asking God to forgive her sins and give her a new heart for Christ's sake, all at once her face brightened, and she said, "Jesus is my Saviour—He loves me! O, I'm so happy! I shall go to heaven and see my dear mother, and be with her forever!"

Though she felt her great loss, and would often weep when speaking of her mother, she would say: "But I am happy because Jesus loves me and helps me to bear my troubles." She was very anxious to go to school, but her father would not allow her to do so. She came and told me her trouble, and I urged her to tell the Lord about it. So we prayed together. In a few days Anna came to tell me that her father had consented; and she said with delight, "How soon God has answered my prayers!"

After being in school about a week, books were needed, and the scholars were required to procure them, or leave school. She went home, crying, her father having refused to buy them. Then she thought, "*God can send me some books!*" and she prayed about it. On Monday morning she went to her teacher with tearful eyes, saying, she would have to leave school, as she could not get the books. Her teacher said she would lend her some. So her prayers were answered

again. One day she told me that she was praying that her father might quit drinking, and be converted, and she expected her prayers would be answered.

Anna is now grown to womanhood, is a beautiful Christian, and her father, brother and sister also walking in the good way. Dear children, remember Anna's faith, and learn to trust God.

THE TRY COMPANY.

Our young friends are working well in searching out the answers to the Scripture Questions. We hope many more will engage in the work. And they are taking hold of the 'PHŒBE PALMER FUND.' We would like every member of the Try Company to have a MITE-BOX. Send us a postal-card and we will forward. We must be doing all we can to build up the kingdom of Jesus.

ANSWERS TO QUESTION.—How many passages of Scripture contain the word JESUS? Elsie E. Crouch, 854— and George Crouch, 264—West Swanzey, N. H.; Gracie E. and Belle Cobler, place not given, 645; Bertha Evans, Mount Vernon, N. Y., 832.

NEW QUESTION FOR APRIL.—How many passages contain the word JOY?

LETTERS FROM CHILDREN.—Rirtie M. Abeel, of Empire City, Col., writes: "I am a member of the Try Company. My little brother and I joined about two years ago. I have no brother now—he died last June. I see in The Guide that you wish each member to write a letter. In company with other young friends, I have joined the Church, and want to do all I can for Jesus, but have not formed any plans as yet."

Octavia Idarius, Moreland, Ill., writes: "I am a little girl that wants to join the Try Company, and my name is Octavia Idarius. I am going on eight years, and try to love Jesus. Please send me a Mite-Box for myself and my little sister Agnes. We will save our pennies for the Phœbe Palmer Fund."

The parents add: "We as parents live for Jesus, and O, how we long that more souls should come into full enjoyment in Christ Jesus! Pray for our children, and let us pray for one another."

Maggie Irvine, Chatham, N. B.: "Will you allow a little girl to write just a few lines? I have never done so before, although I have often thought about it. My father has taken the 'Guide to Holiness,' and he is very glad of it: and there I have read about the Try Company, and I like the opportunity that you give little girls of finding questions out of the Bible. In the January number you asked us to find out how often the word LOVE occurred in the Bible. I found out a great many, but thought that I was rather late, and so did not write. In this month you ask us to find out how many times Jesus was mentioned. I have found 897 times. I am twelve years of age. I wish you great success in your good work of saving souls."

Loved Ones Gone Before.

"The righteous shall be in everlasting remembrance."

Psalm 112: 6.

ROBERT LONGWORTH AND WIFE.

Robert Longworth died suddenly at Truro, N. S., July 12th, 1882, his wife having preceded him, entering into rest Dec. 3rd, 1881. Mr. Longworth was born in Charlottetown, Prince Edward Island, April 23rd, 1805, where he resided until the November preceding his death, where his memory is affectionately cherished.

Our brother descended from a spiritual ancestry, and at an early age his mind was impressed with the importance of Bible truth, and about 1823 he gained a saving knowledge thereof under the preaching of Rev. William Burt. He connected himself with the Wesleyan Church, and continued a faithful member of the same until death, sustaining important official relations.

He was married Sept. 12th, 1832, to Margt. L. McNeil, of Halifax, N. S., who, being also of godly parentage, and herself converted to the Lord, proved a help-meet indeed.

Before leaving the Island to spend the evening of their days in Truro. Mr. Longworth was the recipient of various tokens of regard—among them an address from the pastor and officary of the Church, in which there was warm reference to his Christian principle, courtesy, humility, and liberality, in life's various relations. As a merchant, shipbuilder, President of the Bank, he exemplified the traits of a real Christian, and in his home he constantly exercised becoming hospitality.

The occas on of the decease of this devoted husband and wife was suitably improved by Rev. Simeon B. Dunn, of Truro, using in his discourse in relation to Mr. Longworth Jer. 12: 5—and for Mrs. Longworth, Job. 14: 4. Thus these devoted servants of God have honorably filled their earthly spheres and have claimed their eternal

crown. Surviving friends, and the Church with which they were connected, hold their pure example and Christian work in affectionate remembrance, hoping to meet them in heaven.

MRS. MILES J. NEWHALL

Died in Lincoln, Wayne Co., N. Y., Dec. 23d, 1882. She was born in Leyden, Lewis Co., N. Y., March 12th, 1825. She was married Sept. 20th, 1846, to S. L. Anderson, who died in 1850. In 1868 she was united in marriage with James Newhall, who survives her. She left one child, Mrs. Mary S. Coe, the daughter of her first husband.

Mrs. Newhall was a woman of good education. Her intellectual faculties were keen and vigorous. For many years she was a successful teacher. In disposition she was modest and diffident, yet possessed great intensity of soul-life. Converted at the age of 26, she *grew* into Christ, her living Head. Her life was so hid with Him, that, though in the world, she was not of it.

By the grandeur of her character and the beauty of her daily life, she proved to those about her that those whose minds are stayed on God, He will keep in perfect peace, because of their trust in Him. Her life was eminently peaceful. She died as she had lived. When near the end of her earthly existence, conscious of her condition, she testified of the peace within her—said she was "resting and waiting." She not only believed the doctrine of entire sanctification, but she proved it by her life.

She was an honored member of the Methodist Episcopal Church. By her influence many souls were brought to Christ, and many were helped in holy living. Many homes of poverty were lighted and blessed by her beneficence.

Though dead, she lives. The inspiration of her beautiful life will never be lost. It can truly be said of her as was said of another: "Her character is a legacy to her family and to the Church. She sleeps in Jesus, awaiting the last trumpet's sound to call her to the nuptial scenes of the marriage supper of the Lamb." F. D. MATHER.

News Along the Line.

"Watchman, what of the night? The watchman said, The morning cometh!"—Isa. 21: 11.

"Hark, the voice of Jesus calling,
Who will go and work to-day?
Fields are white, and harvests waiting,
Who will bear the sheaves away?"

REVIVAL WORK AT HOME.

NEW YORK.—18th St. Church, Dr. J. M. King, pastor, has received 137 probationers. Willett St., Rev. J. E. Searles, pastor, is having prosperity, 44 probationers received to date. Jane St., Rev. J. P. Germond, reports 83 conversions. "First Church," Brooklyn, Rev. C. E. Miller, pastor, which had an ingathering of 275 last year, is having another gracious visitation—100 have professed conversion to date. Grace Church, Newburgh, Rev. J. H. Hawxhurst, pastor, has had revival services—since the watch-night, 40 probationers received. In East Greenbush the entire community is being aroused—whole families, in which no voice of prayer was ever heard, have been converted—60 conversions reported.

NEW ENGLAND.—Meridian Street, and Bethel, Boston, Rev. L. B. Bates, is having a glorious outpouring of the Spirit—since the week of prayer, 125 have found Christ—35 have been at the altar at one time. At South Walpole, 60 have found pardon, most of them heads of families. South Park Church, Hartford, Ct., Rev. M. D. Buell, is enjoying prosperity—80 conversions.

NEW JERSEY.—St. Luke's, Newark, Dr. Bristor, has received 80 probationers. Commerce St., Bridgeton, Rev. J. Stiles, has received 127 probationers. Trinity Church, Bordentown, Rev. A. H. Eberhardt, is having a work of great depth and power including "White Hill," a suburban appointment—82 probationers added. Union St., Camden, Rev. J. S. Gaskill, is having a remarkable

visitation—nine weeks of special services with unabated interest,—80 conversions. Third St., Rev. W. W. Moffett, over 100 received; Tabernacle, Rev. J. S. Heisler, 60; the new Church in Atlantic City has had over 100 conversions.

PENNSYLVANIA.—In Philadelphia, and vicinity: 19th St., nearly 100 additions; Grace, about 100; Chester, 40; St. Peter's, Reading, 100; Mt. Zion, Manayunk, 60; Columbia, Rev. R. W. Humphries, an extraordinary work, eight weeks of power, 136 conversions.

THE WEST.—At Tiffin, O., a work of marvelous power, unparalleled in the history of the place—up to date, 431 conversions—110 have united with the M. E. Church, and in addition, 100 children. "Mount Vernon" is having the reaction which was prophesied as to follow the work under Mrs. Robinson last winter. It is thus: The converts have greatly augmented the working force of the Church—they fish for men steadily, constantly, in workshops and cottages, almost every Sabbath—from one to ten enter Church fellowship. At "Defiance," crowds attending revival services, 136 conversions thus far—Revs. J. H. Weber and C. O. Blakesley, evangelists, have been aiding the pastor, Bro. S. L. Roberts. At "Ada," 50 conversions reported, and a number sanctified. At "Groesbeck," 33 converted, 31 sanctified—members of the Southern Holiness Association aided. This Association is being greatly blessed in its labors, have had at Dayton, Ky., over 100 conversions, 75 sanctified. On Sabbath the aisles were filled with people, and great interest. At "Oxford," Mrs. L. O. Robinson has been working—100 added to the Church.

Michigan.—In Central Church, Detroit, 93 additions.

Illinois.—In "Decatur," the revival under Rev. T. Harrison has been progressing ten weeks, 1,200 conversions reported—people come a distance of 100 miles. At "Chillicothe," Rev. E. C. Weyman, a glorious work—150 conversions.

Kansas.—L. E. Updegraff, Barclay M. Hampton, Rachel Woodard, and others. (Friends) have had a meeting at "Spring Grove," many converted, some sanctified.

At "Louisburg," in the M. E. Church, 120 converted.

IN THE SOUTH.—A remarkable work in Ohio St. Church, St. Louis, Rev. S. Alexander, 80 converted—interest continues. At Clarkesburgh, West Va., Rev. D. Tasker, 44 accessions. On "Severn Circuit," Md., 109 have professed to find Jesus. At Havre-de-Grace, Md., Rev. H. Baker, about 50 converted. "Frostburgh," Rev. R. Kolb, 50 have entered upon the heavenly way. "Keyser" has had an extensive revival, membership doubled.

THE FOREIGN FIELD.

SOUTH AMERICAN CONFERENCE.—We can only give a brief synopsis of the doings of the Conference held at Santiago, Chili. The Rev. Wm. Taylor, who has been under God the founder of the movement, presided at all the meetings. The opening session was largely occupied by a season of prayer for the baptism of the Holy Spirit for Divine help and guidance. After the election of officers for the year, Rev. Wm. Taylor proceeded to explain the rests of the action of the General Missionary Committee at its recent session in New York, viz.: the withdrawal of the Missionary Society from this work, and our consequent separation from the Episcopal jurisdiction of the M. E. Church of the United States. In the afternoon, Rev. I. H. La Fetra drew up resolutions which were adopted by the Conference, ending with—

Resolved, That while we regret the necessity, yet we accept the foregoing conditions, which make our work for the time irregular; and pledge ourselves anew to consecrate ourselves to the prosecution of this work, so long as we see the hand of God leading us.

Resolved, That we will remain faithful and true to the doctrines, principles, and spirit of the Methodist Episcopal Church.

L. C. Smith reported for Copiapo. Preaching had been sustained both in English and Spanish. Five new members had been received into the Church during the year, making the aggregate of full members 18, besides several probationers. Four of the newly received members are native Chilean

young men. The Sunday-school had been a great success.

J. P. Gilliland reported for Caldera. This work had been opened at the beginning of the past year. The day-school had paid expenses and had supported the teachers. Preaching had been sustained in English, and the Sunday-school, taught partly in Spanish and partly in English, was prosperous.

The Coquimbo circuit had always been a grand success financially. The preaching had been well attended. The Sunday-school at Coquimbo numbered over a hundred members, besides smaller schools at several other points. Fellowship bands had been organized and a grand field was opening.

At Valparaiso, under the supervision of Rev. Oscar B. Krauser, the seamen's work had been truly wonderful. An almost continual revival for two years past. Hundreds of seamen had been converted. On board of many ships the majority of the crew had been saved, and on some the entire crew had been gloriously converted to God. These, in the main, had continued steadfast and were monuments to the success of the mission. A sailors' home with fifty-four sleeping-rooms had been started which had paid expenses from the beginning, and now, with seventy boarders, was too small to accommodate those who patronized it. Several saloons had been closed and a Good Templar's lodge had been organized with about two hundred members. Besides the work in the harbor, Bro. Krauser had organized a German Methodist Church, with twenty-eight members, and had maintained regular preaching in German.

The Conference sang the long metre doxology in token of their joy and gratitude to God for the prosperity of this work.

Bro. I. H. La Fetra reported for Santiago. The college had been prosperous. The girls' school had enrolled 126 scholars, and in the boys' department there had been 65, making an aggregate of 191. Although the expenses had been very heavy, both schools had left a fair dividend to be divided among the teachers, after deducting all current expenditures, including board, washing, etc. The attendance at the preaching service averaged about

fifty. The Sunday-schools had been organized with an aggregate average attendance of about sixty. One class was taught in Spanish.

For Concepcion, A. T. Jeffrey reported that the boys' school had not only supported itself, but had paid the full salary of all the teachers and had left a small net gain besides. The girls' school had paid expenses and a part of the apportioned salaries. The outlook for school work was better now than ever before. A Church of ten members had been organized. Preaching had been sustained, a number had been converted, and a small Sunday-school had been kept up. It is perhaps necessary to remark that the payment of salaries to teachers in all the schools has been made contingent upon the net income of the school in which any particular teacher is engaged.

P. S.—This report simply represents the work in Chili. Besides these, there are eleven workers in Brazil, one in United States of Colombia, and three in Central America, making a total of forty-four workers in South and Central America.

INDIA.—The India *Methodist Watchman*, published in Bombay, in an article headed, "Our Founder," says: "William Taylor, D.D., than whom no one occupies a more prominent or important place in the present life of Methodism, was not able to be at this session of his Conference. That he purposes a continued work here is suggested in his recent book, when he says: 'I am laying those grand, heroic men and women on the bosom of Jesus every day, have no more doubt of their success in self-support and soul-saving than I have of the sun rising to-morrow, if they stand to their principles and be true to God and old-fashioned Methodism. I'll trust them, and in God's time I will give them the best work of my life in personal evangelising, in their midst.' Amen! That he may set an example to his South American preachers, among whom he is now, he requested a location, and is henceforth a member of the Bombay Quarterly Conference. The Conference adopted the following resolutions, the Bishop requesting to be counted in the vote:

1. That we hereby renew to Brother Taylor the expressions of love and confidence made by us to him in former years, and assure him that his change of relation to us will in no wise lessen our interest and sympathy for him and his work.

2. That we embrace this opportunity of expressing our high appreciation of the good and great work by Brother Taylor in India, and our gratitude to him for his great services to our Conference and Church.

3. That we assure him that our prayers and best wishes shall follow him in all his wanderings, and that if it shall please God to direct his steps again toward India, we shall rejoice to welcome him to our Churches and our homes."

—The annual Camp-meeting was held at Barielly, India, and included 200 tents and "huts." The attendance was large. Dr. J. M. Reid, our Missionary Secretary, participated for three days.

CHINA.—Yung Wing, the new Chief Magistrate of the city of Shanghai, is a Christian, and has an American wife. He is a graduate of Yale College, and the original promoter of the scheme of educating Chinese boys in the United States.

—Lowfoo, the heroic Chinese Evangelist, who sold himself into slavery some years ago in order that he might go to Demerara to preach the Gospel there, has been so blessed that now he has a Church of 200 persons, which sustains native missionaries who preach in out-stations.

ENGLAND.—Some gracious revivals are reported among the Wesleyans. The following are among the fruits: "Derby, South Circuit," 200 conversions; "Ripon," 40; "Mylor, Falmouth," large congregations assembled, the communion-rail crowded with penitents, remarkable answers to prayer—in some cases, whole families converted; "Brunswick Chapel," Sheffield, meetings crowded to excess, about 50 conversions to date; "King St. Tunstal," about 100 saved; "Blyth," about 70—here it is said, the noon-day meetings, at which the doctrine of holiness was set forth with great clearness, beauty, and force, were seasons of enlightenment and blessing. Holiness meetings are distinctly named as connected with the special services, resulting in the sanctification of many believers.

The Editors' Study.

Our Motto:—Purity, Love, Power.

—No bitterness—No wrath—No strife—

—No malice—No evil-speaking—

—Love, Love—only Love.—

—“HOLINESS implies a salvation from sin—a redemption from *all* iniquity. The soul through faith laid upon the *Altar* that sanctifieth the gift, experiences *constantly* the all-cleansing efficacy of the blood of Jesus.”—*Mrs. Phæbe Palmer.*

CHRIST'S LAW OF FORGIVENESS.

PETER came to Jesus, asking: “Lord, how oft shall my brother sin against me, and I forgive him? till seven times?” Jesus answered: “I say not unto thee, Until seven times: but, Until seventy times seven.” (Matt. 18: 21-22.) This answer of Jesus proclaims His essential divinity. It is an utterance rising immeasurably above any merely human teaching throughout the world's history. The divine signature is upon the sublime precept given—it is among the multiplied proofs of the saying of His enemies, “*Never man spake like this man!*”

One of the saddest things in the history of our Christianity is the unforgiving spirit among its professors. We often see persons in the same Church thoroughly alienated from each other, maintaining non-intercourse, declining to go to the same communion-table, avoiding each other on all occasions, and refusing to speak if they happen to meet on the highway. And yet such persons think that they are in a saved condition, and may be reckoned among the children of God. They say, “*they do not profess holiness, but yet claim to be justified.*” This word “*justified*” is a terribly abused word in these

degenerate times. People suppose they can cherish all manner of evil things, and yet be justified. This is a delusion. We need to have a revival of the teaching of the fathers on this grand doctrine of JUSTIFICATION. St. John strikes at the root of this delusion when he says, “If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?” It is impossible for the love of God to dwell in a heart, *at all*, where hatred toward a brother has place.

“*Until seventy times seven!*” That is the law of Christ. Not expressive of an exact number of times, but calling for indefinite, continuous, overflowing love toward the offender. “But suppose there be no sign of repentance—must I forgive?” you ask. We may not always wait for such signs. The outgoings of a heart of love may be the effectual way of melting the offender into the spirit and posture of penitence. The goodness of God often melts the heart of the hardest sinner. “Knowest thou not that the *goodness* of God leadeth thee to repentance?” inquires the Apostle. If we would be God-like, as dear children, we must have a perfect self-mastery, and know that it is “the glory of a man to pass by a transgression.” It will not answer for you to say, I do not have any hard feelings toward the offender—you must love him, positively—and show it. One of the holiest men we ever knew said to us once, “he had to examine his heart three times a day to be sure that he loved Dr. —, who had given him a severe castigation in a newspaper.” He must be sure that he *loved* him. Christian love, in full exercise, is a master-principle in this realm of forgiveness. Get the foulness of carnality washed out by atoning blood, thoroughly, and you *can* and *will* exercise the forgiving spirit, according to the law of Christ, unto the “*seventy times seventh*” degree. To deny your ability to do this under the provisions of grace, would be to dishonor the all-cleansing blood and the sovereignty of the Holy Ghost. Let grace make you more than a conqueror, through Christ—a *seventy times seven* forgiver, like your Lord.

—It is true, "*Godliness is profitable unto all things,*" in time and eternity. Then, let godliness cover you like a glorious garment.

WHAT NEXT?

Rich harvesting has been going on in Zion. Many and large sheaves have been garnered. Some of the Churches have had glorious revivals. To God be glory! Would that they were a thousand times multiplied!

What next? Ministers and people should know that it is one thing to *get* people saved, and another thing to *keep* them saved. The *nursing-period* follows revival. The lambs need to be tenderly cherished. Now is the time for growth, for leading them on to the *second stage* of Christian life. The faithful minister will, with holy distinctness and persistency, teach his converts the doctrine and experience of holiness. And the *living ones* in Zion will help him.

A great auxiliary in this work is the *circulation of holiness literature*. Make haste to get the magazines, tracts and books into the hands of the newly-saved. If the pastor is not awake to the importance of this work, let the elect ones in his charge be astir. Draw upon your means for this purpose. Thousands, yea, millions, are being given to endow colleges, which is all well—who has thousands or millions to save our growing population from the poison of unholy literature? Somebody needs to be stirred? Who is it? WHO? God help the right persons to know and to act—*speedily!*

A SUDDEN TRANSLATION!

Brother Osborn W. Garford, a successful evangelist, connected with Dr. Talmage's Church, has recently had a glorious translation. He was engaged with Rev. S. H. Platt at Southampton, L. I., in soul-harvesting. One hundred souls had been garnered! He came to Brooklyn to enjoy a few days of much-needed rest. While resting, he dropped in at the Tuesday Meeting, accompanied by his wife. Each one

gave a beautiful testimony for Jesus. While singing, "Yes, I will rejoice—will joy in the God of my salvation!" this dear brother joined in the song, with great zest—his face shone—the glory-streaks were on his brow! Those who saw his lustrous countenance will not forget it.

Constrained by the love of Christ, he went back to Southampton to put in the sickle anew. On Sunday night he was prostrated, went to his bed, sank into unconsciousness at midnight, and in a few days was in glory.

He was a *converted brewer*—his conversion was clear and powerful—the connections with the service of unrighteousness thoroughly cut. From an agency to insure *lives*, he went out to insure *souls*. God honored him—he gained many thousand trophies. At thirty-four he rounded up a useful career. He sings the eternal song, under the shadow of the throne, with a countenance brighter than earth ever saw. Reader, are you ready for the summons—is the wedding-garment on?

—"WHITE ROBES are not only for heaven, but for earth. "Pure and undefiled religion" keeps "*unspotted from the world.*" Put on the robe!

WRITE IT DOWN.

A Christian widow said, that one night, recently, while sitting quietly in her habitation at midnight, her soul was so filled with the sense of divine goodness to herself and family, that she had to take pen and paper and write down her thankfulness. Ah, who can survey the mercies of God without being full of praise! There are times when they loom up so wondrously before the mind that the service of joyful lips is inadequate. Write it down—write down the sentences which gush up from a heart all aflame with gratitude. That midnight writing, in a widow's home, a hard-toiler too, was as sweet incense before the Lord. It is written, "Whoso offereth praise glorifieth me." The Lord loveth a thankful heart. Give your thankfulness an enduring form.

WORK FOR THE MONTH.

"Let every thought, and work, and word,
To Thee be ever given."

—Rev. J. H. Stewart writes in his Diary:—
"I see more clearly that religion consists, not so much in joyful feelings, as in the constant exercise of devotedness to God, and in laying ourselves out for the good of others."

I.—CLOSET DEVOTIONS.

"Pray without ceasing." 1 Thess. 5: 17.

SCRIPTURE CALENDAR—APRIL.

1. 1 Pet. 1; 13. Heb. 9; 28. Rev. 22; 20.
2. 1 Pet. 4; 13. 1 Pet. 4; 14. Psal. 1; 39.
3. 1 Pet. 5; 6. Luke 14; 11. Psal. 119; 78.
4. James 1; 22. Heb. 5; 9. Psal. 119; 46.
5. Jer. 3; 13. 1 John 1; 9. Psal. 51; 3-4.
6. 1 Tim. 6; 12. Isa. 54; 17. Psal. 119; 116.
7. Rom. 12; 2. 2 Cor. 6; 17-18. Psal. 26; 9.
8. Phil. 1; 27. Psal. 50; 23. Psal. 119; 133.
9. Matt. 17; 5. Isa. 55; 3. Psal. 119; 104.
10. Isa. 26; 20. Psal. 91; 15-16. Psal. 143; 11.
11. Jude 21. Matt. 10; 22. 2 Thess. 3; 5.
12. 2 Cor. 13; 11. 2 Cor. 13; 11. 2 Thess. 3; 16.
13. Phil. 4; 6. Phil. 4; 7. Psal. 19; 14.
14. John 12; 15. Deut. 33; 27. Psal. 31; 5.
15. Heb. 10; 22. John 6; 37. Psal. 22; 19.
16. Psal. 34; 13. Isa. 55; 7. Psal. 19; 13.
17. Deut. 6; 17. Prov. 29; 18. Psal. 119; 73.
18. 1 Pet. 4; 7. Luke 12; 37. Psal. 130; 6.
19. 1 Pet. 3; 15. Psal. 146; 5. Psal. 39; 7.
20. 1 John 3; 23. Acts 16; 31. Psal. 84; 12.
21. Heb. 13; 3. Isa. 58; 10. Psal. 94; 12-13.
22. James 5; 13. Psal. 37; 39. Psal. 108; 12.
23. Jer. 4; 1. Mal. 5; 7. Psal. 116; 7.
24. 1 John 2; 15. Matt. 19; 27. Psal. 119; 35.
25. Acts 17; 30. Jer. 33; 8. 2 Sam. 24; 10.
26. Jonah. 1; 6. Jer. 33; 3. Psal. 87; 7.
27. 1 Cor. 15; 34. 1 John 2; 1-2. Psal. 25; 11.
28. John 1; 29. John 14; 13. Ephes. 1; 3.
29. Psal. 4; 5. Isa. 32; 2. Psal. 119; 114.
30. Ephes. 6; 11. James 1; 12. Psal. 102; 2.

—"Prayer is the air by which we live, which fills all space, and diffuses itself as the quickening, invigorating principle of life. Such is the spirit of prayer, interfused with all our work, like a pleasure ever present—never impeding, but sweetly animating the spiritual life of the child of God."

—"Can I pray before beginning it?" is a good test of doubtful actions.

CLOSET HYMN for the month, No. 750, Methodist Hymnal, commencing—

Come at the morning hour,
Come, let us kneel and pray."

REQUESTS FOR PRAYER.—Persons sending requests specially designed for this department, will please so state.—A—, La.: For a minister, that he may be fully baptized. C—, Ill.: For one longing for full salvation. P—, N. Y.: For a whole family, unsaved—for a lady seeking salvation—and for one desiring holiness. A—, Ill.: For bodily restoration—for the salvation of a father and two brothers—for the sanctification of a cousin, and for the writer to be divinely directed. J—C—, Kan.: For a minister who has been an invalid five years, that he may have perfect rest in Jesus. R—, Mass.: For an aged sister to be filled with the Spirit. P—, Mich.: For bodily restoration, and to be filled with the Spirit.

II.—THE BIBLE STUDY.

—"Thy testimonies also are my delight, and my counselors."—Psal. 119: 24.

LAST WORDS.—"Speak to me now in Scripture language alone," said a dying Christian. "I can trust the words of God; but when they are the words of man, it costs me an effort to think whether I may trust to them."

LESSONS FOR APRIL.

First Week.—THE SPIRIT OUR INTERCESSOR—Rom. 8: 26-27. The place, the power, the result of His gracious intercession.

Second Week.—THE GRACIOUS PROMISE—Rom. 8: 28. Notice the character described—then, the certainty, "We know" the fulness of the promise—"all things"—the present tense of the promise, "work"—now.

Third Week.—A GOSPEL INFERENCE—Rom. 8: 32. Observe here a great fact, indicative of infinite love—the gift of God's dear Son—the inference therefrom, "How shall He not," &c. Trace out these points in kindred Bible utterances.

Fourth Week.—CHRISTIAN SECURITY—Rom. 8: 33-39. Note in these passages—1. The Christian justified—33-34; 2. United to Jesus in changeless love—35-36; As more than conqueror—37-39. Consult parallel passages.

TOPICS FOR THOUGHT.—April topic, LOVE OF THE WORLD. 1. How is this manifested? 2. Where prohibited? 3. Disastrous effects upon Christian character and life?

III. HOLY ACTIVITIES.

—"But ever follow that which is good, both among yourselves, and to all men."—2 Thess. 5: 15.

—"THE CENTRIFUGAL FORCE of Christian activity must be balanced by the centripetal force of communion with God."

1. Send a good Tract by mail to some friend.
2. Get a copy of The Guide into some family this month.

3. Visit the family none of the members of which ever attend Church.

4. Make your testimony in public very definite on the subject of personal holiness.

5. Go and speak pointedly and lovingly to a liquor-dealer on the sin of his business.

6. Studiously and determinedly set yourself to work for the reformation of some drunkard.

7. Give proof of the possession of a perfect faith, by seeking to rescue some hardened backslider.

—*Let no human authority keep you from confessing Christ, in the fulness of His saving power.*"

WORDS OF CONTEMPORARIES.

—"A revival of religion is the time when the Church clasps the orphan world and draws it to her bosom."—Presbyterian."

—"After all has been said about the artist, the poet, and the thinker, it is the mother who stands nearest God in creative power."—"Christian Union."

—"Those fathers and mothers whose main effort is to teach their daughters simply to *shine*, while they pay the bills, are doing them a serious injustice."—"Independent."

—"To sharpen the intellect without elevating the moral nature at the same time, is only to offer additional temptations and facilities for the commission of crime."—"Examiner."

—"We wish it were our custom generally in this country to pause a reverent moment or two in silence and prayer after the benediction. Even those who come late (to Church) are but too apt to seem anxious to get away early!"—"Sunday-school Journal."

—"What would follow if the Church should be represented, not by conscientious business men, but by members who run after unclean gold so eagerly, so recklessly as not to be any wise different from the sharpest men on 'change?'—"Zion's Herald."

—"The prayer-meeting is the most important circle that gathers in the Church, both for its influence on Christians and on the world. The Church of Christ was born in a ten-day prayer-meeting, and it must still be found in the place of prayer."—Rev. Dr. C. L. Goodell in "Advantage."

—"The feeblest breath that falls in with that breathing from heaven which is called the Holy Spirit, has unutterable dignity and worth. It is a great incentive to a Christian life, that weakness may join the stream of almighty grace, and prayers may fall in with omnipotence."—"Interior."

—"It would not be amiss to assure the men of to-day on the best authority—that of the Bible—that they are stewards, and must give an account before they can get the crown of life; that if they are sons of God they must still give an account as 'stewards of the manifold grace of God.'"—"Christian Intelligencer."

—*We need a fuller consecration of means to holiness work. Reader, are you sure that your property is wholly on the Altar—CHRIST? Make no mistake here —"Covetousness is idolatry."*

NOTES.

—*Read the cover pages.*

—We can still supply the back numbers from January to new subscribers.

—"White Robes," explanatory of heart purity, and, "*Holiness Manual*," by Dr. Watson, are excellent to circulate. (See cover.)

—Delaware, Ohio, has been in a flame of revival—200 converted in the Wesleyan University—over 200 in the M. E. Church. Praise God!

—What a grand thing it would be if each of our subscribers had a "*Mite-Box*," helping the free circulation of holiness literature where greatly needed! (See 3d page of cover.)

—If any of our male readers have been saved from the *tobacco-curse*, and any of our sisters from the *gold-ornament curse*, we counsel them to consecrate the money saved to the holiness work.

—Would it not be a mighty power for good if all our subscribers could be enroled as members of the "*Phoebe Palmer Holiness Fund*," by a contribution of \$1? Who will furnish \$50 to record the names of fifty holy women, poor widows, who are looking at the matter longingly?

CHILDREN'S LETTERS—GOOD FRUIT.

Bro. T. E. Liebendorfer, of Wurttemberg, Pa., writes:—"I noticed in Mrs. Mary D. James' writing to the children in the January number, a motto: "*Jesus the Children's Friend!*" I was so charmed with its beauty, that I felt like impressing the minds of others with the same. This I tried to do by making this motto for our school-room, where there are forty pupils. The teacher was pleased with it, and sent a note, saying: 'Those who know the value of such a Saviour, appreciate the motto.' In behalf of the school, she offered sincere thanks for the same. There are, however, no thanks due me. Sister James, under God, should have the thanks, as her letter to the children suggested the thought of making it. This reminds me of the pebble thrown into the stream causing wave after wave upon the placid waters, until they reach the other shore—which I trust will be the effect of Sister James' letter—helping to bring on the Jubilee-chorus: 'Hallelujah, the Lord God Omnipotent reigneth!'"

THE GUIDE HYMNAL,

Redeemed.

27

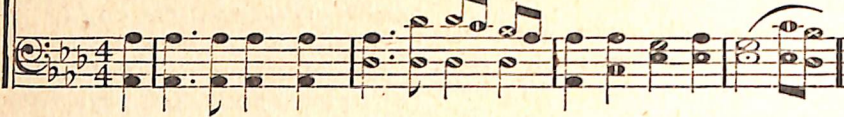
T. C. O'K.

"Behold the Lamb of God."

T. C. O'KANE.



1. O sing of Je - sus, "Lamb of God," Who died on Cal - va - ry,
2. O wondrous pow'r of love di - vine! So pure, so full, so free!
3. All glo - ry now to Christ the Lord And ev - er - more shall be;



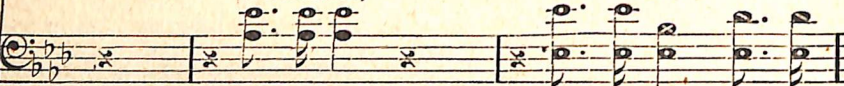
And for a ran - som shed his blood, For you and e - ven me.
 It reaches out to all mankind, Em - brac - es e - ven me.
 He hath redeemed a world from sin, And ransomed e - ven me.



REFRAIN.



I'm re - deemed, I'm re - deemed, Through the
 I'm redeemed, I'm redeemed,



blood of the Lamb that was slain, I'm re - deemed,
 of the Lamb that was slain, I'm redeemed,



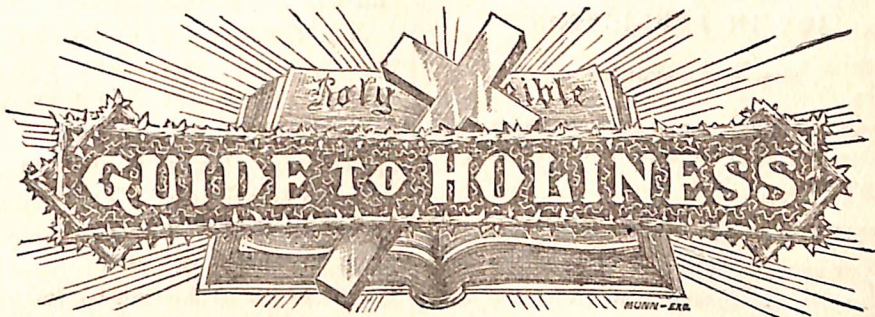
I'm re - deemed, Hal - le - lu - jah un - to his name.
 I'm redeemed,



By permission.

DO RE MI FA SO LA SI

From "SONGS OF REDEEMING LOVE," published by JOHN J. HOOD, of Philadelphia, Pa.



—MAY, 1883.—

WORD FOR THE MONTH.—“The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long.”—Deut. 33: 12.

“O, troubled soul, why thus complain?
Why thus great Providence arraign?
Poor, feeble heart! Thy troubles still,
And hide thyself in God’s great will.

“’Tis true, He now thy strength doth try,
Like birds, that teach their young to fly
But when thou sinkest, He will bring,
Beneath thy fall, His own great wing.”

BRIEF MONTHLY COMMENT.

REV. GEO. HUGHES.

IN the above passage we have the blessing of the Lord pronounced by Moses upon Benjamin. Benjamin stood firmly to David, and to the temple of the Lord, when the other tribes revolted under Jeroboam. Matthew Henry says: “Jerusalem, the holy city, was in the lot of this tribe, and though Zion, the city of David, is supposed to belong to Judah, yet Mount Moriah, on which the temple was built, was in Benjamin’s lot. God is therefore said to ‘dwell between his shoulders.’ And by this means Benjamin was ‘covered all the day long.’”

Happy Benjamin! Devoted to God, beloved of God, protected by God, panoplied by the Divine presence all the day long! Remember, reader, obedience, unswerving loyalty to God, gives safety—positive, continuous safety. Can you lay claim to this high designation, “*Beloved of the Lord?*” That is, do you bear His image?—for, beholding His image in His saints, “He looks and loves His image there”—they are His beloved ones. It is ours to make sure of the character essential to this endearing appellation. Then the promise is sure. Having the powers of heaven thus marshalled for our protection,—neither earth nor hell can harm us—our rest will be inviolate.

A Sermon.

JOY IN AFFLICTION.

REV. L. K. REDINGTON.

TEXT.—“And we know that all things work together for good to them that love God.”—Romans 8 : 28.

THE word of God is not only a source of Divine knowledge and religious instruction to the Christian, but it also imparts, through the agency of the Holy Spirit, a gracious power that enables him to overcome all sin; hence the psalmist says: “Thy word have I hid in my heart that I might not sin against Thee.” (Psalm 119 : 11.) The experience of the Church through all the periods of its history confirms and establishes the truth of the text, “We know that all things work together for good to them that love God.”

I. Let us notice the principle here presented—the love of God.

The human mind is not naturally possessed of the love of God. It is not a growth of our intellectual powers, nor is it the production of any system of philosophy; but it is a divine principle given to us through the regeneration of our hearts, by the agency of the Holy Spirit; hence the Apostle says: “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” (Rom. 5 : 5.) Again he says: “The fruit of the Spirit is love.” (Gal. 5 : 22.)

When this love of God is implanted in our hearts, and perfected in us, through faith in Christ, what will it do for us? It will cause all things to “work together for our good.” The fact is stated, but how does it effect such a result? We may not be able fully to explain the whole process, but there

are many reasons by which we may know that the promise of the text will be fulfilled in all them that love God and live in obedience to the Divine will.

(1.) *The relation* which Christians sustain to God proves the truth of the promise of the text. They are in Christ as “the branch is in the vine,”—“built together for a habitation of God through the Spirit.” The Sun of righteousness shines into their souls to give them “the light of the knowledge of the glory of God in the face of Jesus Christ.”

It will be readily admitted that God is able to guide His people, and He is infinitely *disposed* to do so on account of His love and the tender regard He has for them. “Like as a Father pitieth his children, so the Lord pitieth them that fear Him.” Let us, therefore, with unfaltering courage, strong faith, steadfast love, and constant Christian obedience, rely implicitly upon God’s providence and grace, realizing without a shadow of a doubt, that we are thereby securing the greatest possible good.

2. The Word of God shows clearly the fulfilment of the promise of the text. There are evidences within our reach, which, when rightly received, will forever settle the question of the truthfulness, efficacy, durability, and transcendent glory of the Holy Scriptures. In them we have an inexhaustible and infallible source of Divine help through all the periods of our Christian life. Do we need *wisdom*? “If any of you lack wisdom, let him ask of God * * and it shall be given him.” (James 1 : 15.) “We have an unction from the Holy One and know all things.” (John. 2 : 20.)

Do we need *Divine strength*? “We shall be strengthened with might by His Spirit in the inner man.” (Eph. 3 : 16.)

Do we need *comfort* and *support* in the hour of our deepest sufferings? “Our light affliction, which is but for a

moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4: 17.)

Are we desirous of securing holiness? "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (John 1: 5.) Are we timid about death? "Jesus was manifested that He might deliver them, who through fear of death, were all their life-time subject to bondage." (Heb. 2: 15.) Will our anticipations of heaven ever be realized? "We have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. 5: 1.) Do we wish to know something about heaven, and what they do there? "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes." (Rev. 7: 14-17.) These promises are all fulfilled in those who are true Christians, and they are fully "persuaded that neither death, nor life, nor angels, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God. (Rom. 8: 38-39.)

3. *The experience of Christians* is full evidence of the fulfilment of the promise of the text. The Saviour says: "If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17.) There is a depth of

Christian experience which, when attained, through faith and the operation of the Spirit of God, will settle all doubts upon this question, and the union of the soul with Christ will be so intimate and loving, we shall enjoy an abiding consciousness that "God is love, and he that dwelleth in love, dwelleth in God and God in him." (1 John 4: 16.)

I wish in this connection to refer to my own experience, as confirmatory of the promise of the text. Five years ago, while in Auburn attending the Central New York Conference, of which I am a member, I had a terrible fall, which produced fracture of the hip, and that has disabled me for life; on account of which I am able only to walk a little by the aid of crutches. At the time of the disaster, it was thought that I could not survive. The brethren kindly came in from Conference, prayed with me, and bade me farewell. In this state of extreme suffering and agony of pain, I had little thought of death. My whole attention was directed to Jesus, and the text was wonderfully revealed to my mind. I always reflected upon it with much interest, but now the words of the blessed promise appeared in a new light. I grasped them by faith, and at once, by the power of the Holy Spirit, I was filled with such a divine peace as to preclude all doubt, and I can now heartily sing with the poet—

"Thou art the sea of love
Where all my pleasures roll,
The circle where my passions move,
And centre of my soul."

Evidences accumulate all through the history of the Church that God invariably guides His people, and always secures for them, by His divine wisdom and power, the greatest good it is possible for them to enjoy. Look at Joseph in the prison. Placed there upon a false charge, but by a wonderful provi-

dence, he was restored to liberty and called to be a prince and ruler over all Egypt, and thereby, his people were saved and great good was the result. I might speak of Job and the Apostle Paul, and more modern instances too numerous to mention, that are equally clear in substantiating the truth of the promise of the text, but I cannot enlarge on this line of thought.

Love itself, when perfected in the mind, endows it with those traits of character which are pleasing to God, and secure His approbation. It enriches the soul with holy and devout emotions, and prepares it for the brighter scenes and enjoyments of heaven.

There is one element in this love that gives great satisfaction and forms its crowning glory. The Apostle in his beautiful eulogy on love, First Corinthians, thirteenth chapter, among many other excellencies mentioned, says: "*It never faileth.*" If our union with God is maintained by a living faith, and unwavering Christian obedience, no power can lessen its force in our hearts, or obscure its glory.

Love never grows old; it is as fresh now as it was "when the morning stars sang together and all the sons of God shouted for joy." It never can be frustrated or diminished in its efficacy by persecutions, suffering or death. It has passed triumphantly through all these and now glows in the hearts of Christians with new fervor, and inspires the songs of the redeemed in Paradise; while they ascribe "blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

In conclusion, let me remark that the question to settle is—Do we love God? does this divine element pervade our hearts? and is it perfected in our souls? It is not merely a *sentiment*, or an

aesthetic principle, but a devout and holy affection of the mind, imparted to us through faith and the energy of the Holy Spirit. And we may *know* its *presence* and *power* as clearly and more certainly than the eye takes in the light, or the sense of touch feels the balmy breeze of the morning or the grasp of a friendly hand. When this love dwells in us we are in harmony with the Divine will, and have a blessed assurance of a glorified state in heaven, and can adopt the language of the poet,

"But if in parallel with Thine
My will doth meekly run,
All things in heaven and earth are mine,
My will is crossed by none;
Thou art in me and I in Thee,
Thy will and mine are done."

We shall constantly feel as Bishop Foss expressed it, when, speaking of his late terrible sickness, he says:—"Jesus was always there, and no child ever lay on its mother's breast more comfortably than he was enabled to rest in the all-enfolding arms of his loving Saviour."

Since the above was written, Bishop Foss, in a late communication to the *Christian Advocate*, says: "When, after long confinement, the fever smote me, and I thought it probable that the beginning of the end had come, I was taken 'up into a mountain apart,' and found my Tabor. A certain Wednesday was my diamond of days, and its splendor was followed by the serener glory of other days scarcely less memorable. I was filled and thrilled with an altogether indescribable sense of the absolute verity of the great Christian beliefs, and of the magnificent privilege of having any place in the kingdom of God."

The evidence, from Christian experience, of the truth of Christianity is enlarging, and advancing with increasing light and power, and added to the

many other proofs that have been adduced, lead to the certain and joyful conclusion, *"That all things work together for good to them that love God."*

I am now eighty years of age, and although subject to great physical disabilities, am thankful that God has enabled me to write this sermon; for it has not only been a pleasure, but a source of spiritual profit; and it may possibly help some timid disciple to a greater love for the glorious Redeemer, and more implicit trust in His word.

A MORNING HYMN OF ST. HILARY.

TRANSLATED BY REV. A. R. BRADBURY.

O Thou, who art the Light of lights;
Shine with serene, yet dazzling rays,
Banish the darkest night of nights,
And blazon with refulgent days.

Thou Day-star rising in the east,
There is no other star like Thee—
Fling o'er the earth Thy rays broadcast,
And fill a vast eternity.

Brighter art Thou than sun's bright blaze,
Which blinds the keenest, sharpest eye,
Within each heart pour Thy bright rays,
And suffer none to pine or die.

Be near, Thou Maker of all things,
The glory of the Mighty God,
Thou Lord of lords, and King of kings,
Make our vile bodies Thine abode.

O, with Thy Spirit fill us full,
Dwell in us, lest we go astray;
To us, O Christ, be merciful,
That we may live in endless day.

Our deeds endure, while worlds decay,
With our short lives they do not cease;
Unless Christ's blood melts them away,
Their power to blast will e'er increase.

Let holiness purge every heart,
And cleanse away the lusts of flesh,
Cause us with every sin to part,
And live forever complete and fresh.

O let such hopes our minds inspire,
Thy promised gifts do Thou bestow,
Bid the Day-Star sparkle now with fire,
Till earth with holiness shall glow.

SYMPATHY BETWEEN HEAVEN AND EARTH.

REV. BISHOP HURST.

"Likewise I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth."—Luke 15: 10.

(Extracts of a Sermon delivered in California.)

HERE is a spiritual relationship, which only the Divine Word unfolds to us. The bonds that unite earth with heaven are more firm, intense, and numerous, than the tides that connect the oceans, or the mountains that weld the continents, or the laws of gravity that keep all material worlds in harmony and equipoise. Every friend whom we have loved, and who loved the Lord, and has been welcomed by Him home from this toilsome pilgrimage of life, is a golden bond that unites us to the blessed life that is to come. Christ's divine feet have wandered over the pathways of human sorrow, and evermore, because of His contact with the suffering side of our humanity, is He touched with a feeling of our infirmities. The declaration of Christ, in the text, is one of those testimonies we have of this close relationship of suffering man with the heaven above us, and toward which we are struggling through our three-score and ten. We are not forgotten. There is not a deed of mercy that a human hand ever does, or an act of faith of a trusting heart, that does not receive its quick response from the spiritual heavens that bend in tenderness and mercy not far above us. The whole spiritual world is like a great harp, and there is not a note that issues from any of its chords like the whisper of a praying Samuel, or the cry of the beggar by the wayside, "God be merciful to me, a sinner!"

that does not send its echo through all the aisles and courts of the upper temple. The sinner may kneel here at the altar of a sanctuary, or on the trackless desert, or on a tossing ship in mid-ocean—no matter when or where, in the solitude, or amid such throngs as gathered about Whitfield or Wesley. Wherever he kneels in penitence and trust, he is seen by the hosts of heaven, and new notes of melody are heard through all the courts of "Jerusalem the golden." * * * *

Let us now consider those who entertain this joy. It is a joy in the presence of the angels, yet not of the angels alone. Who are the occupants of heaven? On this important question we are not left by God's Word in ignorance. Among the inhabitants of the better home, and of the heaven above us, are those who have once been toiling believers here, and have been welcomed home from their life of tears and of faith.

In the theological atmosphere of the last decade there has come a hope, a revival of an old, old delusion, that after death there may come a second probation, which those who have rejected the opportunity of the present may take advantage of, and repent and be saved. But despite the theories of Cannon Farrar in his "Eternal Hope," and of other providers of post-mortem comfort for the sinners here, there is no warrant in the Word of God for this frail dependence. The body that is wrecked by vice, has wrecked itself in the only life it has. The mind that defied the mercy of God in the state of incarnation, knows that its only opportunity is gone. This is one of those deep and profound convictions that the universal mind of man accepts without a question. There comes in the positive confirmation of the Bible itself. There is not a word in all the

Scriptures that gives the slightest ground for believing that with death comes a repetition of the opportunity of repentance. "He that is unjust will be unjust still, he that is filthy will be filthy still." The unprofitable servant, who hid his talent in a napkin, did not receive a new distribution and start out on a new career. His condition was fixed and unalterable. * * * *

Our work, then, is to increase the joy of heaven by multiplying the number of the penitent here. Some of us have little capacity to add to the joy of earth. Our spheres are limited. There is not native power to make melody in the world about us. But then, if we can lead one sinner, and then another, and another, to the altar of prayer, there is melody somewhere. If you can touch a key that in the far-off courts of heaven will awaken the joy of saint and angel, and of Christ, you shall not have preached in vain. Was there ever a wider mission granted to man? You may not discover a continent and lay it at your country's feet, or conquer a province, or write a battle-hymn that the nations will sing—but if you can appeal to a human soul, and so point the sinner to the cross, that the light from it will arouse him to repentance and prayer, you shall have awakened all the silent harps and hearts of heaven to new songs of joy and praise, and fulfilled the Gospel design.

—"GRATITUDE is a means of grace. Many a mortal would be consoled in his mere annoyances, could he get a glimpse of the real trouble from which God saves him. Others, in comparatively light affliction, would cease murmuring could they realize the heart-break that abides with some one else. There is always firm ground for thanksgiving to God for deliverance from that always possible greater trouble."

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

JANUARY 19th, 1848.—By request of my much-loved pastor, called on Mrs. S., who within a few months past has become a resident of this city. Found her in an inquiring state relative to the theme of holiness. I think she is possessed of more than ordinary intelligence and refinement. She has for a little time been looking at its bearings, doctrinally, but seemingly with but little expectation of bringing the blessing nigh, but rather in expectation of a long process by way of preparation. I urged upon her that it was not only the privilege, but also the *duty* of the present moment. Felt that I had power with God in pleading for her on my return home.

January 20th.—Met my husband's class. An interesting season. Sister S. referred to yesterday was present. She said that she was enabled last evening to cast herself wholly on Christ, and had since enjoyed sweet peace in resting on the promises. She bids fair to be a useful Christian, and an interesting witness of full salvation. Sister Gibson, who was present, informed me of the steadfastness of Mrs. Evans, who received the blessing of holiness so unexpectedly at the Silver Mine Camp-meeting, last Fall. Mrs. E. was clearing the dinner-table, when I arrested her attention to the privilege of enjoying *present* salvation from all sin at the present moment. She tried the "shorter way," and in about five minutes afterward entered upon her promised inheritance. I am informed she is still living a life of faith. After class called on Sister S.'s sisters. They both promised me to begin in earnest to secure their soul's salvation. The eldest came to

meeting and went forward to the altar this evening. The younger is not quite well enough to go out, or she doubtless had presented herself for prayer this evening. On returning home, I had a season of pleading for them, and was enabled to feel that prayer prevailed.

January 21st.—Concluded that my health might permit me to abstain from dinner to day, and went out about noon. Mrs. E. is still trusting in the Lord. Mrs. S.'s sisters were both endeavoring to trust the Saviour. The enemy had been telling C—— that she had deceived herself. (She was blest, and her sister also, after her return home last evening.) On my assuring her of my own exercises last evening, and my confidence in her behalf, she was more strengthened; and she was enabled to make up her mind fully that she would believe. I left them both sweetly trusting in Christ.

On my return home, found the Rev. Mr. Bailey, a beloved missionary, who has been out for several years in the employ of the Board of Foreign Missions. During his absence his mind has become deeply absorbed in the experience and doctrine of holiness. He was accompanied by Mrs. Cobb, a lady, 'I think of the Baptist Church, who also spoke of her deep interest on the theme. She says, for a long time past she has seen the Bible to be full of it. I had never seen these friends before, but as ever, their hearts had been cleaving in love to one whom they had heard and read of as an experimental witness—and with all who come to the unity of the faith, they now feel like saying—

"Here names and sects and parties fall,
And Christ alone is all in all."

Class was well attended. Sister S. was present. She is going on from "strength to strength, from faith to faith." She is becoming eminent for

usefulness. "Ye have your fruit unto holiness." Yes, holiness has its fruits." About three years since she was a worldly-minded and a worldly-conformed professor. Her mind had for some time been interested on the subject of holiness, when one morning at a Camp-meeting, during the time that my throat was so severely affected, I observed her and her husband sitting on the opposite side of the table, at a boarding tent where we were breakfasting. My heart strongly coveted them as laborers in the vineyard. But I scarcely dared venture to address them, from the fear of its effects upon my throat. I lifted my heart to God, and believed that He might make even a word, fitly spoken, mighty through the Spirit. I believed God would give it to me, and arose from the table and went to them. Bro. S. acknowledged that a shrinking from taking up the cross, as an active laborer, had kept him back for years. He felt that he needed holiness, in order that he might be empowered to do his duty. Sister S. made up her mind that she would make an earnest effort to get the blessing. This was about eight o'clock, and about ten that morning she was rejoicing in the witness of holiness, and ever since has been holding on her way; and now she has her husband to accompany her in the highway.

—"THE JEWS would not willingly tread upon the smallest piece of paper in their way, but took it up; for possibly, said they, the name of God may be on it. Though there was a little superstition in that, yet much good may be learned from it, if we apply it to men. Trample not on any; there may be some work of grace there that thou knowest not of. The name of God may be written upon that soul thou treadest on; it may be a soul that Christ thought so much of as to give His precious blood for it."—*Leighton.*

PANSIES—(HEART'S-EASE.)

GATHERED BY LELIA WATERHOUSE.

II.—GOD KNOWETH.

GOD, tired one, place thine aching head upon this soft pillow. So tired! so weak! so discouraged! God knoweth better than all others what a broken reed thou art, but did He ever bruise one? (Isa. 42: 3.)

God knoweth thy longings and aspirations for holiness. He knoweth how thou hast looked toward its shining purity and desired above all things to be holy. He knoweth how thou hast studied and puzzled over definitions and explanations of the higher life; how thou hast looked within until discouraged, looked around until bewildered, and looked up with eyes so tear-filled that thou could'st not see clearly.

O heart, pause a moment! The One who created thee loves thee. He hates the sin which has so marred His image, but His love for thee has never changed. He has given thee life, His Son for thy Saviour, and the Holy Spirit for thy Teacher.

He knoweth. *Wait* before Him. Hush the wild tumult of thy heart and remember that every motive, every timid flutter, every discouraged feeling, every difficulty, every tear, every cross, is known.

Courage, timid one! In thy meekness and timidity, do not try to fill thy head with definitions and fine distinctions. Come with thy weary heart and pillow thy head upon the simple, restful, unchangeable fact—*God knoweth.*

—"ANY WORK that sends the soul, in times of affliction, to seek after the rich lodes of consolation to be found in the precious Word of God, is valuable."

STRENGTH OF DIVINE LOVE.

REV. D. NASH.

"Love is strong as death, Jealousy is cruel as the grave; the coals thereof are coals of fire which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it."—Sol. Song, 8: 6-7.

IN the present era of Christianity we are much more in danger of lukewarmness than enthusiasm. It is rarely necessary to guard our people against being "righteous overmuch," or to keep their devotion within the bounds of discretion. There are many of shallow experience and weak devotion. How few whose love is strong as death, like coals of fire and as a vehement flame, having a holy ardor which many waters cannot quench! I would therefore, in using my pen, excite the readers of *The Guide* to greater sublimity of devotion, that their love may be fanned to a vehement flame, being made perfect, so that they may have holy boldness in the day of judgment. To this we need to rise above the region of passion, and of ordinary piety. With the pure spirits burning before the throne above, each one may possess a hallowed fire which not all the waters of tribulation can extinguish. Entire devotion gives a power superior to death and the grave. The empire of love fully established in the soul, leads him to undertake the most difficult enterprises, and to endure the most extreme sufferings, joyfully.

The passage cited above is metaphorical. The mighty power of Divine Love is seen in several particulars:

1. When its empire is fully established in the soul, it inspires *perpetual holy contemplations*. The thoughts are intensely fixed on God as the attractive centre. Amid worldly tumults, in the

silence of the closet, yea, "in the wide waste as in the city full," God is ever-present, ever-felt. The enchantments of the world have proved fatal to many a young pilgrim. Weak Christians have made shipwreck of faith on the rocks and quicksands of the world. But the things which distract an ordinary mind, serve to engage, rivet, and concentrate the thoughts of the true Christian upon the one great object, God. The paths of life do not lead him away *from*, but conduct him *to*, God. When, in the morning, he opens his eyes to the light, and beholds the beauties of creation, he adores the Creator. The conduct of men striving so earnestly for earthly possessions, furnishes him with strong arguments to labor for an incorruptible inheritance. The disappointments of worldlings constrain him to build securely on the Rock of Ages.

It was gratifying to our loyal citizens to hear of the honors bestowed upon our martyr Presidents, Lincoln and Garfield. But how much greater privilege it would have been to have been conversant with their secret communings, and heroic plans for their country's prosperity, and to have listened to their sage utterances. So is it a delight to the Christian to meet with objects that bring God to remembrance. But it is far more enrapturing to take a flight heavenward and give himself to communion with God without the intermeddling of a stranger, and without the shadow of distraction. Such is closet-exercise—the door is shut against worldly intrusion, and strength is gained for conquest over sin. This intimate fellowship with God raises the soul above earthly things, utterly destroying its taste therefor. Nothing can keep the devoted Christian from his God. If he be shut up in a dungeon, like Paul and Silas, he either ascends to heaven, or

brings it down to earth. He realizes the presence of God, with His grace, His Spirit, His angels, His Paradise, His glory.

2. Another manifestation of the great strength of this love which is stronger than death," I will designate, *Groaning in Spirit*. It is soul-labor originating in the love of God. The Christian does not groan under any doubt of his acceptance with God, or, of the ultimate attainment of eternal glory. His title is clear to mansions in the skies. But he has indescribable yearnings after "a fulness of love, of heaven, and of God." When afflictions and bereavements come upon him, like his Master at the grave of Lazarus, he may groan in spirit. The sight of sin excites within him groanings, the meaning of which is alone understood by the blessed Spirit who searcheth the heart—language is too feeble to give them expression. As Christ is our intercessor in heaven with the Father, so the Holy Spirit sent down into our hearts, is our intercessor with the Father and the Son. As Christ's testifier in the soul, to communicate spiritual life, light and love, so is He also the Spirit of adoption and supplication, the spring of all holy desires and motives Godward. The Christian whose love is strong as death, travails in birth for souls. Under this vehement flame, good old John Knox cried, "*Give me Scotland or else I die!*" David Stoner, when dying, raising himself in bed, prayed: "O Lord, save sinners—save them by scores, save them by hundreds, save them by *thousands!*" His ruling passion was strong in death.

A Christian lady some time since offered herself for Christ's service in India. Not long had the white cliffs of her native land retired behind her horizon, after she had started for that land of a hundred millions, than her

Master said, "It is enough!" and lifted her from the broad Atlantic to the skies. As she was tossing to and fro on her restless pillow, unaware of the nearness of any one but God, she was heard to breathe out the prayer: "O Lord, arouse Thy people! O Lord, they are cold in Thy service! O Lord, stir them up to work for Thee!" and the sacrifice was complete—her work on earth was ended. May all the dear readers of The Guide have this burning, quenchless love for God, and for immortal souls which have been purchased by blood divine.

(To be concluded.)

WAY TO HOLINESS.

A. T. ALLIS.

Who would be cleansed from every sin,
Must to God's holy altar bring
The whole of life—its joys, its tears,
Its hopes, its loves, its powers, its years,
The will, and every cherished thing!

Must make this sweeping sacrifice—
Choose God, and dare reproach and shame,
And boldly stand in storm or flame
For Him who paid redemption's price;
Then trust (not struggle to believe,)
And trusting wait, nor doubt, but pray
That in His own good time He'll say,
"Thy faith hath saved thee; now receive."

His time is when the soul brings all,
Is all upon His altar lain;
When pride and self-conceit are slain,
And crucified with Christ, we fall
Helpless on His word, and lie—
When, faithful to His word, we feel
The cleansing touch, the Spirit's seal,
And know that He does sanctify.

—"You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted."—*Dean Stanley*.

GOD'S ESTIMATE OF HIS PEOPLE AND OF OUR RACE.

MRS. MARY D. JAMES.

AT a revival meeting of Christians, in speaking and prayer there had been much said about "vile human nature," "worthless worms of the dust—unworthy of the notice of the great God, who might justly spurn us from His presence," &c. An intelligent and pious lady remarked, that, "speaking of ourselves and our race in such a degrading way she thought was not right, and did not tend to the glory of God. The infinitely good and all-wise Being has created us in His own image; and for the purpose of glorifying Him. 'He has loved us with an everlasting love,' which he has manifested in numberless ways. 'True, we did lose the divine image by the fall of our first parents, but did not Jesus come to restore that image—and may we not regain it by means which in the plenitude of Divine love have been provided for us? By the gift of His own Son for our redemption, he had shown His exalted estimate of our race. How different from what is expressed in terms so often used by us—such as, 'poor, vile worms of the dust,' &c. 'For even while we were yet sinners Christ died for us,' and accepting Him as our atoning sacrifice, we are restored to His moral image and re-instated in the favor of God. He therefore looks upon His children with infinite complacency and delight. *'The Lord taketh pleasure in His people.'* How full of comfort is this assurance! The hearts of those who truly love and serve Him should be jubilant in the thought that they are the objects of His delight."

The Songs of Solomon came up in my mind. What glowing language and

expressive figures he uses to set forth the tender relation of the Church to God, and His fond regard and devotion to His Bride! How such expressions abound in that portion of the Inspired Word! And throughout the sacred Scriptures passages are numerous portraying the love of God to the world, and especially to His children by grace. The prophet Isaiah must have had some conception of the estimate which the Divine Being places upon His people, and the endearing relation which he, personally, sustained to God, when in the exuberant fulness of his heart he exclaimed, "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robes of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

In the New Testament, as well as in the Old, how much is written in regard to our relation to God as His "children," His "heirs,"—"joint-heirs with His Son Jesus Christ,"—and His wonderful love to us in Christ! When we think, too, of the stupendous powers with which man is endowed, and the amazing products of his genius in the works of art—so numerous, varied, grand, and useful—we are constrained to say, what perfect specimens of the wisdom, skill, and power of the great Creator! And it would be strange indeed if He did not graciously regard, and tenderly love a race which He has brought into existence, and endued with such qualities—physical, mental, and spiritual. Then may we not be justified in thinking and speaking of the great God as our own loving, compassionate Father—ininitely kind, and desirous to bestow upon us His richest benefactions, and tokens of His fondest regard? Is it too much to

suppose that we are dearer to Him than even the angels? These thoughts should often occupy our minds, because they honor the adorable Author of our existence, the ever-blessed Redeemer, and the Holy Spirit,—while they greatly encourage and comfort our own hearts.

This train of thought calls up the words of a good brother, to which I listened in a meeting for testimony, not long since. He said: "I have an Episcopal prayer-book in which I sometimes find a prayer that just suits my case, and which I can readily adopt as my own heart-utterance. But there is one prayer which I cannot adopt: '*Lord, have mercy upon us miserable sinners!*' I cannot put myself among such, for I am not a miserable sinner. I was once in that condition, but the Lord Jesus has washed all my sins away, and not left even the stains, and I am rejoicing with joy unspeakable and full of glory!"

Thus may the redeemed of the Lord exult in this *great salvation*. O, how we shall delight to join the triumphant song of the ransomed ones—"Unto Him that hath loved us and washed us in His own blood, and hath made us kings and priests unto God, * * * to Him be glory and dominion forever!"

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TRUE COMFORT IN SUFFERING.—"I was called upon," says Rev. W. Trefit, an American minister, "some years ago to visit an individual, a part of whose face had been eaten away by a most loathsome cancer. Fixing my eyes on this man in his agony, I said, 'Supposing that Almighty God were to give you your choice, whether would you prefer your cancer, your pain and your sufferings, with a certainty of death before you, but of immortality hereafter; or health, prosperity, long life in the world, and the risk of losing your immortal soul?' 'Ah, sir,' said the man, 'give me the cancer, the pain, the Bible, the hope of heaven, and others may take the world, long life, and prosperity!'"

JOHN BUNYAN ON INBRED SIN.

REV. E. DAVIES

THE great dreamer of Bedford Jail had some very keen conceptions of human nature, and of the grace of God as a remedy for its depravity. His imprisonment for twelve long years shut him out from the noise and confusion of the world, and shut him in with God and the Bible. He had therefore opportunity to study the Word, and the workings of human nature. His "*Pilgrim's Progress*" has immortalized his name and made him a blessing to all generations.

His "*Holy War*" is a graphic description of the conflict of Satan with the human soul, and showing his subtlety and the insidious nature of sin. It especially teaches that there are the remains of sin in the soul after it has been truly converted. It is both interesting and edifying to notice how well Bunyan describes the workings of the "Diabolonians" in the town of "Mansoul," after "Diabolus" and his forces were cast out.

At one time these inbred-sins had become so powerful that they proposed to betray "Mansoul" into the hands of the enemy without. They became bold and daring because the "Mansolians" had gone hand in hand with the "Diabolonians," and walked the streets together. There was no great difference between them, really; and because they had thus regarded iniquity in their hearts, God would not hear their prayer. Then they proclaimed a day of fasting and humiliation for their transgressions. The gates were shut and they made search for the "Diabolonians," making them do penance in an open place. But when they found that "Diabolus" and his army were coming to retake "Mansoul," then they were

ready to put to death the "Diabolonians" that lurked in the town. They made diligent search and they found in "Mr. Mind's" house one "Lord Covetousness," but he had changed his name to "Prudent-thrifty." In my "Lord Will-be-will's" house they found one "Lasciviousness," but he had changed his name to "Harmless-Mirth." These were committed to the care of "Mr. True-Man," and he cast them into prison, where they died of consumption; while their masters were brought into an open place and did penance by an open confession of their faults and strict amendment of their lives.

It would take a large prison to hold all the covetous ones in the Church of today. This is not only an easily-besetting sin, but it is a sin that is the latest to be given up. Its name is so changed that it is not known to many. But these inbred sins—"Diabolonians"—were found lurking in caves and dens, in and about the wall of the town of "Mansoul." They could plainly see their footings, and so follow them by their track to their strongholds. Therefore, to take and do justice upon them they could not, their ways were so crooked, their holds so strong, and they so quick to take sanctuary there. So it is with *inbred-sin* in the soul. It will hide, and apologise, and change its name, and fortify itself in every possible form; and while we may chase it to its hold, we cannot cast it out. We must cry mightily to God, or we shall never be free from this cursed impurity. They must be accounted as deadly enemies and be put to death. It is these little devils within that betray the soul into the hands of the great devils without. Satan entered the heart of David through fleshly lust; the heart of Peter through fear; and Ananias and Sapphira were destroyed by the abominable

sin of covetousness. So Satan will enter and destroy every soul of man where the least opportunity is given. The enemies within betray us into the hands of the enemy without. I know of no safety for any but by a timely expulsion of all inbred-sin; that we deliver up our entire being—soul, body, and spirit—into the hands of the blessed Lord Jesus, and let Him drag out of their hiding places and put to death every sin of every kind.

Bunyan shows that Satan's threats against "Mansoul" only put the inhabitants on their watch. They therefore withdrew and plotted how they might get the "Mansolians" to sin, so that God would forsake them, and then they would be an easy prey. So it is in our day. Satan cannot harm us so long as we keep from sin. And we shall be very likely to do so, if we get all the "Diabolonians"—inbred-sins—destroyed. One of the master-devices of Satan is to surfeit the Christian heart with worldly enjoyments. To counteract this deadly aim, *self-denial*, and not *self-indulgence*, must be the cry of every follower of the Lamb.

Bunyan failed to teach that *all* the "Diabolonians" could be cast out of "Mansoul," but they were so far subdued as to be kept in their dens. If one of them did appear on the streets, the whole town would be up against them; yea, the very children would cry out after them as after a thief. But, thank God, the light has dawned showing that we may be delivered out of the hands of our enemies, and of all them that hate us, and may be saved to the uttermost. We may be fully sanctified, and we shall be preserved blameless unto the coming of our Lord Jesus Christ. "Faithful is He that calleth us, who also will do it." Glory be to God forever and ever, for the glorious Gospel.

THE BRIDGES BURNED.

MRS. R. ADAMS.

READER, are the bridges "burned behind thee!" Will not such flames as descended upon the day of Pentecost consume to ashes the last bridge between the world and the Church? What then? If on the "consecrated land," are you not comparatively safe for all eternity? Even then, you *can* forsake Christ's domain—but you must first follow the Satanic leadings, and return to your "first estate." Have you been thus lured by the enemy? Does it seem like "home" there, upon that "shore of sinking sand?" Nay! Tasteless the fruits you once thought "good!" Odorless the gaudy blossoms! Irksome the butterfly-existence! Uncongenial the companions! This is no "play of fancy," but the actual experience of every child of God who has once been the possessor of a holy heart, and in an evil hour opened that heart to shelter Satan. "True, true!" answers more than one heart,—“but how can I regain the "consecrated land?"

Be assured that God will never rebuild the bridges for you, and lead you over in the same path you once traveled. When he sees Satan driven out of your heart, and hears you wait for His own loving presence, He will come to you, and in His arms bear you over the yawning chasms of unbelief. But, mark! You will find yourself set down in the same portion of the vineyard you forsook, and the old injunction will ring in your ears—"GO, WORK!" Praise, Prayer, Work—are the essential elements of the humblest Christian life. The most honored saint has no other. With the banner of Satan flaunting before the eye of faith, all glimpses of

the "way of holiness" are necessarily imperfect. Strike down that ensign, and the vision clears—and behold! "the path is as the shining light, that shineth more and more unto the perfect day."

THE EVERLASTING SONG.

I. N. KANAGA.

"Let hearts and tongues unite,
And loud thanksgiving raise;
'Tis duty, mingled with delight,
To sing the Saviour's praise!"

"Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing!" This is to be the everlasting song of the heavenly world, among the redeemed of all ages and all lands. And even now it is commenced here on earth by God's children, when first their feet are taken from the horrible pit and placed upon the Rock of Ages. For then it is a new song is put into their mouths and hearts, "even praises unto our God." "O, magnify the name of the Lord, and let us exalt His name together!" "Praise ye the Lord!"

Let the saints of the Most High laud His holy name everywhere, and throughout the Church militant, until they are counted worthy in glory to

"Join the everlasting song,
And crown Him Lord of all."

Then, then, the wondrous song of all songs shall rise and echo in seraphic strains, and swell in sweetest melodies to all eternity! We sing even now the Lamb in hymns below, while the glorified sing Him in hymns above. Well may the heavenly host sing the song of Moses and the Lamb—of Him who died for all—to Him who is worthy of all honor. May all bear at last some wondrous part in that everlasting song!

MAKING A HIGH PROFESSION.

REV. S. B. SHAW.

ANY who claim to be the followers of our Lord, greatly object to those who "make a high profession. They say that such profession seems to them like Phariseeism. The Pharisees were self-righteous; for we read: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10: 3.) Those of whom we speak seem to think that to make a high profession is to prove ourselves ignorant of the righteousness of God. I heard a minister say, but a short time ago: "When you hear people professing to live without sin, look out for them; for such persons are dangerous in a community." A lady once said to me, in a revival meeting, that it sounded like presumption to hear people claim to be pure and to live a holy life; but in a few days her eyes were opened, and she then said that it seemed like presumption to doubt the promises of God. I do not wonder that it seems like blasphemy for those to profess holiness whose lives are utterly inconsistent with their profession. Satan knows that holiness is of God, and should be lived and professed by all of God's dear children, or he would not counterfeit it. Satan uses many ways to deceive people. He leads them to believe that if they do not profess entire sanctification, their responsibility is small.

They say we should let our lives alone, tell what God has done for us. This is a fatal mistake. No wonder that the Church in places is in darkness concerning the doctrine of Christian perfection. As well might we say that young converts should not testify that God has saved them, but should let their lives tell the story. We are God's witnesses, and as such it is our duty to testify to the whole truth and nothing but the truth. To profess to be a Christian is to profess to be like Christ. Is this a low profession? May the Holy Spirit open the eyes of God's people to see their respon-

sibility, and to realize that to claim to be followers of Christ is to profess obedience to all the commands of God's Word. To be ignorant of the grace that cleanses our hearts and keeps us from all sin, is to be ignorant of God's righteousness.

"THEY SHALL REVIVE AS THE CORN."

ABBIE MILLS.

"The justness and beauty of this metaphor is not generally perceived. After the corn has been a short time above the earth, in a single spike, the blades begin to separate, and the stalk to spring out of the centre. The side leaves turn back to make way for the protruding stalk; and fall bending down toward the earth, assuming a withered appearance, though still attached to the plant. In a short time other leaves spring out; the former freshen and begin to stand erect; and the whole seems to revive from a vegetative death. This is the circumstance to which the prophet refers—'They shall revive as the corn.'—*Adam Clarke*.

I walked amid unfolding leaves of green,
The tender blade above the earth was seen;
With joy it hastened on the race begun,
Exulting in the rays of Spring-time sun.

So when my heart believed, was born anew,
I praised the Lord and in His favor grew;
I tasted then the joy of sin forgiven,
And read, by faith, my title clear to heaven.

I looked again; the leaves were bending o'er,
The rays now scorched, where they refreshed before;

But soon the stalk appeared with tiny ears,
And every leaf seemed laughing thro' its tears.

From out the pit of sin I had been drawn,
My conscience felt the load of sin withdrawn,
But now the Spirit inbred sin revealed,
The dross-consuming fire swept o'er my field;
Dead unto sin, abundant life I knew,
And fruit, much fruit, upon purged branches grew.

I stood and gazed, one glowing harvest morn,
Upon the golden ears of standing corn;
The leaves, now sere, were numbered with the dead,
But fruit remained; with joy was harvested.

Then my heart sang, "'Tis better on before,"
A golden crown awaits me on that shore;
The Husbandman, who saved and cleansed, will come
And take me to my everlasting home.

Holiness in Testimony.

"Ye shall be Witnesses unto me."—
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of Dr. W. C. Palmer.

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon, at 2 1-2 o'clock.

The ascension gift of our ascended Lord was the theme of the friends of Jesus at the Tuesday Meeting this afternoon, and He condescended to make His presence to be realized, and to breathe on the assembly, as on the little company before He ascended, when He lifted up His hand and blessed them. The meeting was opened by singing the 242nd hymn—

"I know that my Redeemer lives."

Various requests were presented from different sections of the country, and thanks returned for answers to prayer, and Rev. W. T. Hill, followed by Dr. Palmer, led in prayer.

Mrs. Palmer read a portion of the 24th chapter of Luke touching the resurrection of Christ, and remarked that Jesus had not only risen, but ascended—and the Holy Ghost, which He promised to send, had come, and we are His witnesses. The women came early in the morning to seek Jesus, and how many have found it blessed to seek Jesus *early* in the morning—to think of Jesus and look for Him the first thing. How often we hear it said, that if you talk about Jesus, He is sure to draw near and

make one of your company. Let us think more about Him, and talk more about Him, and expect Him, and as surely as He appeared to the two disciples that went to Emmaus, will He appear to us and cause our hearts to burn, as did the hearts of the disciples. "While they were telling of the things that were done in the way," Jesus appeared and said, "Peace be unto you." We know that voice in these days. "He is the same yesterday, to-day, and forever." He says "Peace, peace" to us as He opens the Scriptures. Some may ask, Am I to be a witness? Does He mean that *all* His children shall be witnesses, or only those disciples? A witness must know the things whereof he speaks, and may we know of these things by our own consciousness, through the blessed Holy Spirit speaking them to our hearts, or may we only know them by reading them? She knew Jesus had risen and the Holy Ghost had come—and hundreds of times she had said with her heart and lips, "Jesus has risen, and the Holy Ghost is given!" She believed that the Holy Ghost said to every one present, "Ye are my witnesses of these things." Every one ought to know, not merely because it is written, but by experimental knowledge, of the power given which energizes and strengthens us. It is the privilege of every child of God to have power from on high. The last thing that Jesus did was to bless the people, and say, "Behold, I send the promise of my Father upon you." This was the ascension gift, and she wished to testify to this truth. Has Jesus risen, and do we show it in our lives? If so, we are risen with Him; and if risen with Him, we have set our affections on things above. Let us therefore seek the things above, that the world may know that Jesus has risen. Her testimony was that Jesus had risen and her heart knew it.

HIS PROMISES ARE SURE.

Dr. Palmer.—It is a glorious truth, that Jesus has risen, and has come to fulfil His word this afternoon to every one of His children. He was not more truly present with His disciples, than He is present to-day—for has He not said, "Where two or

three are gathered together in my name, there am I?" He has a supply for every one, and all may be satisfied. Perhaps you have been giving the promises away to somebody else, but He means you. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Jesus wants to dwell with you—and more than that, to bring His Father with Him, that they may abide with you. Has He done that? If not, let us ask the Holy Spirit to give us power to open our hearts to Him, and let Him make them fit temples for His dwelling-place. He was thankful that he had been enabled to make The Word his stay, and believe that it meant just what it said. He could testify that Jesus had not only risen, but had come into his heart and made it His abode, and there He had been permitted to crown Him Lord of all.

TRUSTING FULLY.

Bro. H—— said that God's leadings had been mysterious to him, but He had brought him to such confidence and trust, that he was a surprise to himself. He had no anxiety or fear on any subject, but had constant union and communion with God—and all was in His hands.

BECAUSE HE LIVES I SHALL LIVE.

Sister B—— had had a lovely Easter—a lovely Easter within. She always loved flowers, but she loved them better now, because she saw God in them. The buds of faith and hope and joy had seemed to burst into flowers this Easter-time. She could cry with Sister Palmer, "Jesus is risen, and my heart knows it!" She not only believed it with her intellect, but with her heart. She realized it more deeply in her soul than ever before, and she found it bursting from her lips—The Lord is risen! A friend said, "I am so sorry for you,"—and she replied, "Why need you be so sorry for me when the Lord is risen. It is a positive reality that the Lord is alive, and 'because He lives I shall live also.'" There is not much room in a heart for sorrow when it believes that the Lord is risen. He burst open the tomb that we might see through it into heaven,

and have the assurance that our friends who have gone before shall live forever.

A LIVING CHRIST.

Sister J—— said she knew "the Lord is risen indeed," for she felt in her heart the resurrection power, and rejoiced in the presence of the living Christ every day of her life. Last Sabbath was the happiest Easter she had ever spent—so full of joy and gladness—and such a blessed realization of the loving smiles of her risen Saviour.

BELIEF BEFORE MANIFESTATION.

Rev. Bro. R—— had never had such a blessed Easter. There were some things which he had seen in a new light. He thanked God that the stone was rolled away from the tomb, not to let Christ out—for He could have come out without the stone being rolled away, as He went into the room where the disciples were assembled without the door being opened—but it was rolled away that we might look in, and prove His resurrection. Christ died for all, and did many things before all the people, but He only manifested himself in His resurrection glory to *them that believed*. They sought for Jesus, believed, and were obedient, and were thus privileged to see Christ manifested. Many wondered that they did not see Christ at once, but they had first to believe that He had risen: they were taught to *believe first*. The angel had proclaimed the truth, and before the women had seen the risen Saviour, they were told to go quickly and tell His disciples that He had risen. The story had to be believed, and after they believed they went to tell His disciples, and Jesus manifested himself to them. Many want to see Him and then believe, especially in this experience of sanctification; but it is the old story, believe first and then Jesus will manifest himself. He rejoiced in the privilege of testifying that Jesus had risen in his soul and lived there. Christ dwelling in his body, made it the temple of the Holy Ghost and he desired to have the temple preserved blameless, to the glory of God and the good of His cause.

GO TO HIS WORD.

Sister S—. "And ye are witnesses of these things." She was glad Jesus had made her a witness, and revealed himself to her heart in His resurrection power. She could not go to the sepulchre of Jesus early in the morning, but she went to His Word, and the Spirit illuminated it to her soul—and gave her to understand so much of its truths, that she had been saying all day, "Glory to the Lamb!" and that was the language of her soul. It was wonderful how she had been lifted over the things which would have been terrible to her but for God's deliverance.

SEEK AND FIND.

Dr. Ball.—"May I be a Christian and not know Jesus Christ is risen?" He thought it possible. He was born of the Spirit, under the old dispensation—that is, under the law—and had a limited knowledge of Jesus, but enough to begin to live. He did not know, however, Jesus as a risen Saviour. But there came a time when he had a marked experience of the manifestation of a living, risen Saviour. That was a glorious era in his religious life. It dated the beginning of sanctification by faith in a manifested Jesus. His life became one of conscious union with an indwelling Christ, who was all to him that was revealed in the Word of God. When he said, "O wretched man that I am, who shall deliver me?" and sought the Lord to deliver, he was born again by manifestation of Christ through the Holy Ghost. It is a definite experience, to be obtained by all honest, earnest souls.

LIVING TO GOD.

Rev. Bro. H— was a witness for Jesus, and testified what he knew. This Easter-time had been especially precious to his soul. It never seemed so real to him that Christ was risen and was his. He was a witness of the resurrection power in his soul—that resurrection power is the Holy Ghost. Through Him, Christ rose from the dead—and through the same precious Holy Ghost, he arose from the dead and lived; not unto himself, but unto Him that loved him and

gave himself for him. You can never seek Jesus in vain. Seek Him early and seek Him late—seek Him at all times, and you will find Him a satisfying portion to your soul.

THE GREAT PHYSICIAN.

Rev. Bro. — had often attended the meeting with his uncle, when a boy, but he did not understand the language spoken there. He afterwards entered the ministry and preached the Gospel, but he became conscious of a pain in his heart—there was a sore-spot there. Just at this time a brother in Minneapolis told him that there was a brother preaching at the little Quaker Church that would tell him how to get rid of this sore-spot. He found that he had to get down very low and be willing to surrender. He had an idol to give up. He had a perfect passion to go to Europe, and was not willing to let the Lord lead him. But he had to yield the point, and he said, "Lord, I will not only give up going to Europe, but I will stay all summer without any vacation, if it is Thy will." The Lord blessed him and filled him with great joy and new hopes, and that little Quaker Church was a Mecca to his soul, as much as Oberlin was, where he first found the Lord. He gave up all hope of going abroad, and found rest. Three weeks afterward, without effort on his part, he was invited to go to Europe—his berth engaged, his Church said "go," and he spent six months over the sea—and it was all a sweet gift from the Lord. The Lord did not wish to deprive him of this enjoyment, but He did want a surrendered will. Other things, which seemed like great mountains before he gave himself fully to God, became mole-hills. He wanted to tell those who have a sore-spot, and think that rest is only for old people, that the love of Christ is a perfect medicine, and is good for the young as well as the old. God is mighty, and you must finally give in—better surrender immediately and let Him take you as you are, and He will cause His face to shine upon you.

CRUCIFIED WITH CHRIST.

Bro. H—. Millions of people believe Christ arose from the dead, but how many have the life which He reveals? There

would have been no resurrection without the crucifixion—and before we can know the resurrection power, we must be crucified with Him. We must not only come to the cross, but be willing to be nailed to it. He had been crucified with Christ—his affections and lusts were nailed to the cross—and God so filled him with His Spirit as to enable him to rejoice all the time.

YOU MUST BELIEVE.

Rev. W. T. Hill.—It was fifteen years since he had been brought into this experience of perfect love. There was no joy equal to it—of being one with Christ, and wholly conformed to His will. There was a passage of Scripture which used to help him very much in his days of struggling and doubting—"If we walk in the light as he is in the light * * * the blood of Jesus Christ His Son cleanseth us from all sin." He used to say that he was walking in the light and was trying to be obedient, and had consecrated himself fully to God, and he must believe that God did fulfil His promise. We must believe, no matter how we feel. Some one said to Mr. Spurgeon, "I can't believe!" "Then you'll be damned!" replied Mr. Spurgeon. We *can* believe God. We have faith in man, and can't we have as much faith in the Saviour as we have in man? He thanked God that he was saved and had the witness day by day.

LIGHT WITHIN.

Sister M—. You remember, as the women were coming to the sepulchre, they asked, "Who shall roll us away the stone?" and when they came, they found it rolled away. The disciples looked forward to the parting from Jesus as their greatest sorrow, and one that would overwhelm them; but we read that, as He blessed them He was parted from them. If we have any sorrows or any griefs, it is as He blesses us. The greatest shadows are lifted, as the rich blessings come. We then cease to sorrow, the cross has no weight, and we return with joy in the fulness of His blessing.

PURIFIED THROUGH SUFFERING.

Sister ——— often wondered why so many

storms raged around her, but it was that the dross might be washed away. She was put in the furnace that the gold might be tested. She felt that she was unworthy, but God's mercy endureth forever—and she praised Him that Jesus had ascended and sent the Comforter to abide in her soul."

A BRAND FROM THE BURNING.

Rev. Bro. ——— did not have to go to the sepulchre to find Jesus. Ten years ago he left New York a wicked man, an outlaw from society, a confirmed drunkard without a friend. His mother died when he was nine years old, and he had not heard a prayer or a sermon since early childhood. He wanted to be better, and used every means that he thought of, but they were only human means. He did not know that Christ could save a wicked man like him, never having heard it, although he had lived in New York for years. He stopped at a country town, and after having seen twelve suicides, and knowing that he must enter hell if he died there, yet he resolved to seek rest in a suicide's grave. But the Lord found him before the deed was done—took all his sins away, and set him free. It was no gradual reformation with him. God struck the blow and saved him. Two weeks afterward, when he found something in his heart that was not right, he said, "I'll not go back!" but went to God, and asked Him to purify his heart. He did it, and he had no more doubt. He commenced to preach the Gospel, although he knew nothing of the Scriptures, and but one hymn. He took a paint brush and went out, and upon the stones and fences advertised for God. God called him into the ministry, and since that time had hardly preached a sermon which God had not honored with the salvation of some soul. Not because he had any talent, or tact in studying human nature, as we hear some say, but simply because he believed in a risen Saviour. The Lord had put the iron into his soul—taken away three dear children—and now, the only one that is left, the doctor says cannot live. But he was very sure God knew best, and out of these great struggles came a still deeper devotion to the work of the Lord.

The Social Meeting.

"With my mouth will I make known Thy faithfulness to all generations."—Psa. 89 : 9.

A VOICE FROM THE SEA.

Adam Janelli, writing on board the Steamship 'Tantallon,' at Calcutta, says: "During three months' stay in this port, I have been blessed with the assurance that I am a child of The King, by the testimony of the Holy Spirit. For about seven years I have been convicted of being a sinner, but thought to be saved by my works. God has, however, shown me that I was wrong. I failed to receive happiness until by faith I obtained salvation through the precious blood of the Lamb. It was received Oct. 24th, last year, in the Seaman's Home, where Bro. Bennett and others were holding meetings each evening. On Dec. 17th I laid my all on the altar of Christ, and received full sanctification. My life before my conversion was full of wretchedness, but it is all over now, and I have a foretaste of the blessedness of heaven—where I know I shall have my home at the close of this pilgrimage, if I continue trusting in Christ Jesus. I have found much comfort and instruction in reading a few numbers of The Guide, loaned to me by Bro. Bennett, and I send my name as a subscriber.

—Robt. Newman, W. Lubec, Me.: "I wish to return heart-felt thanks to the various writers in The Guide, for the help received by me in maintaining that precious union of spirit which I received in 1865. I am specially indebted to Rev. J. Caughey for his sermon on 'The Standing Doubt,' which was used as an instrumentality in the hands of God to show the hindrances to Christian progress, and how by faith in Jesus to put Satan under my feet, and come into the fellowship with the Father and the Son, to which St. John invites us. I am almost shut out from Christian society, and my heart yearns to tell of Jesus and His love—not only in dying for our sins, but also His

power to save us moment by moment, while we trust in Him. When I muse, it is as if a fire were shut up in my bones, and I cannot forbear to speak, or be about my Master's business. The Guide has been a welcome visitor to my home for nineteen years, losing none of its interest, but always freighted with love. I am so glad that its circulation is increasing."

—Ida McCall, Buffalo, N. Y.: "Some time since I requested prayer at the Tuesday Meeting, and was greatly blessed. I was converted when quite young and joined the M. E. Church, but have never been satisfied with my experience. After reading The Guide, I was filled with intense desire for full salvation. For many days my mind was greatly burdened. I talked with my sister on the subject and found she was in sympathy with me. She said for months previous she had been longing for this experience, and for weeks she had been so burdened she had no rest day or night. We wept together, and sister said she thought if we had family prayer it would help us. For some time the family altar had been neglected. We talked with mother, and that night the altar was re-established, and we received the blessing that we had so long desired."

—Mrs. Cynthia S. Salmon, Hudson, N. Y.: "God laid His hand upon me recently in the way of sickness and suffering, which I trust was designed for my best good. There doubtless was a '*need be*' in it. I am constrained to believe that this illness can be counted in with the '*all things*' which work together for my good and improvement in the School of Christ. My chief desire is to have my will lost in God's will."

—N. M. Powell, Mt. Pleasant, Iowa: "I have been greatly blessed in reading The Guide since January of this year,—have been a reader of its pages almost from its first issue. In perusing it, precious memories have come. I seem to hear the voices long hushed in death reading with me the rich experiences given of Christ's power to save to the uttermost. I am now nearly sixty years of age and I still realize that He is my all-in-all,—many times 'cast down, but not forsaken.'"

—Mrs. M. Ingersoll, Liberty, Ind.: "I was reared by religious parents, and at an early age it was impressed on my mind that I ought to be religious; but I neglected the call, and the Spirit was grieved. Again God's Spirit visited me with conviction, and I yielded. In joining the Church, 'Father Havens,' the presiding elder, who received myself and others on probation, said: 'I would rather ride a hundred miles to preach your funeral sermons than to have any of you turn back to the world!' After this I had a mingled experience—sometimes in sunshine and sometimes in gloom—but I longed for a better state. A brother professing perfect love, belonging to the 'United Brethren,' often conversed with me on the subject. For years I was subjected to great trials and afflictions. At length a sister in Colorado sent me *The Guide*, which was the means of leading me into the light. And now in my loneliness, deprived as I am of the public means of grace, I can read a sermon in *The Guide*, and it is a great edification to me."

—Mrs. P. A. Post, Ceres, N. Y.: "A bright morning dawns upon our parsonage home, Sand Village; but my soul is made more bright than this sunny Spring morning, by the precious blood of Jesus. More fully, and clearer than ever to-day, I perceive it to be my exalted privilege and duty to reflect glory to the great Giver of this life. My mission in this world and the next is to glorify Him who created me, and gave me an endless life with himself, and all the heavenly hosts."

My all is given, Lord, to Thee,
Thy perfect will to do,
And by Thy grace e'er helping me,
I live with heaven in view.
E'er toiling on by aid divine
The wanderer to save,
That they with Jesus too may shine,
For Him whose life He gave."

—La Roy S. Norris, Williamstown, Vt.: "O, that I could tell the whole world the joys of perfect rest in Jesus! While I read the precious *Guide* the love of Jesus wells up in my heart, and I am led to exclaim, What shall I render unto the Lord for all

His benefits! Hallelujah, the Lord God Omnipotent reigneth!"

—Mrs. Katie Amos, Romeo, Tenn.: "I am a poor colored woman, an unworthy missionary Baptist. I have laid all upon the Altar, to be henceforth and forever wholly the Lord's."

—Mrs. E. Mason, Maple, Can.: "Twelve years ago this winter I received the forgiveness of sins, and could sing, 'I know that my Redeemer lives!' Yielding to temptation, I lost the sweetness of the blessing, and had a varied experience—sometimes joyous, and then again comparatively devoid of joy. I had a hungering for a better life, and prayed and wept much. In 1880, Rev. Rev. R. Pattison became our pastor. I saw a beauty in his life which I longed to realize. Soon after his coming he preached on Rev. 22: 17. I took courage, knowing I was thirsting for what God had promised. I went to the blood like a little child to its parent, and found peace in trusting Jesus. During the three years since, I have had perfect peace—and in the midst of severe affliction, He has sustained and comforted me."

—Mrs. F. E. Norton, Neosha Falls, Kan.: "I was converted to God when a child, and enjoyed His presence more or less for several years, never for a moment doubting the fact of my conversion. I was sometimes joyful, and sometimes sorrowful, through manifold temptations, without knowing much of a better way. But when I read my Bible, and found so many promises, and learning that "perfect love casteth out fear," I was led to hunger after that blessed state of grace. On March 29th, 1840, I entered into a written covenant to be wholly the Lord's. In a short time I received the witness that the blood of Jesus Christ cleansed me from all sin. For months thereafter I could say, there is not a wave of trouble rolling across my peaceful breast! O, what a blessed life to live! I am still pressing on in the midst of age and infirmities, and all is well."

—Mrs. H. Johnson, Woodhull, N. Y.: "The Lord is my refuge, and underneath are the everlasting arms! He lifts me above the tumult and the strife of earth, and saves me unto the uttermost—bless His name!"

Holiness in Home Life.

"A devout man, and one that feared God with all his house."—Acts. 10: 2.

"Here, in earth's home, preparing
For the bright home above,
And there, forever sharing
Its joy where God is love."

—"ONE OF THE FATHERS used to say, that *heaven* would be filled with such as had *done* good works (through faith in Christ) and *hell* would be filled with such as had *intended* to do them."

DUTY OF PARENTS.

MRS. M. N. VAN BENSCHOTEN.

We wrote last month of the need of a revival of home-religion. One result of this would be, parents would feel a greater responsibility to secure as far as possible the early conversion of their children. This is a vital matter. We see, in scores of Christian families, the sons and daughters growing up to manhood and womanhood, unconverted, and not unfrequently embracing skeptical ideas. The indifference of parents to this matter is alarming. With many there is no profound conviction either of their own responsibility or the necessity of winning them to Christ in early life. There seems rather to be a practical unbelief, as to whether the lowly Christ of Galilee can make himself known to the child's consciousness—or, having won His love and admiration, can retain it. Hence, they slip from under their guiding hand, and for years they are the subjects of sin. Awaking to the situation, at length, desperate and futile effort is made to bring them to Jesus.

This is all wrong. How a Christian parent, believing the solemn truths of the Bible, can quietly allow his children to pass the line of accountability, without earnest effort for their conversion, is strange indeed. More than this, worldly associations are arranged for them, by sending them to

dancing-school, or allowing home whist or card parties, having all the appliances in "style," and the whole atmosphere "tony." No such road as that leads within vision-range of the gates of pearl. This is the one great peril of our strong Churches to-day, and it is destroying home-religion. One of the most insidious devices of Satan is, aiming to be a Christian and yet worldly-minded. But one's life cannot teem with an all-embracing, soulful consecration to God, and at the same time image the ways and spirit of the world. The attempt to accomplish this is the canker eating at the heart of vital godliness. It drives our children to infidelity.

A young man was spoken to by a Christian friend in regard to the interests of his soul. He received it kindly, but added: "I cannot believe all this you talk about—future rewards and punishments." "Why, James," said the friend, "I did not know you were skeptical!" With much emotion the young man replied: "How can I believe differently? Here are my mother and sisters both members of the Church, and yet, believing that if I die in my sins I shall be *lost forever*, they have never said one word to me about my soul. No, no! I cannot believe it. I know if they believed it were true, they would throw their arms around me and with tears beseech me to be saved."

O, Christian parents, is it thus you interpret the eternal truths of God's Word to your children? Or, if you do speak to them, is the force of your words destroyed by your contradictory and inconsistent lives?

—"WHILE the heathen had their gods of wisdom, gods of battle, gods of beauty, &c., they had no god of holiness, nor are their sacred laws holy laws."

HOME SUGGESTIONS FOR MAY.—*Heart-Questions*:
1. Is the witness of the Spirit to my full salvation clear?
2. Have I conscious fellowship with the Father and with His Son, Jesus Christ?
3. Do I take great delight in the contemplation of the character of God?

Home-Exercises.—1. Let all home conversation be graciously seasoned. 2. Engage the children in the study of some valuable book having a spiritual tendency. 3. Endeavor to establish a Home Bible Class.

Home Bible Lesson—Luke 16 chap., 1-12 vs. *Hymns for Domestic Worship*—Methodist Hymnal, 550-573—583-955.

Letters to the Children.

ANSWERS TO PRAYER AGAIN.

MRS. MARY D. JAMES.

DEAR CHILDREN:—I have known of so many who have received answers to their prayers that I could write a large book about them. And if the dear children would like to know of more such cases I would be glad to tell them, for I want them to be impressed with this great truth, that the Lord does hear the prayers of those who love and serve Him, and will surely answer them, if they ask for what is according to His will—and they will not wish Him to give them what it is not pleasing to Him to give them. God knows what is best for us to have, and delights to give us what is for our good. So we may come to Him with all our wants and expect Him to supply them—because He has promised that He will, and nothing pleases Him so much as faith in His word. If you should go to your father or mother and ask for anything, and should say to them, "I don't believe you will give it to me," they would be grieved to find that their child did not have confidence in them, especially if they had promised the gift. It would dishonor your parents to doubt their willingness to gratify you and do you good, and for you to *doubt their word* would be a great sorrow to them. Now, don't you think it would dishonor God, and grieve Him, if you should treat Him in this way? He loves you more than your father and mother love you, and delights more to see you good and happy, and wants you to come to Him just as you go to your parents, and ask Him for what you desire, expecting Him to give it.

A dear little girl I knew was taught by her mother to believe that God would hear her prayers, and give her just what she asked for. Her parents took her once to see the grand Niagara Falls. It was a very long journey, and the traveling was attended with some dangers. After they had returned home, a cousin of the little girl, who had gone with them to Niagara, said: "Sarah, don't you think the Lord has been very good

to us to take care of us in our long journey, and to have brought us home safely?" "Yes," said Sarah, "but, *I expected He would*. For before we went I prayed, and asked Him to take care of us, and not let anything hurt us, and bring us home all safe—and *I expected He would*."

The faith of that good little girl must have pleased the Lord very much. She was a sweet, happy child, and everybody loved her because she was so good and so bright.

I wish all the dear children had little Sarah's simple trust in God, and loved and served Him as she did. Then how many happy homes there would be, for they would be like sunshine in the house, and would make the hearts of their parents so glad!

I knew another little girl who was called "*Sunshine*," because she was so bright and happy—like a little bird singing about the house, and looking so sweet and cheery. Remember—*To be good is to be happy!*

THE TRY COMPANY.

We are gratified with the disposition manifested by our young friends to engage in Bible study. This will be productive of good.

ANSWERS to the *Faith Question*, in March: Gertie Williams, Earlville, Ill., 210; Samson Britten, Haselton, O., 243; Samson says he is 10 years old, and wishes to join the Try Company—we welcome him, and hope he will become a *Samson* in Bible strength. Harris R. Erskine, 216; and John W. Erskine, 213; Easton, Me. They want to be enroled with the Try Company—God bless them! Angeline Miller, Azen, Mo., 177; also asks to be a member, and is received. Nettie F. Tyrrel, Westport, N. H., 183; she says: "I thank you for my *Mite-Box*. I am earning money to put in it." Georgie Harrington, St. Johnland, N. Y., 190. Marian Cuthbert, Rolfe, Iowa, 254,—she wants to know the meaning of "*Mizpah*,"—Who will send the answer? Julia A. Llewellyn, Seymour, Conn., 231; "wishes to join the Try Company—12 years old—was converted April 7th, 1878—loves the Lord dearly." We receive her gladly. Leah E. Large, Little York, Prince Edward's Island, 193; says she is 11, asks to unite with our Company—her ma has taken *The Guide* for many years, and she thinks Mrs. James' letters are very nice. Welcome, little Sister "*Leah*!" *The Joy Question*, April: Bertie Evans, Mt Vernon, N. Y., 221.

NEW QUESTION FOR MAY.—How many passages contain the word OBEY?

LETTERS.—Pearlie John Ries, of Metamora, O., writes for a *Mite-Box*, 8 years old, loves the Lord, and believes He hears his prayers. is saving his money for the Lord. *From Connecticut*.—George F. Penley: "My father, mother and sister are dead, and I am left an orphan. I am 14, working on a farm. I want to love Jesus and be a Christian, that I may be useful and happy. They have prayer night and morning where I live." We receive George, joyfully.

Loved Ones Gone Before.

"The righteous shall be in everlasting remembrance."

Psalms 112: 6.

REV. MOSLEY DWIGHT.

BY REV. F. K. STRATTON.

"Precious in the sight of the Lord is the death of his saints."

Seldom has one of Christ's ambassadors passed from works to reward to whom the above language of the Psalmist was more applicable, than to Rev. Mosley Dwight, who on the 17th of December last was transferred from the Church militant to the Church triumphant in heaven.

Bro. Dwight was converted in early life, and after some wanderings, his experience took on a progressive type. Learning of the doctrine and experience of Christian Perfection as taught by the Methodists, his soul began to "hunger and thirst" for the richness, which he perceived was the purchased inheritance of all who are of the "household of faith." He at once proved the blessing, "He that seeketh findeth," to his soul's uttermost satisfaction. As a member and minister of the Methodist E. Church, he steadily and triumphantly sustained his profession of "Holiness unto the Lord," until his death. During his superannuation it was my privilege to be his pastor for three years, and therefore I knew him familiarly, but only to respect, honor and love him. He was too sedate and serious to be a favorite with all classes. He believed in and practiced Paul's admonition against "foolish talking and jesting," and sought ever to order his conversation that it might "minister grace to the hearers." His testimonies and prayers in class and prayer-meetings were always tender and precious, and frequently with much power. While he was not a great man in the popular sense, he was eminent in several particulars. (1.) As a student of the Word of God. In this respect he was a noble Berean. He was wise in the Scriptures. (2.) He was eminent

in prayer. His seasons of communion with God were frequent and oft-times long-continued, and he was wont to come forth from his closet with his soul aglow with a blessed consciousness of the divine presence.

His early ministry, especially, was attended with much of the old-fashioned revival power. He believed in and maintained the doctrines and polity of the M. E. Church, and with all the powers which God gave him he labored to be a faithful minister of the New Testament. All who ever knew him can say of him, "A good man and a just" has gone to his reward. His last days were a fitting close of a consistent and useful life. With his soul filled with holy confidence and joy, he fell asleep in Jesus on the Lord's day, within one week of his 78th birthday, and of him we again say, "Precious in the sight of the Lord is the death of his saints."

MRS. ELIZABETH THOMPSON

Died at Scranton, Kansas, Dec. 4th, 1882, after a severe and protracted illness, in her 59th year. She was converted in early life, and during all subsequent years her path continued to grow "brighter and brighter unto the perfect day." During her last illness, although suffering excruciating pain nearly all the time, she strikingly illustrated the power of Jesus to save and keep. No word of impatience crossed her lips, and in all her suffering she praised God for the love and mercy He continually manifested toward her. When told by her skeptical physician, for whom she felt very deeply interested, that he could not cure her, she smiled and said: "I know you cannot—Jesus, however, will carry me through—but, doctor, I want you to meet me there."

It was thought best by her friends, in the early part of her sickness, that she should undergo a severe operation, in hopes of relief. While under the influence of chloroform her thoughts were of the blessed Saviour. She murmured even then: "I would willingly endure all this again, if it would bring all the world to Jesus!" To a son she said: "Provide for the soul! O, what would I do in such an hour as this, if

I had not the blessed Saviour to lean upon!" When asked if she had no fear of death, from which she had previously shrunk with natural terror, she exclaimed: "Not a fear—not a fear! I have no will but His—His will be done!"

We are very lonely without her, but while "we see as through a glass darkly," we thank our God we have such evidence that she "beholds the glorified Saviour face to face." May all her loved ones meet her in heaven. She loved The Guide, and the blessed theme of holiness unto the Lord.

M. T. H.

HENRY J. ATKINSON

Departed this life near Wadesburg, Mo., Jan. 19th, 1883. He was born in Rockingham County, Jan. 10th, 1807. Bro. Atkinson was converted in August, 1823, and united with the Methodist Episcopal Church. He was married to Millie P. Wilson, Dec. 13th, 1827. They were blessed with fourteen children, six of whom are still living, who mourn the loss of a good father.

Having settled in Putnam County, Ind., in 1832, Bro. Atkinson served the Church as Class-leader and Steward for many years. He removed to Missouri in 1869, locating his family on a farm near Wadesburg, where he closed his useful life.

Three weeks before his death he attended the social meeting, and testified that the blood of Jesus cleansed him from all sin. His aged wife, surviving him, now standing on the margin of the eternal world, is rejoicing in the same great salvation. Ere long they will have a happy meeting where sorrow and sighing flee away, and the weary are forever at rest. ROSANNA KELLOGG

GEORGE M. DILLON

Died in Dexterville, Wis., Jan. 6th, 1883, in the 63rd year of his age. Bro. Dillon came with his family from New York, and settled in Dexterville, about the 1st of November, 1882. Soon after their arrival he was taken sick and gradually declined, until Jan. 6th, when he fell asleep in Jesus.

I visited him a few days before his death, and found him fully trusting in Christ as his Saviour. He desired to have the sacrament of the Lord's Supper administered to him, and I arranged to be there on the 6th. When I arrived I found him very feeble, but he seemed to nerve himself for the occasion, and, with his wife, son and daughter-in-law, we all bowed around the bed, and the whole family communed together for the last time on earth. After the communion, his son George expressed a desire to unite with the M. E. Church. This filled the heart of the dying father with joy, and he was ready to say, "Now lettest Thou thy servant depart in peace, according to thy word, for my eyes have seen Thy salvation!" In a few hours after these services he passed away. I said to him just before his death, "Do you feel that Jesus is with you?" He answered, "O, yes!" and in a few moments his spirit was with Jesus. D. L. BARROW, PASTOR.

T. M. RANDALL

Died at St. Johnsbury, Vt., Sept. 9th, 1882. In failing health, he was seeking the benefit of sea-air. But his strength becoming exhausted, he tarried awhile at his mother's. It was evident to his friends that his life would soon terminate. A few days before his departure, about two o'clock in the morning, as he was lying very quiet, and those watching by his bed could scarcely see him breathe, in a low whisper he was heard to say, "*Glory!*" This he repeated, and in the effort his voice became louder and louder, so that he could be heard in the street. And while he thus praised the Lord, his countenance was radiant.

His disease being such at the last as to deprive him of consciousness, at the solicitation of friends, earnest prayer was made at the Lyndon Camp-meeting for its partial restoration, so as to leave a clear dying testimony, and this effort of praise was the answer to those prayers. Soon after he fell asleep in Jesus, and found his long-sought home. Surviving relatives and friends cherish his memory, and hope to meet him by and by.

News Along the Line.

"Watchman, what of the night? The watchman said, The morning cometh!"—Isa. 21:11.

"Hark, the voice of Jesus calling,
Who will go and work to-day?
Fields are white, and harvests waiting,
Who will bear the sheaves away?"

REVIVAL WORK AT HOME.

The news along the line is very encouraging. The windows of heaven have been opened, and the results are glorious. Souls have been awakened and converted by the thousands, backsliders reclaimed, and many of the children of God sanctified wholly. Dr. Buckley, in the *Christian Advocate*, says: "We are happy to say that the past winter has been the most extraordinary for conversions, payment of Church debts, erection of new Churches, and gifts for benevolent and distinctively Christian enterprises, recorded for a long time."

The *Christian Intelligencer* says: "The reports of revivals in our exchanges have been so numerous that it is impossible, in the space within our command, to make even a concise summary. An abstract of the reports of the Churches which have received recently over twenty souls on confession, would fill this page and probably a larger space."

The *Congregationalist*: "More than fifteen hundred persons have been added to the Congregational Churches in the United States, on confession of faith, since the first of January, and especially was the March communion a season of ingathering. The largest accessions have been to the Plymouth Church, Minneapolis, 68; Yankton, Dak., 43; the North Church, Providence, 40; Ansonia, Conn., 38; and the Plymouth Church, Chicago, 34."

METHODIST PROTESTANT CHURCH.—More than 2,000 additions to the Meth-

odist Protestant Church were reported by pastors, through the *Methodist Recorder*, in one month, recently. A genuine revival spirit seems to be abroad in the Church.

MARYLAND.—Seven hundred conversions are reported in the Washington (D. C.) district, Baltimore Conference.

NEW YORK.—The evangelists, Mr. and Mrs. Charles E. Ballou, have been holding a series of meetings in the M. E. Church, Middleburg, N. Y., B. F. Livingston, pastor, resulting in quite a widespread revival; 350 have professed saving faith in Christ; 212 have already joined the M. E. Church. The interest still continues unabated; meetings are now being held in all the Churches in the place.

—Merrick E. Ketcham held meetings at Rhinecliff, N. Y., for six weeks. 65 professed conversion, 49 of whom were adults, many of them heads of families. 50 have already joined us on probation, and we expect several more; the rest will go to other Churches. During two weeks Bro. John Nangle (known to many readers as "Camp-meeting Johnnie") gave very efficient help. The charge had but 39 full members.

IN THE WEST.—J. K. Creighton has closed a three weeks' meeting at Willard, Ky., on the Willard and Olive Hill Circuit. Five were received on certificate and twenty-seven on probation. Twelve received baptism, seven by immersion.

—The protracted meeting at Bloomfield, Ill., closed on March 8th. 462 joined the Church, 425 of them on probation. It is estimated that between 500 and 600 were converted. Though the protracted meeting closed, the revival continues.

—A grand Jubilee over the conversion of *two thousand*, under the labors of Rev. Thos. Harrison, was held in Decatur, Ill., April 10th.

—At Adrian, Mich., under the labors of J. T. Martin, evangelist, a remarkable work, 225 have professed conversion, many hard cases—45 experienced full salvation.

—Dr. Munhall writes of a glorious work in Springfield, Ill. Four Presbyterian, three Methodist Episcopal, one Baptist, one Congregational, and one Lutheran, united. On a

late Sabbath afternoon, there was a remarkable meeting—large audience, saints and sinners bathed in tears. Row after row of seats were occupied by seekers, until about half the house was used—180 persons professed faith in Christ at this meeting. Conversions for the week as follows: Sunday, 206; Monday, 45; Tuesday, 58; Wednesday, 32; Thursday, 31; Friday, 30; total for the week, 402. The work seems only to have just begun.

—At Eureka, O., over 200 conversions; Rushville, Ind., 87; Germantown, Ky., 90; Plainfield, Ind. 77 additions—members of the Society of Friends greatly aided; Coleta, Ill., 100; Newberg, O., 100.

THE FOREIGN FIELD.

FINLAND.—There is soul-stirring news from Finland. Mr. Braxen, a student in the Helsingfors University, has been declaring the glad tidings from island to island for six weeks, and the Lord has owned his labors in a wonderful manner.

MADAGASCAR.—It is simply wonderful what advance has been made in civilization, education and Christianity in the last twenty years in Madagascar. About the beginning of the present century, the now ruling race obtained the sovereignty of the different peoples of the island. During twenty-five years before the reign of the present noble Queen, there was a reaction in the realm under a pagan ruler, resulting in a bitter persecution of Christians and a return to former customs; but in the last thirteen years there has been a recovery of all that was lost and a marvelous progress. Christianity numbers now some three hundred thousand adherents, and many thousands of exemplary communicants are found in this number. The London Missionary Society has one of its most interesting and successful fields of missionary work. The present Queen is the grand woman who stood between the open Bible and her crown when she formally assumed the government, and who said, "I love God, I love Jesus Christ, therefore I care for the education of my people."

ENGLAND.—There is considerable revival influence prevailing among our Wesleyan friends in England, and other branches of the evangelical Church. At Derby, in London Road Chapel, several hundred have found Christ. At Haslingden, nearly every place in the Circuit has had times of refreshing. In Brunswick, Leeds, many have been added to the Church, and hundreds of non-attendants on public worship have been brought under the influence of the Gospel. At Lowth, under the labors of a Cornish evangelist, 100 have been saved. At Harpurhey, fifty members, with a choir, went through the streets and gathered a crowd, and conversions multiplied as the meetings continued. Afternoon meetings for women were held, and remarkable conversions occurred. One said: "I was going to commit suicide to-night, but I heard your singing, and came in and found the Saviour." At many of the Quarterly Meetings recently held, cheering reports of numerical increase were given.

—Moody is seeing the arm of the Lord made bare at Leeds. He occupies the 'Coliseum,' made to accommodate 4,000 persons, where he had a large gathering of Christian workers at eight o'clock on the morning of the 18th of March. At eleven the building was filled, by ticket, with those who are supposed to be neglecters of places of worship. The class was largely represented, and they heard some very plain things on the necessity of the new birth. At three p. m. there was a meeting for women, and at seven p. m. for men. Both were crowded, and in the evening an overflow meeting of over 2,000 was held in Oxford-place Wesleyan Chapel. On week-days Moody holds a meeting in the afternoon at three, and in the evening at half-past seven, and they increase in interest as they go forward. He wants the interest to increase when he is gone, and so talks in this fashion: "If I could do something in Leeds that would be used of God either to convert a hundred souls, or to stir up a hundred Christians; and if I had my choice, I would say, Let me do something to stir up and stimulate a hundred Christians, for that might result in the conversion of many thousands."

The Builders' Study.

Our Motto :—Purity, Love, Power.


—No bitterness—No wrath—No strife—

—No malice—No evil-speaking—

—Love, Love—only Love.—

"We live under the dispensation of the Spirit, the wondrous day of light and power of which the incarnate Deity spake, when in referring to His illustrious forerunner, He said: 'A greater prophet had not arisen; yet, the least in the kingdom of heaven is greater than he.' "—Mrs. P. Palmer.

GOD'S THOUGHTS.

OD'S thoughts are wonderful. The mind of The Infinite is ever active. The sweep of its thoughts is throughout the vast universe. In their compass insects as well as archangels, atoms as well as rolling worlds, are included. Well might the devout Psalmist say, adoringly, "How precious also are Thy thoughts unto me, O God! If I should count them, they are more in number than the sand: when I awake, I am still with Thee." Ah, yes! "He giveth His beloved sleep,"—and when they awake it is in the presence of Omniscience, whose thoughts of love have been toward them during their hours of slumber. Every thought of the Eternal Sovereign concerning His creatures is on the line of *infinite love*. Even when His people's minds are wavering, the thoughts of the loving Father are busied with their highest interests. Thus He says of ancient Israel: "For I know the thoughts that I think toward you, saith the Lord—thoughts of peace and not of evil, to give you an expected end." Rebellious Israel was a sharer of these great, loving exercises of the Divine mind. God's thoughts may be thus classified:

1. *Redemptive thoughts.* These are on record—bright, beautiful, enduring record. Away back in the anterior ages, the great thought of human redemption occupied the mind of The Infinite. In the counsels of the Holy Trinity, the question was revolved, "How shall I put thee among the children?" Long centuries rolled away before it had full development. But, in the fulness of time, The Messiah was manifested. God did not love our fallen race because Christ died—but Christ died because God loved us. The *love-thought* antedated the atoning sacrifice. The world to-day, in its varied populations, is feeling, from pole to pole, the uplift of that great Redemptive thought—the thought of eternity. The mighty Redeemer shall restore our world, at length, to its original allegiance to The Throne.

2. *Providential Thoughts.* The omniscient eye of the Sovereign of all worlds is upon every dependent creature, especially upon His loving, obedient children. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." Precious words of Jesus! How well, then, comes in the "*Fear ye not therefore!*" Saints should disdain to fear—they are children of THE KING.

There is a beautiful lesson connected with a passage in the Epistles, in this connection: "Casting all your care upon Him for He careth for you,"—or, as it might be rendered, "God *thinketh* for you." Day and night His thoughts are toward us, in loving, tender, profound interest—holding all His infinite treasures at the call of His saints. Surely then, beloved, if His thoughts are ceaselessly clustering around us, our thoughts should be toward Him—loyally, lovingly. When we awake we should be with Him—early in the morning rise to divinest intercourse and contemplations, and walk with God all day long. In so doing we shall understand more and more the significance of the Psalmist's language: "In the multitude of my thoughts within me Thy comforts delight my soul,"—blessed interchanges of thought between God and us

—WHO KNOWETH? "Who knoweth whether thou art come to the kingdom for such a time as this?" A pointed question for God's ambassadors!

A PULPIT THRONE.

One of God's elect ambassadors recently said in a meeting, "that there was an undercurrent in his congregation against full salvation—but in doing his duty God greatly blessed him, and made His pulpit a *throne of glory*, and his closet a *Peniel*."

A real Gospel pulpit is an immense power. It is God's chosen method of shaking the world. Hell itself quails before its thunder. Stout-hearted sinners confess its majesty. God's dear children sit with delight under its holy proclamations. But, in order that it may be a throne of glory to its occupant, it must be an unfettered pulpit, a pulpit drawing its inspirations directly from heaven. Neither human frowns nor flattery must sway it. The servant of the Most High, with nice discrimination, separating the precious from the vile, must be "as God's mouth" unto the people—lifting up his voice like a trumpet and showing the people their transgressions. He must not have the fear of *gold* before his eyes, but the fear of GOD!

To sit upon a pulpit throne, and sway its mighty sceptre, the minister of Christ must be of "*the royal line*,"—having a royal name, a royal nature, a royal speech, and a royal life. He must have the Pentecostal anointing. To this end his closet must be a *Peniel*, qualifying him to breast *under*, or, *over*-currents. Coming from that mount of Divine intercourse, he has the tread of a *king*, as well as a *priest*, as he ascends the pulpit steps, and will wield a sceptre that will make men and devils tremble.

WORTHY OF IMITATION.—A sister who styles herself "An unworthy colored Baptist missionary," whose testimony is in our Social Meeting this month, sent us \$4.00, hardly earned no doubt, to furnish copies of *The Guide* to friends, free—tracts for distribution, &c. God bless her!

—READER, do you know, personally, the meekness and gentleness of Jesus? If He reigns in you, you surely will.

COUNSELS OF PEACE.

Holiness and peace are inseparably united. This New Testament conjunction is plain and unmistakable: "Follow peace with all men, and holiness, without which no man shall see the Lord." We are aware that the times are putting some of God's elect ones under severe pressure. A time-serving ministry, and a worldly-minded membership, make the allotment of those who have set out to be among God's peculiar people, in some places, a very trying one. But, beloved, forget not the injunction, "*Follow peace!*" Bear and forbear. Stand the storm, patiently. Be not hasty to dissolve Church relations. Stand the storm! Be not driven from your post! Satan's great device may be to silence your testimony, and to thrust you out from your sphere of influence. Let us not be ignorant of his devices. If he can drive a saint all aglow with love and power, whose words are like hot coals from heaven, out of a membership of five hundred, where the testimony is so greatly needed, he has done a deadly work. Let there be no schism in the body. But let not the peace be purchased at the expense of a good conscience—live blamelessly—testify pointedly and lovingly—have no fellowship with the unfruitful works of darkness—but, make the following after *peace*, as well as after *holiness*, a daily study and business.

WOMEN'S HOLINESS CAMP-MEETING.—Let our sisters, especially, keep in mind that another *Women's Union Holiness Camp-meeting* will be held at Mount Tabor, N. J., this summer. Those already held have been seasons of power. There ought to be a large gathering of holy women, of various Christian denominations, at Mount Tabor. It will do immense good. Think, and pray about it. It is not exclusively a women's meeting—brethren are cordially invited.

WORK FOR THE MONTH.

Motto:—"Looking unto Jesus."

"Let all our works in Thee be wrought,
Let all be wrought in love."

JOHN BRADFORD used to say: "I count that hour lost, in which I have done no good by my pen or tongue."

I.—CLOSET DEVOTIONS.

SCRIPTURE CALENDAR—MAY.

1. Acts 3; 19. Psa. 145; 8. 1 Kings 8; 30.
2. Isa. 46; 12. Isa. 46; 13. Psa. 80; 3.
3. Rom. 6; 12. Rom. 6; 14. Psa. 116; 4.
4. Matt. 9; 38. Dan. 12; 4. Psa. 92; 17.
5. Rom. 12; 16. Prov. 29; 23. Psa. 10; 17.
6. Isa. 45; 22. Zech. 12; 10. Matt. 8; 23.
7. Deut. 6; 33. Prov. 19; 23. Neh. 1; 11.
8. Prov. 23; 17. Exod. 33; 14. Exod. 33; 15.
9. Rom. 14; 19. Luke 1; 72-79. Psa. 109; 26-27.
10. Psa. 105; 4. Psa. 105; 3. Psa. 27; 8.
11. Isa. 2; 22. Psa. 29; 11. Psa. 26; 9.
12. 1 Pet. 4; 16. Heb. 4; 15. Psa. 138; 3.
13. Ephes. 5; 13. 2 Cor. 6; 16. Psa. 140; 4.
14. Col. 3; 1. Psa. 22; 26. Psa. 119; 19.
15. Matt. 24; 4. Jer. 31; 33. 1 Chron. 29; 13.
16. Zeph. 2; 3. Psa. 37; 11. Psa. 86; 4.
17. James 4; 8. Jer. 39; 21-22. Psa. 73; 28.
18. John 15; 9. Rev. 2; 10. Psa. 25; 2.
19. Rom. 12; 1. Jer. 32; 39. Psa. 142; 7.
20. Rom. 12; 21. Mark 13; 13. Psa. 149; 1.
21. Colos. 3; 12. Prov. 19; 17. Psa. 103; 2-4.
22. Phil. 2; 14-15. Psa. 149; 4. Psa. 106; 4-5.
23. Psa. 29; 2. Isa. 56; 6-7. Psa. 115; 1.
24. Colos. 4; 5. Psa. 107; 43. Psa. 51; 6.
25. Eccles. 5; 1. Exod. 20; 24. Psa. 84; 3-4.
26. Job. 5; 17. 1 Cor. 11; 32. Psa. 6; 1.
27. Colos. 3; 16. 1 Cor. 15; 2. Psa. 119; 11.
28. 1 Tim. 2; 1-2. 1 Tim. 2; 3-4. 1 Sam. 10; 24.
29. Rom. 12; 15. Psa. 103; 13-14. 2 Tim. 1; 18.
30. Isa. 51; 7. Isa. 54; 5. Psa. 121; 1-2.
31. Matt. 28; 18; 20. Joel 2; 28. Isa. 74; 20.

—"It is not so much the *length* as the *strength* of prayer that is required; not so much the labor of the *life* as the travail of the *heart*."

"O let our souls on *Thee* be cast
In never-ceasing prayer!"

CLOSET HYMN for the month, No. 685, Methodist Hymnal, commencing—

"O, Lord, Thy heavenly grace impart,
And fix my frail, inconstant heart."

REQUESTS FOR PRAYER.—C—, S. C.: "For a revival of God's work. C—, N. H.: For a mother, 84, unsaved. H—, N. Y.: For a young worker to be fully baptized. B—, Ont.: For a neighborhood greatly hardened. C—, Can.: For the healing of an invalid. For Jennie Smith, in her work among the railroad men. B—, N. Y.: For the conversion of two brothers. M—, Wis.: For the salvation of a mother and her family. B—H—, N. J.: For an only daughter, that she may be saved and restored to health. F—M—, Va.: For a brother to be fully saved. I—, Can.: For a sister to be entirely sanctified, and for the salvation of a sister and brother. S—P—, Minn.: A mother, for herself and three fatherless children to be saved—for a sister to have special light—for the conversion of a brother, and for a blessing on several copies of *The Guide* to be distributed. N—, N. Y.: For a sister to be renewed in holiness. N—Y—, N. Y.: For the full baptism upon a sister. For the salvation of an only son, the child of many prayers.

II.—THE BIBLE STUDY.

—"And I will delight myself in Thy commandments, which I have loved."—Psa. 119: 47.

—"THE SCRIPTURES are the circumference of faith, the round of which it walks, and every point of which compass it toucheth, yet the centre of it is Christ."—Henry.

LESSONS FOR MAY.

First Week.—BEARING HUMAN INFIRMITIES—Rom. 15: 1. Who are to do this? How? For what reasons? Note Christ's example, and various Bible teachings.

Second Week.—PLEASING OUR NEIGHBOR—Rom. 15: 2-3. Who is our neighbor? Observe the Bible definition. In what way we are to please him. The Divine sanction given in 2nd verse.

Third Week.—FILLED—Rom. 15: 13. In what this fulness consists? joy, and peace—in what such abound? *hope*—whence these results? "through the power of the Holy Ghost." Trace out Bible teachings on these points.

Fourth Week.—STRIVING IN PRAYER—Rom. 15: 30-32. Prayer for ministers. Note its peculiar fervency as described. The great objects contemplated. Note the Bible warrants for such exercises.

TOPICS FOR THOUGHT.—*Christian Moderation.* 1. Bible injunctions. 2. How is it to be exercised? 3. What are its fruits?

III. HOLY ACTIVITIES.

"By love serve one another."—Gal. 5: 13.

Sister Emma Hutt, of Ohio, complied with the suggestion given last month, "to speak pointedly and lovingly to a liquor-seller on the sin of his business." The result is, she obtained his pledge to *give it up*. Let some one else win such a victory."

1. Get a good tract in the hands of some profane swearer.

2. Get a new holiness book in some Sabbath-school Library.

3. Help some person destitute of suitable clothing to attend Church.

4. If traveling, have a religious word with the person sitting next to you.

5. If you meet an unconverted person on the street, stop a moment to put in a word for Jesus.

6. Call upon some unsaved family on your way to Church on Sabbath morning, and arrange to have some of them accompany you in the evening.

WORDS OF CONTEMPORARIES.

—*Is it right?* For persons to be so long seeking full salvation? No! Christ is robbed by the delay. Surrender—believe—be fully saved!

—“To the believer the best things are always ahead.”—“*Evangelical Messenger.*”

—“A faith not quite strong enough for an emergency is full of peril.”—“*Northern Christian Advocate.*”

—“The might of Christian service is dwarfed and crippled every day and everywhere by cowardice.”—“*Christian Intelligencer.*”

—“To us there will come real exaltation in proportion to the sacrifice we have made in behalf of our fellow-men and in behalf of God.”—“*National Baptist.*”

—“There is a universal language, read and understood of more nations than were ever represented at Jerusalem—the language of a consistent Christian life.”—“*Evangelical Messenger.*”

—“A Moody who cannot use English without mistakes is better than a host of unnamed ministers who can read the Hebrew Bible, but who cannot keep an American audience awake.”—“*Christian Union.*”

—“A religious life and experience which cannot endure close examination is like bills receivable of the notes of an insolvent firm. They swell the footings, but they do not increase the assets.”—“*Christian Advocate.*”

—“Revivals do not militate against the steady flow of spiritual life any more than reservoirs on the hill-tops stop the steady flow of the stream, while the treasured force is mighty when the foregates are uplifted.”—“*Presbyterian.*”

—“The encroachments of self-indulgence upon piety have been very great of late in most communities, and the signs are numerous that the evil has nearly reached that point at which the Churches must take the alarm.”—“*Congregationalist.*”

—“Your heartache, your disappointment, your bereavement, your struggle with temptation, Jesus could not himself meet and bear for you while He was in the flesh; therefore He left them for you to bear for Him.”—“*Sunday-school Times.*”

—“Seven-eighths of the human race in civilized communities are toilers under some form or other. Break down or abolish the Sabbath, and to these seven-eighths there is to be no seventh day of rest for either the body or the soul.”—“*Watchman.*”

TO EVERY PATRON!

New subscribers from this time will date from July next, and receive May and June numbers free. We have some copies of the steel-plate portrait of Frances Ridley Havergal that we will also furnish, so long as our stock lasts.

NOTES.

- Read 2nd and 3rd pages of the cover.
- Begin the canvass for new subscribers for July.
- The Mite-Boxes are going, far and wide—every one can be supplied.
- The Indiana State Holiness Association holds its annual meeting at New Albany, May 2nd.
- Chas. Lewis, Elgin, Pa., found passages with *Love*, 70 times; *Jesus*, 930; *Faith*, 165. This was omitted in Children's Column, somehow.

BOOKS AND AUTHORS.

The following may be ordered from us:

THE LIFE OF GILBERT HAVEN, Bishop of the M. E. Church, by Rev. George Prentice, D.D., Professor in Wesleyan University.

The author has been very successful in sketching the life of Bishop Gilbert Haven. The whole life is full of incident, but the last chapter gives such a glowing account of the surroundings of the entrance of the passageway to endless bliss, and how the mists of earth had all been removed, and that there was really no river to cross, that we are inclined to ask that our readers will commence with the last chapter first. Published by Phillips & Hunt, New York—Walden & Stowe, Cincinnati.

LECTURES AND ADDRESSES by Rev. Thomas Guard, D.D., with memorial sermon by Rev. T. DeWitt Talmage, D.D.,—compiled by Will J. Guard.

The admirers of the truly eloquent Rev. Thomas Guard, D.D., will be pleased to have his addresses, where they may take time to ponder over the rich sayings of our highly gifted brother, who, like a meteor, was so swiftly removed from our midst. Published by Phillips & Hunt, New York—Walden & Stowe, Cincinnati.

HUGH MONTGOMERY, or, Experiences of an Irish Minister and Temperance Reformer, with Sermons and Addresses.

This is a volume full of thrilling incidents, telling of the struggles to obtain a preparation for the ministry, and of the success attendant upon one fully baptized of the Holy Ghost. Published by Phillips & Hunt, New York—Walden & Stowe, Cincinnati.

WHITE ROBES, or, Garments of Salvation, by Rev. Geo. D. Watson, D.D.

This is a very neat little volume of 160 pages. The title sufficiently indicates the character of the work. All who have read the excellent articles of Rev. G. D. Watson in the different religious periodicals, will be pleased to see that they have been placed in book form. It is a valuable work and will do good. Price, 50 cts.

A HOLINESS MANUAL, by Rev. Geo. D. Watson, D.D. The Holiness Manual contains many excellent directions for those desiring to walk in the King's highway, and is so full of instruction that it deserves a place in every Christian family.

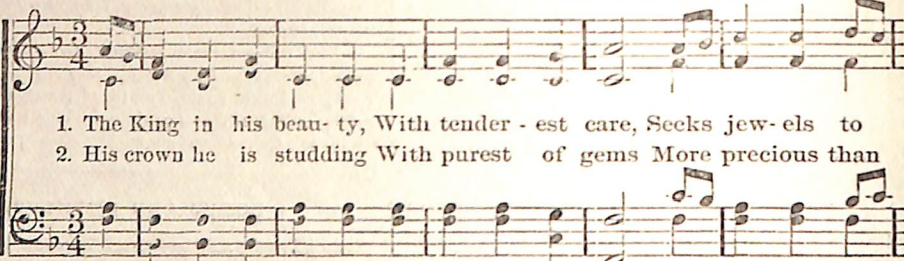
THE GUIDE HYMNAL

Am I Numbered Just Now?

Dedicated to Chaplain McCabe.

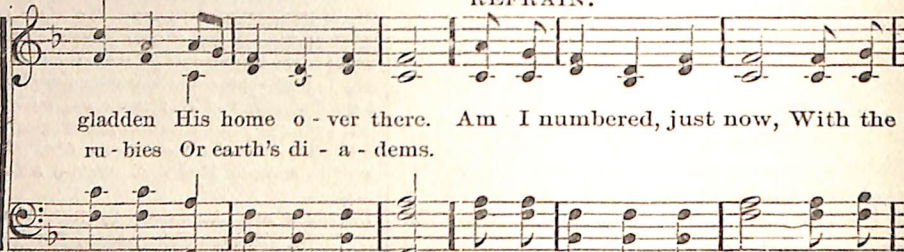
Words and Music by L. HARTSOUGH.

Harmonized by Miss ALICE HARTSOUGH.



1. The King in his beau-ty, With tender - est care, Seeks jew-els to
2. His crown he is studding With purest of gems More precious than

REFRAIN.



gladden His home o - ver there. Am I numbered, just now, With the
ru - bies Or earth's di - a - dems.



King's jewels rare, Counted precious for - ev - er For his pal - ac - es fair.

3 His treasures are wondrous;
He's yearning for more;
From earth's vast dominions
He's swelling his store.

4 He finds them in palace,
Or hamlet beside;
But gathers with gladness
The tested and tried.

5 Though wanting in beauty,
And rayless as night,
His love soon transfigures
With radiant light.

6 Come, Jesus, my Saviour,
Oh, claim me thine own;
Come, cleave and transform me
To shine in thy throne.



—*JUNE, 1883.*—

WORD FOR THE MONTH.—“Turn away mine eyes from beholding vanity.”—Psalm 119: 37.

“Arise, my soul, on wings sublime,
Above the vanities of time ;
Let faith now pierce the veil, and see
The glories of eternity.

“Born by a new, celestial birth,
Why should I grovel here on earth ?
Why grasp at vain and fleeting toys,
So near to heaven’s eternal joys ?”

BRIEF MONTHLY COMMENT.

REV. GEO. HUGHES.

A PRAYER for the times! We hear much of what is needed for “the times”—here is a prayer Divinely indited: “*Turn away mine eyes from beholding vanity!*” What is vanity? Anything empty, visionary, unsubstantial, unsatisfactory to the soul.

Bunyan’s picture of “VANITY FAIR,” and the triumphal passage of Christian through it, is a graphic description. The Fair is still in full-blast. Christian pilgrims must pass through it. The prime consideration is, how to be proof against its charms, to make the passage with undefiled garments.

The prayer before us gives the answer. The *eye*, the great soul-window must be under Divine guardianship. If the lust of the eye be once awakened, desire is speedily enkindled, and the dire catastrophe, soul-captivity, is precipitated. Achan *saw*, coveted, took, hid his theft, and was slain for his sin.

How is this prayer to be answered? By God himself holding the eye—enlarging its compass, and presenting an all-captivating object, JESUS—“the chiefest among ten thousand, the one altogether lovely.” With the eye fixed on Him—clearly, steadily, continuously—the march through “Vanity Fair” will be a victorious one—hallelujahs filling heart and mouth.

A Sermon.

FULL SALVATION.

REV N. VANSANT.

TEXT.—“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.”—Ephes 3: 20-21.



NE of the natural attributes of the great Jehovah is omnipotence, or, almightiness. It is that quality which enables Him to do whatsoever He will. In all the ages past it has been exercised for His own glory and the good of His creatures. Well might the Psalmist exclaim, “God hath spoken once; twice have I heard this, that *power* belongeth unto God.” Creation displays it; history proclaims it; the elements of nature demonstrate it; and miracles attest it.

But it is not so much God’s absolute, universal power, of which the Apostle here speaks, as His power in a particular sphere, the sphere of grace and salvation, the hidden realm of Christian experience. It is here, not less than in His external, visible movements, that His almighty power is exerted, and is always held in reserve for future and greater manifestation. Here, emphatically, we may conceive of the “*hidings*” of His power; here, in the beautiful blending of His natural and moral perfections, He “is able to do exceeding abundantly above all that we ask or think.” Observe,

1. The asking and thinking spoken of constitute prayer—its essence and act. As Montgomery wrote—

“Prayer is the soul’s sincere desire,
Uttered or unexpressed,”—

the full idea of which is, that prayer in thought first expresses itself by prayer in word, and then becomes supplemented by further prayer in thought when the soul’s desire is too broad or too intense for utterance in words. We can often think what we need when we have no power to say it, human language being too poor to clothe the struggling thought in words.

2. Asking and thinking in prayer are gauged by our sense of need combined with our conceptions of Christian privilege. So that our conscious moral state and theological belief have much to do with the scope of our prayers.

3. Whatever be the extent of our asking and thinking, God’s ability to answer immeasurably surpasses it: “Able to do exceeding abundantly *above* all that we ask or think.” Not only does this ability far transcend all our need, but all our possible capacity to realize. To change a couplet of Watts, this ability stretches itself—

“Infinite lengths beyond the bounds

Where prayer revolves its little rounds;”

hence, whatever the scope or elevation of human asking or thinking, God’s ability quite overswells it.

4. The ability here ascribed to God is not His ability abstractly considered, but His ability joined with a willingness, readiness, and even wishfulness to exert it in our behalf. It follows that the text is more than a simple declaration, broad and limitless; it is a challenge—nay, a promise, pledge, engagement.

5. The particular object of the asking or thinking here commended, is the soul’s uplifting and enlargement in Christian experience. The text is part of the Apostle’s doxology immediately following his sublime prayer for the Ephesian Church—a prayer which relates wholly to present Christian privilege, and hence not addressed to unsaved

sinner, but only to saved believers, the fruits of his ministry.

The subject suggested is full salvation—its varied phases, and rich, satisfying experiences.

I. Full salvation is salvation from all sin. Sin of the heart and the life; sin of thought, and word, and deed; sin in act and in principle. This is implied by the whole tenor of the prayer, especially the concluding sentence: "Filled with all the fulness of God." A soul thus filled has no place in it for remaining sin.

1. This is not salvation from human imperfection; imperfection of memory, judgment, knowledge, strength, utterance, features, form. Can we be certain that even unfallen Adam was perfect in all these respects? But we do know that he was perfect as to freedom from sin. Human imperfection will inevitably cleave to us as long as we live; but deliverance from sin, this is the blessed birth-right of all God's dear children, purchased by the precious blood of Jesus.

2. This salvation from all sin was the specific design of Christ's mission. Note the proof: "And thou shalt call His name Jesus; for He shall save His people from their sins." "Behold the Lamb of God, which taketh away the sin of the world!" "Ye know that He was manifested to take away our sins; and in Him is no sin." "For this purpose the Son of God was manifested, that He might destroy the works of the devil," and sin is the greatest of all his works; yea, if we may so speak, is his whole capital and stock in trade.

3. This deliverance from all sin is not identical with conversion. That a soul when justified and regenerated is not wholly sanctified, or cleansed from sin, is a recognized doctrine of both Scripture and current theology, and is an

acknowledged fact of common Christian experience. Sin remains even in believers, though it does not reign.

Why this is so we may not be able to answer satisfactorily to all, but none can deny that it accords with many other of God's doings. He has furnished analogies in creation, in history, and in nature. "The heavens and the earth were finished and all the host of them," not in a single day or act, but in a succession of each. The Israelites, when delivered from Egypt, did not step into Canaan at once, though they might have entered it shortly after but for their unbelief. In nature we see first the blade, then the ear—marking a distinct stage and character in the progress of the plant—and then at length the full corn in the ear. Incipient manhood and womanhood not only follow childhood and youth, but are marked by plain, unmistakable signs, until full adulthood is reached. It is the same in the realm of grace. God works in successive stages by convictions, humiliations, struggles, crucifixions, deliverances, renewals, enlargements, up-liftings—all this from the soul's first illumination till it "sweeps through the gates washed in the blood of the Lamb."

II. Full salvation is a state of rich and plentiful endowments. This is implied in the various terms of the prayer, as, "strengthened with might in the inner man; Christ dwelling in the heart by faith; rooted and grounded in love; comprehending what is the breadth, and length, and depth, and height; knowing the love of Christ which passeth knowledge; and filled with all the fulness of God."


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cious, divine endowments, the rich and varied fruits of the Holy Spirit.

Christian fulness is distinctively set forth in the New Testament, either as a realized fact or an asserted privilege, in more than a score of passages; passages which speak of being filled with the Holy Ghost, filled with the Spirit, filled with all joy and peace, filled with the knowledge of His will, filled with comfort, filled with righteousness, filled with faith, filled with the fruits of righteousness, and so on; all which is spoken of as the common privilege of believers.

III. This full salvation may be experienced in the present life an indefinite period before the hour of death. The scene of this higher experience is plainly laid in the text, and elsewhere, not at the sinner's final goal, but at any point in the course leading to it. Thus Heb. 12: 1—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us *lay aside* every weight and the sin which doth so easily beset us." When, and where? Not at the victor's crowning stand, when the race is ended, but in the way of its active progress.

Luke 1: 74, 75—"That He would grant unto us, that we being *delivered* out of the hand of our enemies"—of which sin is incomparably the greatest and worst. When delivered? Not after death, nor at death only, but now, enabling us to "serve Him without fear, in holiness and righteousness, *all the days of our life.*"

Proofs in the same line might be multiplied.

IV. This full salvation is not a human attainment by slow, uncertain growth, but a divinely wrought transition through faith in Christ. This is implied at once in the text, and in all such broad promises as, "Ask and it shall be given you," etc.; "What things soever ye desire

when ye pray, believe that ye receive them, and ye shall have them:" "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you,"—promises, with many more of like tenor, that unmistakably convey the idea of immediate fulfilment.

This possible rapid transition into the higher Christian life is also taught in the significant fact, that although most of Paul's epistles were addressed to recent believers, even babes in Christ, this full salvation was held out to them as an object for immediate desire and realization. But a single illustration need be given. In A. D. 52 Paul founded the Church of the Thessalonians, and less than a year after wrote to them his first epistle, containing this notable passage: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless," etc. Would it have been less than solemn mockery for him to address them thus as new converts, had their speedy entire sanctification been impossible?

Surely this subject justifies us in asking for great, even wonderful things both for ourselves and others. God's promised power in the realm of salvation is limitless. The question with Him is not so much, What dost thou need? as, What art thou willing to believe for?

Dear reader, do you, already saved, desire this richer, happier, experience? Mark well the words of the text: "According to the power that worketh in us." What divine power has been required to save and to keep thus far! But it is not power exhausted, only power exemplified—a sample part of an unbounded, infinite whole!

"No more I stagger at Thy power,
Or doubt Thy truth, which cannot move;
Hasten the long-expected hour,
And bless me with Thy perfect love!"

HOW TO OBTAIN THE HIGHEST POWER.

REV. J. W. HORNE, LL.D.

AT the late session of the New York East Conference, the Rev. Bishop Warren preached an admirable sermon, on the above-named theme. The text selected was 1 Tim. 2 : 8—"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." Notes were not taken by me of the sermon, but from memory I can write some things about it which will probably be useful to your readers.

We are prone to go for the highest power. A myth from the middle ages was repeated to illustrate this. Some wise men of this world go for nature, because they say, she holds the strongest power. Her laws are irreversible and irresistible. Hence, they proclaim themselves theists, and pantheists. At a stroke, they set aside the supernatural in Holy Scripture, because there can be nothing superior to nature. The Bishop showed how foolish and unworthy such barefaced attempts are, seeing that it is only necessary, by increasing knowledge and wisdom, to rise up into the realm of higher law and power, and, from that stand-point, the lower law and power can be modified and overcome. Take this, chosen from many apt and beautiful illustrations: You say, that the law of gravity draws everything, within its mighty reach, to the centre, and holds it down to its place. True: but the conquering sun from on high lets down his golden buckets into many a sea, and lake, and river, and with or without leave of gravitation, draws up the silver drops into the air, balancing them in fantastic clouds, over all the fields and forests, until by their own rich weight

they drop or pour themselves down refreshingly over hill and valley, upon plant and tree and flower, making the barren land to become as the very gardens of God.

But *moral* and *spiritual power* is greater and grander than physical or mental power. Men do not die for the sake of merely *intellectual* ideas. Galileo came nearest to it. "Yet peradventure for a *good man* some would even dare to die." Yes; for the sake of moral and religious truth, thousands upon thousands have poured out their lives unto death. Our own land is full, to-day, of mounds and monuments to this end. The noble army of martyrs cry, with a loud voice, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" It is only necessary to go up higher; get nearer to Almighty God; go to dwell in the secret place of the Most High, and to abide under the shadow of the Almighty; and then and thence you shall be enabled to be and to do, anywhere and everywhere, whatsoever *He* wills and sends you to be, or to do, or to dare.

But *how* shall we go and get up higher? "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." You *cannot* get into the hiding-places of Almighty power by steam or by electricity, but you *can* by sincere, earnest, persevering prayer. See Abraham pleading, pleading for the doomed cities. See Moses pleading for the idolatrous Israel. See Elijah pleading for the parched earth. Hear John Knox pleading for his beloved Scotland: "Give me Scotland or give me death!" A prodigal son came into a protracted meeting and wrestled for mercy and forgiveness. He cried out, "Glory be to God, He has blessed me!" The next day, he received a

letter in mourning from his mother, which said: "At the moment the Lord blessed you, the soul of your dear father burst from the body, crying in an agony, 'O Lord, for Jesus' sake, save my boy!'"

You cannot have the highest power but on the condition of holiness. "Lifting up holy hands." "Without holiness no man shall see the Lord." "If I regard iniquity in my heart, the Lord will not hear me. But, 'blessed are the pure in heart, for they shall see God.'" Jacob could not get the power, till he cried out in confession, "My name is Jacob!"—a supplanter. Simon, the sorcerer, thought that the gift of God might be purchased with money. But the answer to *his* prayer was, "Thy money perish with thee." Peter and the rest of the apostles, with the disciples, received power, after that the Holy Ghost had come upon them, while they were all continuing with one accord in prayer and supplication.

Another condition of the highest power is, "The adorning of the hidden man of the heart in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." (new version.) "Without wrath." "Follow *peace* with all men and holiness." Jehovah will not trust the lightning of His power to irresponsible men. Of the mightiest man, before God, in the Old Testament, it is written: "Now the man Moses was very meek above all the men which were upon the face of the earth." And the Mightiest Being that ever appeared in human form, who said, "All things are delivered unto me of my Father; and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him," said also: "Come unto me, and learn of me; for I am meek and lowly

in heart, and ye shall find rest unto your souls."

And yet another condition is faith. "Without wrath and doubting." "But let him ask in faith, nothing doubting; for he that doubteth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord: a double-minded man is unstable in all his ways." "For he that cometh unto God must believe that He is, and that He is the rewarder of them that diligently seek Him." This is as philosophical as it is Scriptural: for lack of trust, of confidence, bars always the way of approach; while increasing trust, increasing confidence, throws it open wider and yet wider still.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done!'"

"I commit myself," said Bengel, when seriously ill, "to my faithful Creator, my intimate Redeemer, my true and approved Comforter."

HYMN TO THE TRINITY.

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to
Thee;
Holy, holy, holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!

Holy, holy, holy; all the saints adore Thee,
Casting down their golden crowns around
the glassy sea, [Thee,
Cherubim and seraphim falling down before
Which wert, and art, and evermore shalt be.

Holy, holy, holy! though the darkness hide
Thee, [not see,
Though the eye of sinful man Thy glory may
Only Thou art holy, there is none beside Thee,
Perfect in power, in love, and purity.

Holy, holy, holy, Lord God Almighty!
All Thy works shall praise Thy name in earth,
and sky, and sea;
Holy, holy, holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!

—Bishop Heber.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

JANUARY 25th, 1848.—Had a wonderful meeting to-day. Both parlors were excessively crowded, and had time permitted, it seemed as if scores of witnesses would have testified. Our precious pastor, whom we love with a pure heart fervently, grows stronger in the faith daily. His wife also is about to enter into the way of holiness. She told this afternoon of her fervent desires for it. Our protracted meeting is going on delightfully. Ten conversions last night—of two I must speak.

After the sermon was over, and followed by singing and two or three prayers, it seemed proper that I should return home. As sister and I were about passing out of the inner door, we met two females coming in. We were simultaneously prompted to address them about the salvation of their souls. We did so, and both were arrested by the power of the Holy Spirit. Two young men stood near the outer door, who appeared to have accompanied them, and who seemed playfully endeavoring to get their smiles. Sister managed to get between them, so that they might be prevented from diverting their attention. They appeared really to feel their lost condition, and after a little time, promised that they would endeavor to seek the Lord with all their hearts. Sister returned home, but I accompanied them, and took them forward to a front seat. About twenty minutes had passed, when they were both induced to present themselves as humble seekers of salvation. They sought earnestly, and before the close of the exercises were both rejoicing in the pardoning love of God.

January 26th.—Some time since, a friend said to me: "My mind has been exercised of late relative to *dying* grace. I have heard a good deal said about it, and I have been thinking whether I enjoy this grace." I answered: "*Dying* grace is *living* grace." Said she: "This morning I inquired of God, and in answer, He assured me that dying grace was living grace." It is inconsistent to expect grace ahead, to do what we are not called to do. "Grace to help in time of need," is all that is promised. As well might the Israelites have aimed at getting a large store of manna ahead, so that a daily dependence on God were no longer needful.

And yet, such an unwavering trust and confidence may be attained in the God of all grace, that the full assurance of faith may as truly be a matter of present enjoyment relative to future necessities, as in view of that in conscious possession. It is this full assurance relative to things in prospective, that enables the soul to triumph in prospect of life or death, things present or things to come; and in view of the dissolution of nature, she may exultingly say: "O death, where is thy sting; O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." And these are the victories of faith, which my soul for years past has been enjoying. "Alleluia, the Lord God omnipotent reigneth!"

January 27th.—Was sent for this evening to visit the dying couch of sister Welch. For months past she has been a great sufferer with a cancer. She has been a timid believer, and it is through much tribulation that she enters the kingdom. The state of her mind during her illness has not been, as a whole, one of confidence or enjoyment. "O thou of little faith!" may have been justly applicable. But I

should think she had been, before this illness, earnest and sincere in her renunciation of the world and its vanities, and had truly fled to Christ for refuge, though not with that steady faith which honors God. Of late she has had some sweet glimpses. With her dying breath, apparently, she has been warning her relatives to prepare for death, after which her soul seemed to be measurably unburdened. Had she done this when in health, probably they might now be Christians. So she says; and O, how deeply does she now regret her want of faithfulness to them! But God, I trust, may make her work effective, though done at so late an hour. Yet, when I remember how often solemn promises made to the dying are forgotten, I can only look upon the fulfilment of these as problematical.

This evening, while I was urging upon her the promises and hopes of the Gospel, and she seemed to be fast sinking into the arms of death, she became exceedingly joyful in the God of her salvation. I repeated the lines—

“Jesus can make a dying bed
Feel soft as downy pillows are,
While on His breast I lean my head,
And breathe my life out sweetly there.”

She seemed endued with supernatural strength, and shouted the high praises of God, so that she might have been heard through the house. While singing a part of the hymn—

“O thou God of my salvation,
My Redeemer from all sin,”

she joined with me, with a voice apparently stronger than my own. How wonderful the victories of grace!

—“THE WORLD promises comforts, and pays sorrows. Be not proud of riches, but be afraid of them, lest they be as silver bars to cross the way to heaven. We must answer for our riches, but our riches cannot answer for us.”—*Mason*.

STRENGTH OF DIVINE LOVE.

REV. D. NASH.

(Concluded.)

DIVINE LOVE shows its power again, *by triumphing over obstacles*. Pathetic appeals to a miser may overcome his avarice. A veteran soldier begging for bread after being valorous in his country's service—an old man sinking for want of sustenance—an infant stretching out its hands for nourishment, unavailingly, to an indigent widowed mother—are cases which may lead him to show some sign of benevolence. If we could unveil to a sinner the woes of lost souls, he might be constrained to overcome a few sins. But a soul burning with divine love achieves grander triumphs. His heart is fixed on God alone. Riches have lost their captivating influence, pleasures their attractions, and honors their pomp and splendors. His passions which, Samson-like, bound him, and afflictions and persecutions, which would otherwise overmaster him, are overcome.

He can say with the Psalmist, “Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight.” And with Paul, “None of these things move me—neither count I my life dear unto myself, so that I may finish my course with joy.” This made the martyrs victorious. One widow said, “*I can burn for Jesus!*” One, when asked if he did not love his wife and children, who stood weeping by his side, “*Love them!*” said he—“Yes, if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in prison—yet, in comparison with Christ, I love them not!”

Here was love stronger than death.

This overcoming of difficulties augments moral strength. It leads to the high places of honor. By deeds of daring *Havelock* won his fame. Not in the drawing-room, but amid the perils of war, honest *Lord Clyde* earned his peerage. "Can you climb?" said a Captain to a sailor-boy, before engaging him. He was soon tested. When ordered to the mast-head, as he mounted the rigging he became dizzy. "*Look up!* my boy," shouted the Captain. Obedient to this order, he safely reached the mast-head. When we, like Peter, look downward, we sink—but with the eye fixed on Jesus, we conquer.

Again, Christian love, which is like "coals of fire," and having "a vehement flame," gives *ardency of desire*—desire to possess God. "God is love, and he that dwelleth in love, dwelleth in God, and God in him." "As the hart panteth after the water-brooks, so panteth my soul after God." God can only be perfectly possessed in heaven, and the Christian joyously anticipates that consummation. But on earth he delights in God—in the assemblage of moral beauties and perfections in His character, and in the relations which He sustains to His children. He is to the soul a satisfying, immutable and eternal portion. All future contingencies are regarded with composure. Eternity, so full of dread to worldlings, is full of prospective bliss to saintly contemplation. This gives a flaming desire to work for God, and to save souls. Our fellow Church members may not appreciate this, always, and may attach to our flaming zeal odium. But love pursues her triumphal way. *William Cary*, the Baptist missionary, arose from his shoemaker's bench, inspired by holy love and zeal for the heathen. Even the excellent Dr. Ryland could say to him, "Sit down, young man; when God in-

tends to convert the heathen, He can do it without you or me!" But God did not mean to convert them without *Carey*. The same conservative spirit prevails to-day. But those who know the constraining love of Christ, and the value of immortal souls, must not fear opposition.

Finally—This holy love *prompts to sacrifice*. Personal interest is always sacrificed for the beloved object. A tender mother has little enjoyment when separated from her child. She consents to it, however, when the child's welfare is involved. And much as the Christian, full of holy love, desires heaven, he willingly remains here to serve God and His Church. Faith without works is dead. And holy love cannot be possessed without deeds, no more than there can be fire without heat. It is amazing how few of God's people are ready for His work. If the pulpit and the pew were united in grand, aggressive, saving movements, the Church would be mighty. But this demands *sacrifice*. David would not accept the threshing floor of Araunah as a gift, but said: "I will surely buy it of thee at a price, neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." When Dr. Mason, of Burmah, wanted a teacher for a warlike tribe, he asked his boatman, *Shapon*, if he would go, saying he could only have *four* rupees a month, instead of *fifteen*, which he then received. After praying on the matter, he came back, and Dr. Mason said: "Well, *Shapon*, what is your decision? Can you go among those savages *for four rupees a month?*" *Shapon* answered: "No, teacher, I could not go for four rupees a month—but *I can go for Christ!*" And for Christ he did go.

O, let us work for Christ, and not for ourselves. Beloved friends, let us have

our holy love kindled afresh by the bright beams of the Sun of Righteousness. Then, attracted, warmed, fired—we shall possess that love which is “strong as death,” the ardors of which the waters of tribulation cannot quench, nor the floods of affliction and temptation drown.

PANSIES—(HEART'S-EASE.)

GATHERED BY LELIA WATERHOUSE.

II.—FOREVER.

DO you remember the time when that simple word struck more terror to your soul than the sombre hearse, or the solemnly-tolling funeral bell?

“Forever!” Repeat the word softly to yourself. In place of shrinking dismay, it causes music in your heart. The thought of being forever with the One who created you, and who understood better than all others your aspirations and capacity, fills you with happy anticipations.

You will never reach the point where your Creator will have exhausted His resources for your joy. You will never be obliged to sit down and sigh because you have reached the end, and that now your sole occupation will be to review the past. Your little, finite mind may think of many life-times concentrated in one being and cycles of ages added. You may travel to the outmost bound of moral conception, yet the great, grand, endless forever will reach out beyond you with a sweet, mystical, anticipatory incomprehensibility.

What has wrought the marvelous change in you, which causes thrills of joy, in place of mortal terror, at sound of this solemn word? You are saved now—eternal life is pulsing through your being. “He that believeth on the Son *hath* everlasting life.”

Where is the monster, Death? Faith has transformed him into an angel, who some day will remove the clay tabernacle, in order that your exulting soul may enter the great forever.

Only a step! It is only a quick breath, a glance of an eye, the length of a thought. O, beautiful death! O, grand, blessed forever!

HELPS FOR INQUIRERS.

BY REV. THOMAS CARTER, D.D.

PERFECT PEACE—FULNESS OF JOY.

WE suppose that every one who reads *The Guide* is convinced that there is no peace in earthly pleasures. What the Bible asserts—“There is no peace, saith my God, to the wicked!”—is always true, whether a man be wicked in a greater or less degree. And yet the majority of men, ignoring this truth, are everywhere endeavoring to quench the thirst of their weary souls in broken fountains.

Gambetta, the great French statesman, sated with earth's pleasures and honors—his life filled with every joy the world could give, tired of all, snapped the cord with his own hand which bound him to them.

The noted millionaire, who died in the city of New York, several years ago, after achieving the vast success for which he hungered, lay for weeks before his death with one single, all-absorbing thought, crowding out all things else—“Every one is endeavoring to swindle me out of my earnings!”

The Corsican Captain, before whom all Europe trembled, amid his campaigns and splendid victories, always carried on his person the poisonous drug which was to be his last resource in case of reverses—and, though he was the great Napoleon, twice was on the point of committing suicide.

The only remedy for earthly sorrow, for earthly ennui, is religion—and this becomes the all-powerful, the complete, the triumphant remedy, when it is received in its fulness. Therefore Jesus says, “Ask, and ye shall receive, that your joy may be *full*.” “These things have I spoken unto you, that my joy

might remain in you, and that your joy might be *full*." Paul emphasizes the fact in these words: "Rejoice in the Lord always; and again I say, rejoice." Isaiah cries, exultingly, "I will greatly rejoice in the Lord, my soul shall be joyful in my God!"

Men are over-anxious as to their future in earthly prospects. Even from Christians, who are immature in their experience, how often the unexpressed inquiries come from the depths of their hearts: "What will become of me in the years yet unspent? How will my family subsist? How shall I discharge my obligations?" Besides this, there is a nameless, mysterious dread hanging over many sincere souls as they look ahead. It is not altogether a fear of want in this life—it is not the fear of pain or sickness—it is not the fear of bankruptcy and dishonor, but of something they cannot imagine or describe—a great shadow, which, day and night, enfolds them in its embrace.

We want to say to you, Christian brother or sister, there is absolutely no remedy for this but the perfect love of Christ. The cause of its existence is sin, and wherever sin lurks in the least degree there will be shadows and dread and fear. O, that we might understand the great, the all powerful antidote which God has provided for this bane of our existence!

John Wesley said he dared not fret. You say, "I cannot help it,"—and in one respect you are right. You can not help it by simply trying not to fret, but you can help it by entering into a spiritual state of experience where you will be far above the atmosphere of care. John Wesley had cause enough to fret about his societies—about the mobs which encompassed him—about the false brethren among his followers—and would have done so,

like any other man, had he not lived in this spiritual atmosphere.

John Bunyan had cause to be over-anxious in regard to his family and their wants—in regard to himself and his future fate, during those twelve years that he spent in Bedford jail; but instead of this, he has given us one of the most beautiful pictures of a soul perfected in love that exists in the English language. After bringing his pilgrims up to the land of Beulah, where they are waiting and ready to cross the river, and where they remain an indefinite time, it may be years or scores of years, he says:

"Here they heard continually the singing of birds, and saw every day the flowers appear in the earth. In this country the sun shineth night and day; wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place as much as see Doubting Castle. Here, they were in sight of the city they were going to; also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was on the borders of Heaven. In this land, also, the contract between the Bride and the Bridegroom was renewed. Here, all the inhabitants of the country call them 'The holy people, the redeemed of the Lord.'

"Now as they walked in this land they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city, they had yet a more perfect view thereof. They walked on their way, and came yet nearer and nearer, where were orchards, vineyards and gardens."

And these gardens were for the delight and comfort of the pilgrims, and there they tarried and refreshed them-

selves, lingering in the walks, resting in the arbors, ready for a summons from their Lord.

Why should we dwell outside of such a Paradise when it can be enjoyed even on earth? Why linger in the lowlands of Christian experience when such a country is awaiting us, not beyond the river, but on this side—a blessed, glorious resting in Christ—a complete, eternal, and absolute submission to His will?

“Finish, then, Thy new creation;
Pure and spotless let us be,
Let us see Thy great salvation
Perfectly restored in Thee.”

ONLY TO OBEY.

AMELIA M. STARKWEATHER.

The night was dark; so dark I could not see
The last footprint my feet had prest;
Before me frowned the grim, tempestuous sea,
On either side, the mountain crest; [sight,
Pierced through the darkness far above the
Upreared of walls I might not scale.
Behind, the foe intrenched lay, gath'ring might,
No human aid could now avail.

And over all the storm, a voice I heard,
As if from heaven, “Go forward, child!”
I shrank appalled, and cringingly demurred:
“O, Father, nay! the night is wild,
I have no barque to cross the angry sea;
Is there no other way to save?
I did not hear aright, it cannot be—
These billows cold will be my grave.”

“There is no other way;” the voice was mild,
“’Twas I who led thee by this way—
Now prove me here, I will protect my child,
Thy part is only to obey;
Wilt thou not trust before it be too late?
Just take one step and I will show [great
To thee my wondrous power, and teach thee
And mighty things thou didst not know.”

With beating heart, I tremblingly obeyed,
My feet the solid rock soon found,
On either side the restless waves were stayed,
And I walked forth upon dry ground.
I ventured then to lift my tearful eyes,
When, lo! there walked One by my side
Who told me of His love; with glad surprise
I saw my Lord, the Crucified.

BIBLE READING.

MRS. J. H. KNOWLES.

THE WILL OF GOD—EPHES 5: 17.

MOST of the difficulties between friends arise from *misunderstanding*. Opposition, alienation, questioning of motive, hard thoughts. O, how frequently we can trace them all to some misunderstanding of the words or spirit of even our best friends! Many a heart ache might be saved, and many a sad hour brightened, were free confession made, and full explanation given.

It is just so in our relations to God, our truest, best, most loving Friend. We rebel, we question, we cherish hard thoughts, we are estranged from Him, because we misunderstand His will. What excellent advice, then, is that in Ephesians 5: 17—“Wherefore, be ye not unwise, but understanding what the will of the Lord is.” How exceedingly “unwise” to be perplexed and disturbed about it, if there is any possibility of a better way? Did we “understand,” “Thy will be done” would become the sweetest instead of the most bitter sentence (as it too often is) our lips could utter. Should we shrink from the will of one who tenderly loves us?

What is the will of God concerning us? May we know? Yes, for it is the *servant* who knoweth not what his Lord doeth, and henceforth He calls us *friends*. Read Ephes. 1: 9, 18—Col. 1: 9—Rom 12: 2.

What does He tell us is His will concerning us? Ephes. 1: 5. Aye, more than His will, the *good pleasure* of His will it is, that we should hold the relation of children to Him, and enjoy in Him all that the blessed name, Father, implies. What would not a true father

do for a son or daughter? What does a father plan for his child but the very best? Trace through the Word the loving heart of God, and see what is His will for us. Matt. 7: 9-11; Psal. 34: 9; Ephes. 2: 4; Phil. 4: 19; Jer. 9: 24; Dan. 9: 9; Psal. 84: 11; 1 John 3: 1-2. And we have the inheritance of children, Rom. 8: 17, 32; also spiritual kingship, Luke 12: 32; and all the riches of the kingdom, Rom. 14: 17, Rev. 3: 21. It is His will that this sorrowful, distorted, evil world should not even touch us for our hurt, Gal. 1: 4, John 17: 15; and even in the midst of its upheavals and disappointments, it is His will that in everything we should give thanks—1 Thess. 5: 18, because He knows it is all coming out right for His own trusting, loving child. So Job felt, Job 1: 21—and Abraham, Rom. 4: 20—and Paul, Rom. 8: 38-39—and Joseph, Gen. 50: 20.

Understanding His will through the teaching of the Word, in the light of the Spirit, we not only come into sweet fellowship with God in the secret life of the soul, but we are helped also to "walk wisely toward them that are without." Col. 1: 9-13; 1 Thess. 2: 12; 1 John 2: 17; 1 Peter 4: 19. When we pray, "Thy will be done on earth as it is in heaven," what is our conception of heaven? How is His will done there? What is the ineffable blessedness of those who do His will, seeing Him face to face? Psal. 16: 11; Rev. 15: 3-4. Shall we not joyfully say, "Amen; even so let Thy will be done in me, through me, by me, now and evermore?"

"Thy Father reigns supreme above,
The glory of His name
Is grace and wisdom, truth and love,
His *will* must be the same;
And thou hast asked all joys in one
In asking this—'Thy will be done.'"

—“He that would rest, must work.”

INCIDENTAL TOPICS.

REV. W. REDDY, D.D.

CONSECRATION AND RE-CONSECRATION.

A CONSECRATED thing or person implies a separation from a common to a sacred use—dedication—devotement of a person or thing. Allusion is made to the devotement of sacrifices on the altar of dedication. When a victim or a sacrifice was laid on a Jewish altar, it was consecrated—devoted—and the offerer was to *take his hands off*, thereby indicating that the offering was henceforth the Lord's, and was not to be withdrawn—himself henceforth and forever *devoted*—in solemn covenant not to be forgotten.

Nevertheless, this does not preclude the idea of *special consecration* for special and extraordinary work and occasions, as in case of special revival or missionary work. This would not invalidate our previous Christian consecration, nor should it be denominated a *re-consecration*. "The Holy Ghost said, Separate unto me Saul and Barnabas for the work whereunto I have called them," yet the full consecration of these good men had been previously made, and had not been vitiated.

The marching and counter-marching on the part of too many professing Christians is trifling and demoralizing upon those who practice thus. Christ offered himself a sacrifice "once for all"—not "often-times." Christian consecration should in like manner be complete and constant. New forms of labor will be continually arising, and new demands of self-sacrifice will be made; but these but furnish occasions for new applications of the consecrated subject and agent. "Thy God whom thou servest *continually* He will deliver thee."

THE PRESENCE OF THE HOLY SPIRIT.

The assumption and general tenor of the Scriptures are that the Holy Spirit is present with every truly converted and consecrated Christian, and consecrated minister. "If any man have not the Spirit of Christ, he is none of His." This is the test of Christian character. Then, assuming such presence, the Apostle says: "If we live in the Spirit, let us also walk in the Spirit,"—"For as many as are *led* by the Spirit, they are the sons of God,"—"For it is God which worketh in you both to will and to do of His good pleasure."


How then is it, that so many ministers and Christians, when they pray, in the hearing of others, practically assume the *absence* of the Holy Spirit; and prayer after prayer, in the same meeting, is offered, imploring the Holy Spirit to *come*, and to *be present* at such meeting; instead of recognizing His presence, and at once putting himself or herself under His immediate teaching and leading.

This does not ignore the difference between the Spirit's presence *with* us, and His dwelling *in* us. Jesus said: "He dwelleth *with* you, and shall be *in* you." To pray for the *fulness* of the Spirit, within us, is entirely consistent with the recognition of His presence *with* us. But is it not the province of obedient faith to credit, as did Christ, the faithfulness of God, and say, "I know that Thou hearest me always?"

—"CHRIST is God's visit to the world. From first to last that visit was love. His appearing was gentle as a summer's dawn. He was born a babe, wrapped in swaddling clothes, and laid in a manger. Such was the step by which a holy God approached our world when it rebelled against Him."

A BAPTIST MINISTER'S TESTIMONY.

REV. R. H. COVERT.

OPING that the narration of my experience may prove a blessing to souls and bring glory to my Master, I will give it as briefly as possible.

In the year 1877 I found peace with God by the forgiveness of my sins. A bright and precious life it was to me. In March I was buried with Christ in baptism. The light then seemed to be brighter. I soon became identified with the Young People's work, and thus grew in grace. During the year I was called of God to devote my life to the ministry. After struggling for several months, I submitted. I began my preparation for the work. But my Christian life was not uniform. Sometimes I would fall into temptation, and be confused in my experience. I heard the experiences of others, in which they seemed to be so constantly filled with the Spirit, always ready for duty. They had a blessing which I did not possess. At last I entered a Theological Seminary, and there it pleased God to open my eyes to my need of entire cleansing of soul. Not that I received such instructions in the school, but from those whom I met while in the great city of Chicago.

In the year 1880 I was led by the Holy Spirit to see the corruption of my soul. It would rise up in the form of pride, envy, evil-speaking, covetousness, unbelief, self-will, etc. I craved victory over these. Many times I read the experiences of those who had a like trial with myself, but who sought for the "fulness in Christ,"—others for "abiding peace," or, the "baptism of the Holy Spirit," or a "pure heart,"—and obtained such blessings as to satisfy. I consecrated myself, and sought, but did not get the satisfaction of my soul. Many times would be richly favored of God, but would soon lose the same through this inbred corruption, or struggle, within.

In the following summer vacation I returned to my parents' home, in Michigan, to pursue my studies and supply a Church

within two miles of the same place. This was of God appointed to be the scene of my "*furnace of affliction*." It continued for four months. All my Christian duties were *duties indeed*. Occasionally I received a blessing of comfort. The agony of soul, at times, was almost beyond endurance. My convictions for holiness were greater, in every respect, than the convictions for forgiveness of my sins. I could take no comfort in others' presence. I wished to be alone. I would have days of fasting and prayer, but the heavens seemed brass. I remember once I prayed for death, but I soon saw the sin of that prayer. Again, I would pray for sickness, that I might be prevented from preaching. I was glad when the sabbath was over, and I could get away from the people. My studies did not interest me. In fact, I was most miserable. My sins seemed so great, and so many, that I wondered if I were a child of God. Yet I could not turn back. Praise God, He did not entirely forsake me. The following passages are true to every believer: Isaiah, 41: 10, 13; 43: 1, 2; 54: 5-8; 59: 19. But I began to trust Jesus in the dark as in the light; and when I returned to my school in the Fall, it was with more comfort in my soul—but, unsatisfied.

The following year was one of unusual hungering and thirsting after Christ. God blessed me in my studies and labors in the city among the missions. When I returned I expected to receive the "fulness in Christ" before the close of the year, but did not. O, my unbelief, how awful! In the Spring, I took charge of two Churches in Michigan.

Intellectually, I knew what it was I was seeking. I had read the "Rest of Faith," by A. B. Earle, "Perfect Love," by Rev. J. A. Wood, "Entire Sanctification," by Dr. Peck, and others.

In the Summer of 1882 I was ordained. But I held to my idea of sanctification, and they set me apart for the work. In the Fall, I read Sister Palmer's little work, "*Faith and its Effects*." This was made the instrument of bringing me into light. My reputation and unbelief were the last of my consecrations. Here the devil withstood

me for a long time. The tempter suggested: "If you confess and preach this, you will be excluded from the Baptist Church as a preacher, and then what will you do?" But I grew desperate. I must be made clean from these troubles within, or I would die in this agony—for it yet continued. I praise God for help at this time. I gave up all, and *stepped out upon the promise by naked faith*. I cried, "It's done, it's done! so says my Master." It was but a few moments, and there stole into my soul such sweet peace and joy—so calmly and quietly was it done. I confessed it—I preached it. The people liked it, and many have been likewise blessed. One month after this I received the baptism of the Holy Ghost—Dec. 16th, 1882. In my room, my blessed Saviour filled me to overflowing—praise His name! Since then it has been victory all along. Preaching is easy—it is a glorious privilege to tell of Christ's love to sinners. I have His abiding presence—rest of soul. Communion with Christ is so precious—prayer-meetings are a delight—souls are being saved. I understand now what Acts 1: 8 means. When I was willing to give up all into His hands, and trust Him for it, He gave it to me.

One word more: I do not call this what some do. To me it is a conscious cleansing from inbred sin—a freedom from the dominion of sin. But it does not exclude me from *sins of ignorance*—what some call mistakes. I see my life is very imperfect in action, very weak in strength; but Jesus is my all in all. I need to pray each day, "Lord, forgive me my sins,"—which some call mistakes. Heaven many times comes down my soul to greet. May God's blessing rest upon this important recital of my life, for the sake of Jesus.

—"ONE pound of gold may be drawn into a wire that would extend around the globe. So one good deed may be felt through all time, and cast its influence into eternity. Though done in the flush of youth, it may gild the last hours of a long life, and form the brightest spot in it. 'Work while it is day. The night cometh.' —*Christian Treasury*."

Holiness in Testimony.

"Ye shall be Witnesses unto me."—
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon, at 2 1/2 o'clock.

The meeting was opened by singing the 107th hymn. Requests for prayer were received from Africa, Sweden, Canada, and various States of the Union, and many thanksgivings were returned from hearts filled with hallelujahs because of answered prayers, and the doxology was sung. Rev. Bro. Browning led in prayer.

Mrs. Palmer read a part of the 8th chapter of Romans, remarking that her heart longed that the Church might know what it was to be in Christ Jesus, and have no condemnation. We may take comfort that something *is* done, not *to be done*: "For the law of the Spirit of life *hath* made me free from the law of sin and death." We may easily know whether we are in Christ walking after the Spirit, or whether we are walking after the flesh and are carnally minded. There need be no misapprehension on this point, for if we have not life and peace, it is because we are not spiritually, but carnally minded; and if we are in the flesh, we *cannot* please God. How important, then, that the carnal mind be destroyed, and that we yield ourselves up fully to be led by the Spirit. Her heart was desirous that many who were present should take a new stand, and say, "I will from this

hour be led by the Spirit, and know what it is to be free from the law of sin. How many of the professed followers of Christ are not free! Are they, then, the real followers of Christ? Have they the peace and life which God says, the spiritually minded shall have? Let us have the energizing power which Christ gives when He comes into a soul and lives there, and enables it to say, "I live, yet not I, but Christ liveth in me." Be strong in the Lord, and in the power of His might. Her heart was fixed to know the blessedness and fulness of this salvation, and she could testify that the law of the Spirit of life had made her free from the law of sin and death.

A GREAT DELIVERER.

Dr. Palmer said that the prayer just sung, "Visit us with Thy salvation," might be answered to every heart. What a salvation! Deliverance from all fear! No condemnation! Wonderful! A great many who are called Christians appear to be willing to take up with the Gospel as written in the seventh chapter of Romans, and say, "O, wretched man that I am! who shall deliver me from the body of this death?" as if this were the whole of what Christ purchased for us by His death. But Christ came to deliver us fully—to save us to the uttermost. Shall we, then, be satisfied with less than this full deliverance? May God be glorified in the salvation of His people fully? We may live without condemnation, and know that Christ is in us saving us moment by moment. God fulfils His promises to the letter and asks no discount, and He was a witness that He does save to the uttermost.

ETERNAL LIFE.

Sister B——'s mind was running on the witnesses who had passed over the river, and as she heard the passage, "There is therefore now no condemnation to them which are in Christ Jesus," she was reminded of a dear one who, though a member of the Church, was not saved from condemnation; but while one who was present was telling of the Saviour, light dawned on her soul from that passage of Scripture, from which she never was moved; and when she came to die, this one word was heard: No con-

demnation!" She rejoiced with the witnesses who had passed over, as well as with those present, that there was "no condemnation." Life and peace come from being spiritually minded, and it is an eternal life and is not to end; and it is lovely to think that we have commenced this eternal life now, only there our surroundings will be more favorable. There is joy in feeling that as the outward life is fading, the inner life is renewed, and this eternal life gives joy and peace even in the midst of tribulation.

A NEW CREATION.

Sister — knew what it was to be condemned even after she had been saved. Satan kept tormenting her, by showing her the things she had left undone; but when the light shone on these words, "No condemnation,"—it seemed as though she had leaped into a new creation; and the burdens that she had carried, and which had crippled her energies, were gone. In making a full surrender to Jesus she had found life and peace, and was made free.

THE SHORT WAY.

Dr. Ball.—Religion is life, and this life is in Christ Jesus; for to know Him is to live. He lived in condemnation, but it pleased God in a moment of time to bring him out of this condition into liberty. Testimonies live forever in their adaptation to lead others. The Rev. Mr. Bingham preached, that full assurance was the result of growth; but, impressed with the fact that his wife possessed a liberty of which he was ignorant, he said to her, "Tell me, my dear, how you attained to this salvation?" "I did not attain to it, it was given to me," she replied. Instantly he apprehended the truth, and said, "If it is given, then it is mine now!" and immediately obtained liberty, and commenced to lead a new life. The way is short—by simple faith. When we become so dissatisfied with our lives that we are willing to surrender to God, we may by simple faith step from bondage into liberty.

CARNAL MIND DESTROYED.

Sister C— was a witness that there is no condemnation to them who are in Christ

Jesus, and she praised the Lord that the carnal mind may be destroyed, for Jesus came to destroy the works of the devil. Jesus is a mighty Conqueror and will do the work in us, if we will let Him; and the roots of sin may be eradicated, and not merely suppressed. She could not be satisfied with anything less than an indwelling Holy Ghost.

WALKING WITH GOD.

Sister — was glad that it was written, that they who went up on high overcame through the blood of the Lamb and the word of their testimony. Her husband had a testimony that he wished her to give them before he went over the river. "Tell them," said he, "that I am washed in the blood of the Lamb, and am going through the gates." She was in Beulah land, and had gotten away beyond the "no condemnation," and was walking with God.

"YE ARE MY WITNESSES."

Sister J— was walking in the liberty of the sons of God. As she listened to the testimonies, she thought, for want of this truth the world is perishing. If the Church was filled with such witnesses, it would not be long before the world would be converted, for the power and unction attending such testimonies would be irresistible to the unconverted—for it is just such a salvation that they need. She felt that she was unworthy and weak and nothing in herself, but she wanted to say to the praise of God, that there is now no condemnation, and she had been living in the eighth chapter of Romans over sixty-two years, enjoying full salvation.

"I WILL DRAW ALL MEN UNTO ME."

Rev. Bro. G— had experienced this peace of God, and was saved to the uttermost. When the sister spoke of the unconverted person who, when she found it was her privilege to have full salvation, said, "That is a religion worth having," and sought Christ—he was reminded that he was invited by a brother minister to attend his prayer-meeting; and when he spoke of his perfect rest in Christ through perfect faith in Christ, his testimony elicited considerable opposition from professing Chris-

tians, who said that they did not believe in that doctrine; that they had to fight with the devil all the time. The only non-professing Christian present was a stranger to them, and when the meeting closed she said to the pastor, "I want to get the same Jesus that gives the rest that gentleman spoke of." It is just such a salvation that the world needs. If a Christian would have perfect joy he must have perfect faith and perfect surrender. Elijah's question was very logical, and concisely put: "If the Lord be God, follow him."

KEPT BY HIS POWER.

Sister H——. When Sister B—— spoke of loving to introduce such a Saviour to all, she thought of the wonderful privilege of being introduced to such a Saviour. Thirty-two years ago she was introduced to Jesus, and she praised God that she knew something of this liberty in Christ, and had been emancipated years ago, and been kept by His power. She felt that if left one moment without the Holy Ghost, after having been taught all these years—she would prove untrue to Him who had done so much for her; but she went on from moment to moment, with her fingers in her ears and her eyes looking to Jesus, and crying, "Life, life, eternal life!" His righteousness covered her.

KNOW THE FULNESS AND TEACH IT.

Rev. Bro. Browning.—How important that we recognize the fact that we are living under the dispensation of the Holy Ghost. God will lead us on to victory, if we take the Holy Spirit for our Guide and follow Him; and it is such a salvation that the world must know about, before it will be brought to Christ. At a Sunday-school Convention the question came up, "How may we care for our young converts?" He made answer: "By having the fulness and joyfulness of salvation ourselves and teaching it to the young converts." Let us hold up a victorious Christ-life, and the world will seek it.

"EVEN DOWN TO OLD AGE."

Bro. ——— was over seventy-one years old and he hoped God would let him live still longer, for he wanted to fight for God as long as he had breath. Over sixty years ago

Christ cleansed him from all sin. Some seek sanctification to be cleansed from sin; but if we have not been justified, we cannot be sanctified fully; and he that is born of God sinneth not. He had entered this divine life, and enjoyed it; and no other power but that of God could have kept him all these years. He stood in the liberty of the Gospel, and Christ was his own.

REJOICING IN FREEDOM.

Sister L—— felt her heart stirred when the liberty in Christ Jesus was mentioned, and her mind ran back to a life of servitude, although she was a Christian. No slaves felt their chains more galling, than she felt the chains of the sins that beset her. Not outward sins, but the pride of life and pride of reputation, and a haughty spirit, and self-will. How they bound her as she remembered, "If any man have not the Spirit of Christ, he is none of his." She did not like to talk of her inner life, and used to say that it was too sacred to be talked about, when the truth was, she had not much to talk about. She tried to serve God, but it was not a life of freedom—not that religion that attracts; but when Jesus came to abide with her, she did not receive the spirit of bondage again to fear, but the Spirit of adoption, and rejoiced in the freedom which is in Christ Jesus.

THE EARNEST OF INHERITANCE.

Sister H——. The blessed Holy Ghost came into her heart and gave her the earnest of her inheritance. If we have the Holy Ghost in the heart, we know it—there is no guess work. She had learned the value of the Word, as never before, as she rested on the promises while on her sick bed. The doctor said on Saturday, that she had been struck with death since the day before, and that she was losing vitality and her strength was failing, and there was no reason for any hope. But on Sunday at six o'clock, when all had given her up, a clearness came to her head and strength to her heart, and she said, "I'm getting better—somebody is praying for me, and God has answered prayer!" Jesus came on purpose to put into our hearts the earnest of our inheritance, and if we will trust Him, He will save us to the uttermost.

TRUSTING THE PROMISES.

Sister D—— had tremblingly entered into this grace, but the Lord had firmly held her and kept her these sixteen years. The power of testimony to this grace is wonderful; and many say, "If I can get such a religion as you speak of, it is what I want." All who will, may find just such a salvation. We are all differently constituted, but Jesus can meet every case, and open the truth to each as they need, and give the assurance that there is no condemnation. She had walked so many years after the flesh, that she knew well when she began to walk after the Spirit, and since then how many times had she been satisfied with God's approval. She only knew that she wanted this experience, and then stepped out on the Word of God, neither looking behind nor before, but simply trusting in the Word of God; and God in His own time gave her a bright and clear witness, and she had it still.

SAVED OF THE SPIRIT.

Rev. Geo. Hughes.—Sister Palmer had brought from the armory of the Lord a two-edged sword, with keen, glittering blade, constructed by the Holy Ghost—a sword "separating between the joints and the marrow, and is a discerner of the thoughts and intents of the heart." The lines of distinction between the saved and unsaved are as distinctly drawn as they will be at the day of judgment. *'To be carnally minded is death,'*—whether persons are in or out of the Church—whether baptized and partakers of the sacrament, or not. On the other hand, "If we walk after the Spirit, the law of the Spirit of life hath made me free from the law of sin and death." Every one who is saved at all, a babe in Christ, is saved from the power of sin. Justification is not bondage to sin. Bunyan's pilgrim was free from condemnation and the sinful dominion the moment he got sight of the cross, and went on his way rejoicing. It is a very low view of justification to say that one can live under condemnation, and look, speak, sing songs, read novels, and go to the opera and theatre, like people of the world, and yet be on the way to heaven. Away with such a delusion!

Entire sanctification is far beyond freedom from condemnation and the power of sin. In the 5th of Romans we read of the justified soul having peace, and rejoicing in hope of the glory of God. *Benjamin Pomeroy* once offered the prayer: "O, Lord, our theology is getting very much mixed—people now have to be entirely sanctified in order to be justified, and glorified in order to be sanctified!," Let us get our views simplified. There is a great peril here. Persons who have had the truth of entire sanctification set before them, cannot retain justification if they do not act up to the light, and obey the divine call. Condemnation follows disobedience. Let us be free not only from outward sin and condemnation, but from inward impurity, having every spring of the interior being purified.

CONTINUOUS LOOKING.

Rev. Bro. Reuss' mind had been running on the words—

"There is life for a look at the crucified One."

He had trouble years after he was justified, and yet he had only to learn to apply this same rule to sanctification. What he commenced in the Spirit, he tried to finish in the flesh: he was justified by faith, and was trying to be sanctified by works, and had to learn again, that there was life for a look at the crucified One. He thought that after he had once looked and lived, that he could look at self again and still live, and consequently there was darkness. He had occasional visits of full salvation, but almost despaired of being saved continually, when the Spirit taught him, that if there was life for a look, in order to have continuance of life, there must be a continuous look, and looking meant simply trusting; and since then he had an abiding presence and a continuous salvation, and this experience was the meat and drink of his life. He considered his Church (German Mission) a holiness Church, and many had come clearly into the light; and it makes workers of them. "As many as are led by the Spirit," in the German it is translated, "As many as are *driven*." When this fulness comes, there is an impelling power which leads men to work for God and to save the lost.

The Social Meeting.

"With my mouth will I make known Thy faithfulness to all generations."—Psa. 89 : 9.

"Dear Lord, Thy faithful grace
I know and I adore.
What will it be to see Thy face
In heaven, for evermore!"

—Julia A. J. Foote, Cleveland, O.: "The consciousness of an indwelling Saviour lays me where I would ever be—at *His feet*—lost in wonder, love, and praise. Glory be to God, this is salvation free for every soul of man!"

—Miss Elvira Taylor, Clinton, Mich.: "I have the witness of the Spirit in my soul this morning. It speaks of peace, deep and abiding.

'Above the tumult and the strife,
It wakes an echo in my soul,
How can I keep from singing?'"

—Rev. C. G. Buck, Syracuse, N. Y.: "I am cleansed by the blood, and kept by divine power, having victory continually."

—Mrs. Annie E. C. Beaman, Naples, N. Y.: "Sitting alone in my room to-night, reading *The Guide*, the text heading the page; '*Social Meeting*,' seemed to express my feelings exactly. Jesus is very near and precious to me. Recently I have been called upon to suffer for His sake, and He has enabled me to rejoice that I am accounted worthy to suffer for Him. If in the path of sorrow, my heart says, joyfully, *Amen!* The servant is not above His Lord. I love Jesus, and esteem the comfort of His presence greater riches than all the world can bestow. O, praise the Lord, O my soul!"

—Sarah Coals, Grass Valley, Cal.: "Jesus has washed me in His blood. I never can praise Him enough for leading me into the way of holiness. I am not afraid to say that He has wholly sanctified me."

—Mrs. L. Clendening, Fremont, Mich.: "I enjoy reading of your Tuesday Meetings. I am almost 82—had a fall about six years ago, and now go on crutches. My trust is all in my Saviour, I have no will of my own.

I praise the Lord both night and day for His goodness. I do the work of my family, not being able to hire. The Lord is so good, He makes everything pleasant. I expect to meet the Saviour before long."

—Mrs. A. H. Hemstreet, Peck, Mich.: "In youth I could not understand how the grasshopper could be a burden—now I fully understand it. I bless God for the comforting influence of the Holy Spirit. The Bible and *The Guide* are to me as '*Beauty and Bands*.'

ALL ALONE—JESUS GIVES VICTORY.

"Thou, with Thy promised Father, come!"

—Martha Grubb, Athens, Ala.: "I was living in a community where the doctrine of entire sanctification was not preached, and where no one professed to enjoy it. I had been a member of the Church for a number of years; and had never thought of this as a blessing for me. A cousin sent me a copy of *The Guide*. I became a subscriber and constant reader of it—in fact, read all I could procure on the subject. I talked with my pastor and classmates about it, receiving, however, little encouragement. But I was blessed in praying for it. I prayed and fasted, and tried to get information, longing for some one to teach me the way. If any like myself are alone, engaged in this great struggle for full salvation, I would say, be not discouraged. In seeking this blessing it was shown there was something I must do; it was a great cross, but I was enabled to take it up. The prayer of Jesus in 17th John, 'Sanctify them through thy truth,' filled me with light and joy. And, coming to the 20th verse 'Neither pray I for these alone,' &c., I dropped my book, clapped my hands, and shouted His praise. I went to Camp-meeting, testified of what I had received, and my evidence was brightened. And, blessed be God, He is still leading me in green pastures, and beside still waters."

LIGHT AND JOY REVEALED.

"I taste unutterable bliss."

—J. B. R. Turley, Labelle, O.: "In the year 1864 I was convicted of sin. For about ten months I sought salvation. The inquiry of my soul was, 'Saw ye Him whom my

soul loveth?' On the night of Jan. 9th, about 11 o'clock, while with my companion at the fireside, singing, 'We are going to live forever, to live with God,'—I was enabled to believe, and to say, 'The great transaction's done!' As I looked into the countenance of my companion, a halo of glory shone forth. The fire on the hearth blazed forth, apparently, as brilliantly as a meteor passing across the plains of heaven on a clear, cold night. The walls and ceiling of the room were as jasper. I looked out at the door, and the brook running near by was rolling over the pebbles in sparkling brightness, and the sound seemed like harpers harping with their harps. The branches of the trees on the mountain-side were waving in adoration of God. Everything was covered with-rain-bow splendors. It appeared as if Jesus stood before me, the ancient of days. I was ready to cry—

'For this love let rocks and mountains,
Purling streams and crystal fountains,
Rolling thunders, lightning blazes,
Shout the great Messiah's praises!'

I look back over the shining track of my experience and see that my pathway has been strewn with roses of salvation, and they have been daily blooming. I am still riding in the chariot of God's love—I take great delight in speaking of His goodness, and the glory of His kingdom."

JESUS SAVES, FULLY.

"Forever here my rest shall be."

—Mrs. A. C. Hutchinson, Jamaica, L. I., N. Y.: "While reading *The Guide*, the thought was suggested: You are a witness of Christ's power to save—would not your testimony be a blessing to others? so I follow these gracious leadings of the Spirit. Thirty-four years ago, while in my sixteenth year, I obtained the forgiveness of my sins—my convictions were pungent, and my sense of acceptance clear as the sun. In my eighteenth year, while reading John's epistles, I saw that there was an experience of *perfect love* that I did not possess. I had never heard a testimony to this, but I believed God's Word. I hungered and thirsted for this fulness. Providentially, "*The Way of*

Holiness, by Mrs. Palmer, was placed in my hands. O, what a rich blessing it was to me! I saw my privilege, but the way of faith was not clear. I wrestled and struggled as the Holy Spirit revealed things to me. I made a written consecration, put my name to it, knelt before the Lord, and said: '*Here it is, Lord—what more must I do?*' Then came the words, '*Only believe!*' I cried, 'I do believe!' and the witness came. Soul, body and spirit were filled—I shouted aloud the praises of God! It was about two in the morning, and my shouts aroused most of the family. Then I began to live in 'the land of Beulah.' A short time after I had received this grace I was sorely provoked; but so conscious was I of being saved, that tears came into my eyes, and I repeated, '*Saved, saved!*'—there was not a spark of anger in my heart. Wonderful salvation! How I wish I could make every burdened one understand the rest there is in Christ! For over thirty years now I have been conscious of this saving power—not always, however, having the witness clear. For a time, impaired health has laid me aside, but I am perfectly satisfied with all the way my dear Saviour has led me—I am living in

'A land of corn and wine and oil,
Favored with God's peculiar smile.'"

STRIVE TO ENTER IN.

"Love Divine, all love excelling."

—Mrs. D. W. Sanford, Hamden, Conn.: "Jesus said, 'Strive to enter in at the strait gate.' I thank God, through the blood of Jesus, I have entered upon that strait and narrow way. Jesus saves me with a free and full salvation. I can say, glory to God in the highest, for the gift of perfect love! I consecrate all my powers of mind and heart to Him, and I have the witness of the Holy Spirit that I am saved fully. A few years ago a colored sister held meetings in our Church, and I was led to see that conversion and entire sanctification were different. I went to the altar, when the invitation was given, to seek perfect love, and obtained the heavenly gift. I praise God He has delivered me from all doubts and fears—I am sweetly trusting in my Saviour's love."

Holiness in Home Life.

"A devout man, and one that feared God with all his house."—Acts. 10: 2.

"Here, in earth's home, preparing
For the bright home above,
And there, forever sharing
Its joy where God is love."

MEMORY OF GOOD DEEDS.—"They lie in the memory of age like coral islands, green and sunny, amidst the melancholy waste of ocean."

NOT TRANSFERABLE.

MRS. M. N. VAN BENSCHOTEN.

Christian parents, when spoken to about the early conversion of their children, often say: "I want them converted—I send them to Sabbath-school—I invite the pastor to our home—I want them brought to Christ." But who is to do this work? Was it not the mothers that brought young children to Jesus that he might lay his hands upon them and bless them? We do not believe this duty is transferable. It is the mother's own love and devotion that must bring them to Jesus, and the father's strong hand that must guide their tender footsteps. And when Christ reigns in a home, and "Sacred to Jesus!" is stamped upon all that belongs to us, shaping our hidden motives and speaking in our ways and words, causing the religious life to run deep and broad, the young heart opens out heavenward, and may easily be pre-occupied for Christ.

O, what holy soil! What a precious privilege, to win the young heart's devotion to Him who so lovingly entreats, "Suffer them to come!" Let us not by our indifference or cold unbelief forbid their coming. One evening in a series of revival meetings, a Sabbath-school teacher, with tears in her eyes, came to me, saying, "Will you not speak to Mrs. A——? Her little boy of ten years is in my class, and he is very serious

and wants to come forward for prayers, but his mother will not allow him, as she says he is *too young*." O, Christian mother, too young to love the gentle Saviour! As well might you say he is too young to love his parents, or his brothers and sisters. The life of Christ in the soul of a little child will not only continue, but will thrive and increase, if the atmosphere of the home is warm and pervaded with Christliness; but if the religion of the household is mostly reserved for Sabbath-days and prayer-meetings, the young plants will chill and dwarf, and be apt to die.

To live religion in the home is one of the strongest tests of character. The love should be so strong and tender, the devotion so loyal and true, and the consecration so full and round and beaming, offered with such holy gladness, that the children and young people will come to feel that there is nothing this world can afford equal to the joy and delight of the service of the Lord Jesus Christ.

ANSWER TO THE DEVIL.—A minister asked a little converted boy, "Does not the devil tell you that you are not a Christian?" "Yes, sometimes." "Well, what do you say?" "I tell him," replied the boy, "whether I am a Christian or not is none of his business!"

—PRIDE makes use of both good and evil to draw her chariot. "It can take sanctuary in the holiest actions, and hide itself under the skirt of virtue itself. It is hard starving this sin; there is nothing almost but it can live on; nothing so base that a proud heart will not be lifted up with, and nothing so sacred but it will profane, even dare to drink in the bowls of the sanctuary; nay, rather than starve, it will feed on the carcasses of other sins."—Gurnall.

HOME SUGGESTIONS FOR JUNE.—*Heart-Questions:*
1. Is my conscience quick as the apple of an eye?
2. Does it give my heart real delight to use money for God's cause? 3. Do I closely adhere to the Bible rule, in the details of home life—1 Cor. 10: 31?

Home-Exercises.—1. Engage the children to carry bouquets to sick or aged persons. 2. Inquire what you can do this month to increase the attendance at your Sabbath-school. 3. Interest your children in the question given to the "Try Company."

Home Bible Lesson—Luke 11 chap., 1-13 vs. *Hymns for Domestic Worship*—Methodist Hymnal, 728-741—750-751.

Letters to the Children.

MRS. MARY D. JAMES.

DARE TO DO RIGHT.

DEAR CHILDREN :—I have heard of some boys and girls who really wanted to become Christians, but would not because they feared their companions would make fun of them, and persecute them. I believe many children have been prevented from coming to Jesus by this fear. Now, I am sure you would not like to be called a coward, would you? And yet, that is just what you are, if you yield to such a feeling as that and refuse to do what you know is right. Now, if you wish to be noble and good—just such boys and girls as Jesus would love, come out at once on His side—enlist in His army, and be good soldiers for Christ. Some children who had really started to serve God have gone back again, and become wicked, because their companions ridiculed and laughed at them for being followers of Jesus. And so they deserted the cause of their Saviour.

What a mean character is the deserter! In the army, a deserter is looked upon as the worst of men. Desertion is a great crime, and is punishable with death. To desert from God's army is a thousand times worse. I have noticed, all through my life, that those who stood firm through all persecution made the best men and women.

I knew a dear boy that endured the most shameful abuse from his shopmates. They delighted in teasing and worrying him, just because he was good and they were bad. But he did not get angry at them; he just prayed for them, and asked God to keep him from doing wrong, and to help him to bring them to Jesus. After awhile they said one to another, "It's no use to try any more; we can't make him angry, nor we can't get him to give up his religion." So they ceased teasing him. Not long after, some of those bad boys were led by their old shopmate to Church, and became faithful Christians. That young Christian soon had thirty boys with him in the Church, who became earn-

est Christians—some of them ministers; and through his long and useful life he was the means of saving many hundreds of souls. He lived to the age of nearly 85 years. Now you see, dear children, what was the result of that boy standing firm, and daring to do right in the midst of evil influences and persecution.

I am glad to tell you, children, that the good boy and man I have been writing about was my own dear brother. He went to heaven over six years ago, and his beautiful and useful life is remembered by thousands of people who knew and loved him. A book has been published giving an account of his life. The title of the book is "*The Soul Winner*." Isn't that a grand name to be called? That is a name which has a rich meaning. It signifies one who has brought many souls to Jesus. Would you love to have such a name as that? *Then dare to do right—stand firm for Jesus!*

It has been said, "Truth has often a scratched face."

THE TRY COMPANY.

LETTERS FROM THE CHILDREN.—Henry J. Bailey, Bird-in-Hand, Pa., writes: "I am a little boy, seven years old. I want to join the Try Company. I am trying to love the Lord."

Hattie R. Pittman, Bordentown, N. J.: "I received your *Mite-Box* Monday morning and have forty-five cents already. I am fourteen years old, have been converted and joined the Church, am a little worker for Jesus. I wish to join the Try Company."

Octavia E Wynn, Oak Ridge, La.: "I am a little girl, nine years old. I try to help mamma all I can—she sometimes calls me '*her little helper*.' I am trying to be a Christian. I wish to join the Try Company and have a *Mite-Box*."

Emma Hewitt, Warrensburgh, N. Y.: "I am a little girl, ten years old—I mean to do something for Jesus—please send me a *Mite-Box*—want to join Try Company."

Wm. H. Beidler, Delhi, O.: "My grandma takes The Guide—I wish to join the Try Company—please send *Mite-Box*."

Frank Wheaton, Westville, Ct.: "I would like to join the Try Company and have a *Mite-Box*."

The above little recruits are all welcome.—ED.

ANSWERS TO QUESTIONS.—*Faith*—Hattie Humphreys, Church's Corners, Mich., 107; Maud Miller, Church's Corners, Mich., 219; Maggie Irvine, Chatham, N. B., 104; Lena Geo, South West, Prince Edward's Island, 207—and passages with *Yey*, 73—also one without name or address, saying he has been sick, 104. *Obeys*—Samson Britten, Hazelton, O., 96.

NEW QUESTION.—How many passages contain the word *PEACE*? Blanche Mott, Canton, Mich., sends this, "Which is the longest verse in the Bible?"

Loved Ones Gone Before.

The righteous shall be in everlasting remembrance.
Psalm 112: 6.

MRS. SARAH SHUGART

Died at Fountain City, Ind., Jan. 18, 1883. She was born in Wayne Co., Ind., Dec. 30, 1833. In her seventeenth year she was converted, and joined the Methodist Episcopal Church, continuing therein as a faithful member until the time of her departure. Her delight was in the ordinances of the Lord's house, and was regular in her attendance upon the means of grace as far as she had opportunity. She was deeply interested in the subject of holiness, and was a constant reader of *The Guide*.

For some years before her death she was afflicted with cancer. She submitted to a severe surgical operation, in the hope of saving her life, which for a time promised to be successful. Other forms of disease followed, however, which at length resulted fatally. The circumstances of her death were such as to prevent the leaving of a dying testimony for the comfort of surviving friends, but her life of devotion assures us that she has gone home to be with the Lord.

MRS. RACHEL JOHNSON

Died in Norway, N. Y., Jan. 27, 1883, after a short illness, aged 68 years. She was converted in early life, but for a few years she did not make a public confession of her faith. Being at length blessed with a Christian husband, she felt that the time had come for her to let her light shine more fully, and to acknowledge Christ. In fidelity to this call, thereafter she endeavored to respond to the responsibilities of her holy calling, seeking help of Him who by blessed experience she knew as her Saviour. Journeying on in the heavenly way, her path shone brighter and brighter unto the perfect day.

The excellent Christian life of our depart-

ed sister gave her power in training her children. With one exception, (that the cause of agonizing prayer), her children were gathered to Christ. One daughter and her husband preceded her to heaven. In the providence of God, she was called to the exercise of the widow's faith. Her home was often a place of spiritual refreshing to God's children, in the social prayer-meeting. In consequence of increasing infirmities, in late years she was seldom privileged to go to the house of God. But like the widow to whom Elijah was sent, God sustained her, making her life a rich blessing to others. Her fervent prayers and exultant faith led many to know the power of Christ to save to the uttermost. She loved to walk in the King's highway of holiness. Death was met with Christian resignation and welcome, as the messenger sent to call her home. May her children and grandchildren follow her to the saints' bright abode.

MRS. ROSALINDA HUMES,

Of Pleasant Grove, Minn., quietly entered into rest, Feb. 11, 1883.

Sister Humes was for many years a subscriber and a constant and diligent reader of the "*Guide to Holiness*." She lacked a few weeks of being 77 years of age, and had lived a pure domestic life with her husband for over 53 years.

Married in New Jersey, she emigrated early to Illinois, where, about 1843, she and her husband united with the Presbyterian Church. In 1854 the family settled at Pleasant Grove, Minn., and about twenty-five years ago she united with the Methodist Episcopal Church, of which she remained a faithful member until the time of her decease.

She was sick but a few days, but as she lived in the presence and favor of God, she was ready when the summons came. She desired sung at her funeral the beautiful hymn, beginning—

"Why do we mourn departing friends,
Or shake at death's alarms?"

A large concourse of people attested their confidence in, and affection for her, at the funeral.

N. L.

News Along the Line.

"Watchman, what of the night? The watchman said, The morning cometh!"—Isa. 21:11.

"Hark, the voice of Jesus calling,
Who will go and work to-day?"

FROM OUR LETTER DRAWER.

Sister Abbie Mills is deeply interested in the "*Phœbe Palmer Holiness Fund*," and sends the following:

THE MITE-BOX.

ABBIE MILLS.

If only a "Mite-Box," yet handle with care,
Weave round it a setting of faith and of prayer,
Then cast in thy offering, tho' small it may be—
If pure is thy motive, thy Saviour will see.

'Tis only a "Mite-Box," not much will it hold,
Some pennies and nickels, but not often gold;
Yet Jesus will add His own blessing, I know,
As forth on its mission of love it shall go.

Tho' only a "Mite-Box," it bears the dear name
Of one who was ever a bright, burning flame;
To thousands she carried the portion received,
And souls that were starving, with bread were relieved.

This bright little "Mite-Box" a mentor shall be
To those who would God in His purity see;
For while we behold it, we think of the words
She spoke, "I beseech you, be wholly the
Lord's!"

Tho' only a "Mite-Box," a power it shall be
In scattering the leaves of the world-healing tree,
And O, what a song at the harvest we'll sing,
With those who are singing to-day with our
King!

Then guard well the "Mite-Box," and gather
with prayer
The crumbs that lie scattered about, here and
there;
Like stars they will shine in thy crown by-and-
by,
When thou shall have entered thy home in the
sky.

SWEDEN.—Rev. K. A. Yansson writes:
"I feel it my duty to write some lines to you
to thank you for your kindness in sending
The Guide, although I have not paid for it
for many years. We have here in Sweden
such poor salaries, it is indeed a hard thing
to get any books and papers. Your precious
Guide is very dear to me. It is feast-day
when I receive it. I have had many won-
derful experiences since I wrote to you some
years ago. And when I look back, and re-
member all my shortcomings and faults, O,
how thankful I feel to my dear Saviour, who
has cared for me and borne with me! Some-
times, during this time, I have been just like
the Apostle Paul—taken to the third heaven.
I have held sweet communion with God,
and my heart has tasted of His fulness. To-
day I am wholly the Lord's—I am on the
holy Altar. I have only one wish, and it is
to live to the glory of my God. Amen!
The Lord is my portion—Jesus and His blood
is my glory. Hallelujah! I was removed
from Kalmar to Kristinchamn last July, at
our Annual Conference; and since I arrived
here, I have witnessed a blessed revival
everywhere on my field. I suppose that
nearly 700 persons have been found by
Jesus. In Kristinchamn we had meetings
every day for thirteen weeks, and during
this time about 500 persons kneeled at our
altar for prayer—200 have joined our con-
gregation. God keep them! Pray for us.
Revivals are going on in many places in
Sweden, and I hope this year will be the
best year since we began our mission in
Sweden. As soon as I can send you money
for The Guide, I will do so. Yours in the
Lord."

CALIFORNIA.—Mrs. E. M. Carly writes:
"I have just attended a two weeks' meeting
at Yuba City, conducted by Rev. Geo. New-
ton. Over one hundred came to God, ob-
taining either pardon or entire sanctification.
Two ministers and their wives were fully
saved. I have just bought for Bro. Newton
a beautiful grove eighteen miles from Sacra-
mento, for annual holiness gatherings. Our
Band are all united, and we mean to take
this coast for God."

We hope that the Pacific coast will be
taken for God as above suggested.—Ed.

THE HOME REVIVAL WORK.

The editor of the *Western Christian Advocate* says: "Our Church is peculiarly a revival Church. If we are not this, we are not anything. We become false to our doctrines and our history, when we lose the revival spirit." We have reason to praise God that with Wesley we can exclaim, "The best of all is, God is with us!"

Rev. N. L. Porter, Hamden Plains, Conn., writes: "A most precious and powerful revival has visited our Church. The number of conversions up to date is one hundred. The interest continues."

Rev. G. D. Watson says: "We have been enjoying in Newport, Covington, Dayton, Bellevue, and all along the Kentucky shore near Cincinnati, an unusual outpouring of the Spirit, and a revival of Scriptural Holiness, for several months past. The Southern Ohio Holiness Association has held meetings in Dayton and Bellevue, Kentucky, with glorious results."

NEW YORK.—Moody and Sankey have returned to rest awhile. Mr. Sankey gave an account of their work abroad, in Cooper Union, May 6th.

—There are about 2,000 Chinese in this city, and about 600 are receiving instruction in schools sustained by different Churches.

—At Brockport 242 persons have been received into the Methodist, Baptist, and Presbyterian Churches, the fruit of the late revival.

OHIO.—Dr. S. Baker recently held a meeting at Lancaster of marvelous power.

—Rev. J. W. Hill reports a glorious revival at Marysville, South Ada Charge—40 converted, and a number fully saved. The old Methodist plan of pardon and purity prevailed.

—Rev. R. Sanderson is having a blessed revival at Ringgold. Meetings held for twenty weeks, consecutively, resulting in the salvation of 135.

—On the Athens Circuit there has been a gracious work—more or less revival influence at every point—more than 100 accessions to date.

MASSACHUSETTS.—The Swedish Mission at Worcester, Rev. D. S. Sorlin, pastor, is

having wonderful growth. Within six weeks 200 have been received on probation.

—The religious interest in Boston continues to grow in extent and power. It is said to be more general than at any time since the extraordinary year, 1857, when converts were numbered by thousands. A noonday prayer-meeting at Meionaon, conducted by the Young Men's Christian Association, is often crowded, and is bearing much fruit. An All-Day meeting, from 9 a. m. to 5 p. m., led during eight successive hours by as many clergymen of different denominations, bore witness to the remarkable state of feeling in the city, both by the large number present and the fervor of prayers and exhortations.

ILLINOIS.—Dr. L. W. Munhall closed revival services with a jubilee—over 1,000 converted, embracing all classes. Champaign City has been enjoying a gracious revival. On the twelfth day of the meeting 100 conversions had occurred.

INDIANA.—Carthage, Rev. G. S. Conner, 84 conversions, including Prof. Johnson and five of his teachers; Columbus Grove, Rev. J. M. Mills, 51 accessions; Bettsville, Rev. W. Dunlap, 50—whole families saved; in South Park Church, Newburg, Rev. Bro. Yingling, 70 have found Christ; Frankfort, 78 probationers received.

—When the ladies of Shelbyville began their crusade in 1870, among the saloon-keepers was a Captain Maze, a man who had served with distinction during the late war in the Federal army. He finally opened his saloon door to the ladies. He gave up his saloon, giving the key to the ladies, and started for Kansas. He has announced within a short time that he would start a religious revival, and from the beginning met with great success. While at Norristown, over 300 persons professed conversion under his ministrations.

MISSOURI.—Carthage has been enjoying a gracious Divine visitation, resulting in over 500 conversions, causing places of amusement to be deserted.

—The opening revival services of Rev. Thomas Harrison at Kansas City, are attended with wonderful power—the altar is thronged with seekers.

THE WORK ABROAD.

INDIA.—The sixth Lanowli Camp-meeting was held in the beautiful grove at Lanowli. God's people from Bombay, Hyderabad, Poona, Igalpuri, Bhosawal, &c., gathered to spend the Easter holidays, in a Camp-meeting. Nearly 300 came and camped on the ground, while many more came from Lanowli, and other adjacent places, for one or more services only. Over 30 sinners were converted, and about 25 persons received the sanctification of their souls from all sin, for the first time; and more than as many more, who had at some time previous received this grace and lost it, re-entered this blessed state.

—The Salvation Army loses none of its zeal or heroism. Major Tucker, though lately imprisoned and prohibited by public order, from the British Resident at Indore, from entering any city of that State, with a small detachment entered Indore City with procession and song. No attempt whatever was made to arrest them, as had publicly been announced would be done. We believe the Salvation Army has about settled the question of religious freedom in any part of the Indian Empire. Praise God!

—*Allahabad*.—Bro. Hard reports an Allahabad M. E. Missionary Society with a goodly membership for work among the natives. On several occasions they have had processions in and out of the native city, with some good results. On the 10th and 15th of February, after a procession with drum, cymbals and tambourines, the P. E. Bro. Osborne using the cymbals and the sisters the tambourines, three sisters preached to a crowd of 1,000, while waiting for the local preachers to appear, and again they gathered a large crowd on the edge of the city near the market. In the procession the ladies were in carriages, and others walked and sang all the way. The pastor hammered the big drum. A number of the members of the Church are studying a vernacular and a native preacher was expected soon.—*India Methodist Watchman*.

—The native Christians have just now a special longing for an outpouring of the Holy Spirit.

CHINA.—A worker in the China Inland Mission who has traveled extensively, believes China is now open to the Gospel in a more remarkable degree than Japan. In many provinces they are propagating it themselves, without money aid.

—One of the English Baptist missionaries in the province of Shantung reports remarkable extension, which has been quietly but steadily taking place within the last six months, making it necessary to employ native assistants.

PERU.—A missionary from the Island of Peru, in the Samoan group, writes that there is not a heathen left. Missionary labors were commenced there only eleven years ago. During this time the whole island has been evangelized, Churches, Chapels, Mission Houses have been built at their own expense, and they are now supporting their own pastors and contributing to the Society that sent them pastors and teachers.

SWITZERLAND.—A remarkable revival which commenced last October at Basle, and spread to surrounding districts, is more than maintained; it increases in intensity as the numbers increase. Everything is quiet and orderly about it; the halls are crowded, and an earnest spirit of prayer and implicit trust prevails everywhere among the attendants.

ROME.—A correspondent of the *Advance* says there are nearly 1,000 members of the Protestant Churches in Rome who are converts from Romanism. These represent a much larger Protestant population, and are the results of ten years of missionary labor.

THE JEWS.—The British Society for Christianizing the Jews employed in 1880 twelve ordained men, eleven unordained men, and three women, and has had a band of voluntary, unpaid workers. It prosecutes work among the Jews at nine different stations in England, and at fifteen foreign stations, as Rome, Vienna, Smyrna, etc. During the last twenty-five years in Prussia more than 3,000 Jews have embraced the Gospel. Mr. Schwartz, of Breslau, says that a total of 1,336 Jews have received Jesus as their Saviour since his residence there.

The Editors' Study.

Our Motto :—Purity, Love, Power.

—No bitterness—No wrath—No strife—

—No malice—No evil-speaking—

—Love, Love—only Love.—

"It is not a tame error for Christian ministers, the grand ultimatum of whose work is, 'to present every man perfect in Christ Jesus,' to rob Christ of His glory, by assuming that He is not able, and, in fact, does not so save His people from their sins as to enable them to serve Him without fear, in holiness and righteousness all the days of their lives."—Mrs. P. Palmer.

THE GREAT TRUTH.

PAUL'S declaration to the Corinthians is indeed wonderful: "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Each sentence of this passage is full of Gospel significance. It gives us a simple, beautiful, and comprehensive view of human salvation, human salvation according to New Testament provision. Salvation is not so much the obtaining of a *blessing*, as the possession of The Blessor, GOD himself. If this thought were fully grasped by the Christian mind, it would greatly simplify the subject, and afford enlargedness of view concerning the length and breadth of Gospel salvation. We have been much impressed lately by Bible teaching respecting the *divine personality* of Christian experience.

GOD IN US, God filling the human soul, is the grand and yet simple idea of salvation. This is, according to the Apostle, the mystery hidden for ages, now revealed, "*Christ in you the hope of glory.*" But, *Christ is God*, "God manifest in

the flesh;" and when made palpable to our inner consciousness, in the soul-temple, we have GOD revealed in us. And where Jesus, the brightness of the Father's glory and the express image of His person, is revealed, there the Father is also. Hence the promise: "If a man love me, he will keep my words; and my Father will love Him, and we will come unto him, and make our abode with him." What a possession! A redeemed soul having God the Father, and God the Son, reside therein!

And this is not all; there is a third glorious Person, the Holy Spirit, proceeding from the Father and the Son, whose province is to reveal the God-man, JESUS—to witness of Him, to make His divine indwelling in the soul a conscious, glorious verity. Three Persons, but one God—the blessed and holy Trinity, ours, divinely, consciously *ours*—all the bright constellation of the Divine perfections—all the measureless resources of the Divine dominions, in time and eternity, *ours*—ours by Calvary's purchase, ours by the illumination and power of the Holy Ghost. This is what is included in the gift of Holiness, Entire Sanctification, Christian Perfection—God, in the fulness of His adorable personality—*God in Christ*, by the power of the Holy Ghost, abiding in the soul temple.

This revelation of God pre-supposes the temple thoroughly purified as the indispensable antecedent of this divine indwelling. It brings the individual into real, palpable, blissful, continuous fellowship with God—fellowship with the Father, the Son, and the Holy Ghost. Why, surely this is the Bank of Heaven, transferred to the human soul—yea, more than The Bank—it is The Banker and The Bank. Drafts upon this internal exchequer cannot be too large or numerous. This is more—*who can tell how much more?*—than obtaining a blessing, or state of mind—or any specific gift or gifts—such as light, peace, joy, power. We have in actual possession—all light, all peace, joy, power. JESUS, God in us—is our light, love, peace, joy, power. God is not only enthroned within—the abiding guest—but He is there in wondrous

activity—*He walks in the temple*. This denotes observation, and an all-pervading, living, powerful presence. No want, no foe, no emergency, no affliction or conflict, escapes His notice. Adequate supplies are always at hand. There is no ground, therefore, for fear, alarm, or despondency. The soul may well sing, "In God I have found a retreat,"—not His gifts alone, but *Himself* is given—in the fulness of His indwelling presence. Let us get this grand conception in our mind—God, filling the soul-temple, now and evermore, *is full salvation*.

—Can you say this?—"I hate every false way,"—Psa. 119: 104. *Truth* should be so fully enthroned in every Christian heart as to give an affirmative answer.

"BLUE SKY SOMEWHERE."

Some one said once, when the heavens were overcast with clouds, "*There is blue sky somewhere!*" And so it is in the moral world. Despite overhanging gloom, there is much blue sky—a whole heaven full of bright blue sky. We can see things in the Church that we would have otherwise—formality, indifference, death. But God has an elect people—full of faith, love, and power. They have not bowed the knee to Baal, and they will not. Their face is set as a flint—they will not do as Babylon does—they are sworn to eternal loyalty to King Jesus.

Holiness is advancing! The signs are unmistakable. Never were there so many meetings—Social Meetings, All-Day Meetings, Conventions, Camp-meetings—on the line of Holiness, distinctively. A Camp-meeting cannot now be successful unless Holiness is prominent. The converts are multiplying—East, West, North, and South, the cry is, the people are going to the cleansing stream! To God be glory. The authorities of the Church Bishops and others, see the rising glory.

The progress of the work is seen in the spread of Holiness Literature. Papers and magazines on the subject are getting to be legion. We rejoice in this. And what is specially gratifying

to us is, that amid this multiplicity of publications, THE GUIDE, the mother of them all, is renewing her youth. Not since Mrs. Phoebe Palmer was in the zenith of her strength, evangelistically and editorially, has it had such a wide circulation. We praise God for this. The standard works, too, which dropped from her able pen, are still popular, and in steady demand. We believe no issues from the Holiness press are better. Our Book and Tract trade is increasing. But much land remains to be possessed. Let us buckle on the harness.

—Observe this Bible injunction: "*Be not thou envious against evil men!*"—Prov. 24: 1. They have their portion in this world—short, soon to end—Christians inherit both worlds.

REV. WILLIAM TAYLOR.

The work of this "world's missionary" is growing in magnitude and in favor with the people. In addition to his "*Transit Fund*," he proposes a "*Building Fund*," remarking: "Not a cent for endowment, which would be equivalent to paying a salary from home, but to set our workers up in business by the purchase of sites and the erection of buildings for their twofold purpose of education and evangelization. The teachers in our female College in Santiago, the capital of Chili, have to pay out of their earnings \$3,000 per year rent for the buildings they occupy, besides thousands of dollars to furnish them, not for themselves, but for the Church of God. They can do it, and are doing ; but, I respectfully submit, Is it fair to lay so heavy a burden on my heroic people, when we have so many friends at home who can easily help them? Such help need not in the least infringe our clearly defined self-supporting principle, nor diminish the funds of our missionary society."

The above is one among many instances where money might be used to decided advantage in obtaining property. Persons interested in this work, who have means to devote thereto, had better communicate with his executive agent, Mr. Richard Grant, 326 Pavonia Avenue, Jersey City, N. J. We will gladly receive contributions for either the "*Transit*" or "*Building Fund*."

WORK FOR THE MONTH.

Motto :—"Always abounding in the work of the Lord."

"Who will doubt; or who can fear?
God, my strength and shield, is near
We cannot lose our cause."

—"Alas! instead of being temples of God's praise, how many are but graves of God's benefits!"

I.—CLOSET DEVOTIONS.

SCRIPTURE CALENDAR—JUNE.

1. Job 22; 21. John 17; 3. Exod. 33; 13.
2. Job 37; 14. Psa. 103; 11-12. Psa. 77; 12.
3. Ephes. 6; 4. Prov. 22; 6. Psa. 145; 4.
4. Rom. 12; 17. Prov. 10; 32. Isa. 140; 8.
5. Ephes. 4; 17. Prov. 10; 7. Psa. 119; 145.
6. Ephes. 4; 30. John 6; 63. Psa. 143; 7.
7. Ephes. 4; 24. Psa. 1; 1. 1 Tim. 5; 23.
8. Ephes. 6; 16. Matt. 9; 29. Psa. 86; 2.
9. Luke 12; 15. Isa. 29; 19. Psa. 86; 2.
10. Psa. 97; 10. Psa. 97; 10. Luke 11; 4.
11. Matt. 7; 12. Prov. 12; 21. Psa. 25; 21.
12. Ephes. 5; 2. Heb. 6; 10. Psa. 143; 8.
13. Col. 3; 17. Psa. 15; 1-2. Psa. 38; 15.
14. Eccles. 7; 14. Heb. 12; 11. 2 Sam. 22; 7.
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—"We lie to God in prayer, if we do not rely upon Him after prayer."

"Faithful soul, pray always; pray,
And still in God confide."

CLOSET HYMN for the month, No. 744, Meth-
odist Hymnal, commencing—

"How happy, gracious Lord, are we,
Divinely drawn to follow Thee!"

REQUESTS FOR PRAYER.—W—, N. Y.: For a sister, that she may be fully consecrated. C—, S. C.: For a young convert, that he may have victory over tobacco. C—, Texas: For a distressed backslider, that he may be reclaimed. N—, Tenn.: For the restoration of a wife's health. H—, Minn.: For the restoration of four ministers to health. W. B—, Mass.: For the salvation of a family, and a revival in the place. Pa.: For a consumptive, that he may be filled with the Spirit. T—, N. Y.: For the salvation of a family, and the entire sanctification of a father and mother. Mt. A—, Iowa: For the conversion of three sons, and for the sanctification of the mother. A—, N. Y.: For a mother and daughter to be filled with the Spirit. St. M—, Can.: For a sister to be made holy. G—, Iowa: A mother, for the reclaiming of backslidden children.

II.—THE BIBLE STUDY.

Teach me, O Lord, the way of thy statutes.—Psa. 119: 33.

"My soul rejoices to pursue
The steps of Him I love."

—"THE BIBLE," said Howells, "is common sense inspired."

LESSONS FOR JUNE.

First Week.—THE BARREN FIG TREE—Mark 11: 12-14. Who are like this tree, having nothing but leaves? Christ's inspection and judgment pronounced. Note the application to fruitless professing Christians.

Second Week.—THE TRADERS IN THE TEMPLE—Mark 11: 15-19. How engaged—how reproved—their treatment—who resemble them?

Third Week.—BARREN FIG TREE—*further application*—Mark 11: 20-24. Peter's observation—Christ's counsel, 22nd verse—His great warrant, 24th verse.

Fourth Week.—FORGIVENESS IN PRAYER—Mark 11: 25-26. The precept—its comprehensiveness—the reasons given—the blessedness of this exercise of love and tenderness toward offenders.

TOPICS FOR THOUGHT.—*Presumptuous Sins*—Psa. 19: 13. 1. What they are. 2. How they affect us. 3. The way of deliverance from them.

III. HOLY ACTIVITIES.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men."—Colos. 3: 23.

—TRUE brotherly love is from the heart, sincere and unconstrained. "The water of bounty flows from it as a fountain, and goes not out as from a narrow-mouthed bottle, with grumbling."
—*Jenkyn.*

1. Do something for the comfort of some aged person, kept at home.

2. Prepare for summer by procuring a package of good tracts for distribution.

3. Speak a word for Christ to the conductor and driver on the street car on which you ride.

4. Give religious attention to the errand-boy bringing articles from the store to your house.

5. Stop to say a good word to the boot-black on the street-corner.

6. Take a little time to recommend Christ to those sitting in the City parks.

7. Make a special effort to win some unsaved relative for Christ this month.

HERE AND THERE.

—Some one asked Mr. Moody if a man could use tobacco and be a Christian—his reply was: "Yes; but a *nasty* one!"

—A brother writing from Belmont, Canada, says. "I sent a request for prayer to the '*Praying and Working Union*,' nearly two years ago, for a revival in our Church. The Lord has graciously answered—the heaven has been working for months past—over eighty have professed faith in Christ."

—The Holiness work in Nebraska is progressing. More evangelistic workers are said to be needed. Bro. Goodman has been pushing the battle since last Fall, and the Lord has helped him to lead some souls into "Beulah Land." At Edgar, forty were fully saved, some backsliders reclaimed and sinners converted.

—Rev. W. B. Osborn, who, like Wm. Taylor, is ready to say, "The world is my parish!" and who originated the National Camp-meetings, and the Ocean Grove enterprise, is now engaged in a like undertaking on the Pacific. A company has been formed, and the presiding elder, Rev. Bro. Atwood, is giving it his hearty support.

—Rev. Bro. Reuss, pastor of our German M. E. Church in 55th Street, in this City, recently had an All Day Holiness Service,—English and German intermingled. The associate editor of The Guide preached at the English service, and Dr. and Mrs. Palmer held an experience meeting. It was a rich day.

—The third anniversary of the Holiness Meeting connected with Scott M. E. Church, Philadelphia, Rev. Bro. Durell, pastor, was held on May 10th. The associate editor of The Guide preached in the morning, Rev. C. F. Turner in the afternoon, and Sister Amelia Stewart at night. Sisters Lizzie Smith and Sharp, and Bro. Powell, conducted social meetings. It was a glorious day—souls were saved.

—Rev. G. M. Mooney, Plainville, Ct., has done a grand work in building a Church and parsonage in the face of great difficulties, and in gathering many souls. The anniversary was held Sabbath, May 6th, Rev. Duncan McGregor, Brooklyn, Rev. W. R. Webster, and the associate editor of The Guide, preaching on the occasion—\$1,600 raised to free the Church from debt. Holiness is the motto there.

—There is a little band of Holiness people at Gatchellville, Pa., sustaining a weekly meeting on this line. They are among "*the resolute few*"—inquiring for the old paths. God bless them.

LET OUR FRIENDS OBSERVE!

The canvass for new subscribers to commence with July is going on well. Our agents are reporting daily. And, new agents are steadily enlisting. Let the work be prosecuted vigorously, East, West, North and South. A united effort will soon run us up to 25,000 paying subscribers! Be as prompt as possible in making remittances, and let our agents look well after any subscribers who are in arrears. We need money to close up our half year accounts.

NOTES.

—All who are indebted to this office, for subscriptions or on book account, will please remit at once.

—Read notice of Rev. J. H. Meek's book on 2nd page of cover.

—Dr. Watson is to give a series of Bible Readings at Ocean Grove Aug. 14-17.

—We have received a copy of "*The Gospel Ministry*," by Rev. W. M. Russell, a local preacher of the M. E. Church, South.

—Ocean Grove Camp-meeting commences Aug. 20th; the National Holiness Meeting at Pitman Grove, N. J., (16 miles below Philadelphia), Aug. 7th.

—Rev. John Scarlett has published a new work, "*ALMOND*," in poetry. This is a good companion-book to the "*Itinerant on Foot*,"—many will want it—75 cts.

—The decease of Rev. Dr. Bannister, of the Garrett Biblical Institute, Evanston, Ill., makes another vacancy in the Holiness ranks. We hope to furnish a more extended notice.

—Dr. and Mrs. Palmer will open their Holiness meetings at Ocean Grove about July 1st—and the Associate Editor of The Guide will be on the wing during the summer, reaching as many Camp-meetings as possible.

BOOKS AND AUTHORS.

The following may be ordered from us:

AUTOBIOGRAPHY OF ERASTUS O. HAVEN, D.D., LL.D., one of the Bishops of the M. E. Church. Edited by Rev. C. C. Stratton, D.D., President of the University of the Pacific—with an introduction by Rev. J. M. Buckley, D.D., Editor of the *Christian Advocate*. Price, \$1.50.

The writer of the introduction very truthfully says: "This work will be found valuable for the light which it sheds upon the recent history of this country—the Methodist Episcopal Church—and of the progress of education in the United States." Published by Phillips & Hunt, New York—Walden & Stowe, Cincinnati.

AGGRESSIVE CHRISTIANITY—Practical Sermons by Mrs. Catharine Booth—with an introduction by Daniel Steele, D.D.

A reprint of a most excellent and soul-stirring English work. Mrs. Booth is the wife of Rev. Wm. Booth, who is Commander-in-chief of the Salvation Army. These valuable sermons were delivered in West End, London, to audiences of the more refined and, at times, of the nobility of England, while her husband was delivering the Gospel message to the degraded classes. They are heart-searching—will richly repay the reading, and do much good. Published by McDonald & Gill, 56 Bromfield St., Boston. 50 cts.

CLUSTERS OF ESCHOL—11, words of comfort and encouragement, drawn from the Sacred Scriptures, for the afflicted children of God—by Jacob Hoke, author of "Holiness, or, the Higher Christian Life," &c.

These Clusters will no doubt help to bind up the wounds of many a stricken heart. Lovers of Jesus will find many a feast of good things. Published by the United Brethren Publishing House, Ohio.

THE GUIDE HYMNAL

There's a Blessing at the Cross for Me. 39

FANNY J. CROSBY.

JNO. R. SWENEY.

1. I have laid my burden down where the crimson waters flow, There's a
 2. I have laid my burden down and my troubled heart is still, There's a
 3. I have laid my burden down: oh, the peace that fills my soul! There's a
 4. I have laid my burden down and my Saviour gives me rest, There's a

blessing at the cross for me; I have found a spring of joy that the
 blessing at the cross for me; I am learning there by faith my Re-
 blessing at the cross for me; I was dead but now I live since my
 blessing at the cross for me; I can pillow now my head on his

D.S.—found a spring of joy that the

Fine. CHORUS.

world can nev-er know, There's a blessing at the cross for me. Praise the
 deemer's gracious will, There's a blessing at the cross for me.
 Saviour made me whole, There's a blessing at the cross for me.
 gen - tle, loving breast, There's a blessing at the cross for me.

world can nev-er know, There's a blessing at the cross for me.

D.S.

Lord! praise the Lord! hallelujah! Still my happy, happy song shall be; I have

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THE
GUIDE TO HOLINESS
AND
REVIVAL MISCELLANY.

VOLUME LXXII. (sic) 82

From July, 1883, to January, 1884.

"Holiness becometh Thy house, O Lord, forever."—Psalm 93: 5.

EDITORS:

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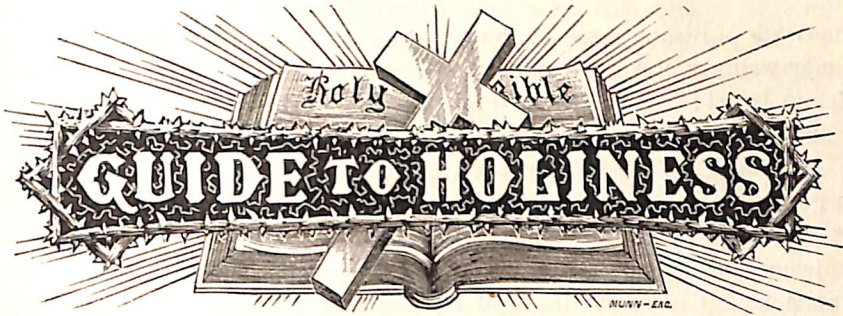
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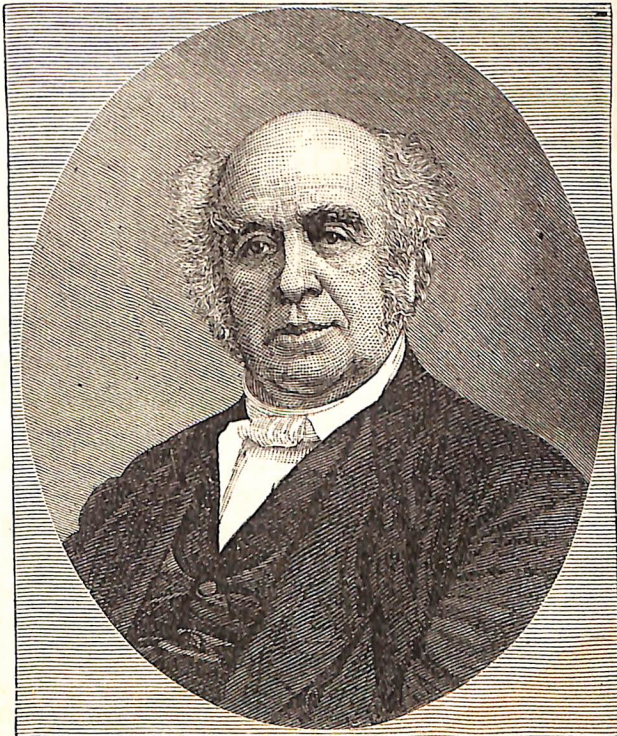
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—JULY, 1883.—

WORD FOR THE MONTH.—“Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.”—Psalm 99: 9.



REV. BISHOP JESSE T. PECK.

OUR TRANSLATED BISHOP.

"A man full of faith and of the Holy Ghost."—Acts 6 : 5.

IN the death of Bishop Jesse T. Peck, we may well say, "A great man has fallen in Israel!" A bright particular star has been stricken from the earthly firmament. The star, however, has not gone into oblivious darkness, it has not ceased to be, but has been set with fadeless brilliance in the celestial firmament. Christian life, under New Testament auspices, is a great moral verity in the universe of God. Human nature, defiled in every part, crushed with the weight of Divine condemnation, consequent upon personal transgressions, when transformed by the power of the Holy Ghost, is grand indeed.

Beginning at the Cross, in the conscious pardon of sin, receiving the witness of adoption into the Divine family, walking daily in the comfort of the Spirit, in blissful converse with Heaven, developing steadily the features of holy character, until by definite consecration, and a faith which claims the all-cleansing virtue of the blood of Jesus, entire purity is reached, and the fulness of the blessing of the Gospel of peace is realized—these are elements of Christian character worthy the contemplation of men and angels.

Such a character, pure, symmetrical, full-orbed, bright with Divine excellences, was that of Bishop Peck. The gracious work of the Spirit was early commenced in home-life. He was born of Christian parents, in Middlefield, N. J., April 4th, 1811, and was the youngest of five brothers consecrated to the ministry of the Methodist Episcopal Church. A tender and yet potent maternal hand guided his early years, and shaped his great moral destiny.

It is related of his mother that on one

occasion, returning from a neighbor's to find her humble home on fire, she rushed into the burning building, and coming out with her eye-brows singed, she exclaimed, "I have my Bible—the rest may go!" The Bishop recently referring to this incident, took up that Bible, which was in his possession, and said: "Here it is—the Book out of which five sons studied theology under the tuition of my godly mother!" No wonder that a young life, as pliant as was that of Jesse T. Peck, in such a mother's hands, should have been so early linked to the Cross.

At the Genessee Conference, referring to his espousals to Christ, he said: "Five days before my sixteenth birthday I knelt before my father's hearth with a great sorrow in my soul on account of my sins, and I found no peace until my mother took her youngest born in the arms of her faith and placed him in the arms of Jesus." Eternal life was then implanted, to germinate, to develop a manly Christian character, colossal and stalwart, as his physical frame, giving him a commanding influence in all the circles in which he moved.

And, this man of God, starting under these bright auspices, with the trend of his being so strongly set toward heaven, rested not in the first principles of the doctrine of Christ. He obeyed the apostolic injunction, "*Go on unto perfection*"—pausing not until he had entered the inner kingdom, the kingdom of power, "the kingdom of righteousness, peace and joy in the Holy Ghost." Having now experimental acquaintance with "the central idea of Christianity" he became a true witness of his Lord, until the latest hour saying none other things than that the blood of Jesus Christ cleanseth from all sin.

Thenceforward his life was fully consecrated to Christ. He carried into

every sphere to which he was appointed a reverential sense of the presence of the Holy One, and a deep consciousness of his solemn responsibilities. Whether pastor, educator, or Bishop, life was to him a tremendous reality—no moment lingered unemployed—every redeemed power to its full measure was responsive to Heaven's high behests.

The cause of Christian education was dear to his heart. For seven years he was principal of the Troy Conference Seminary, Poultney, Vt. Then for four years he presided over Dickinson College. During his presidency he invited a needy young man to come and pass the College course, which he did with distinction. He lived to see him occupy the Episcopal chair—now Bishop Hurst.

While he orally proclaimed the truth as it is in Jesus, his pen was busily employed. His works, "Central idea of Christianity," "Christian Woman," "The great Republic," and "What must I do to be saved?" have been widely circulated, read with profound interest, and will remain as monuments of his industry.

During his pastorate in Syracuse, the University was founded. The enterprise enlisted his warmest sympathies. He made a subscription of \$25,000, which was more than he then possessed, and secured it by life-insurances. Subsequently, meeting with a loss of \$15,000 on life-insurance, he did not interpret the voice of providence as adverse to his efforts, but increased it to \$50,000. By God's blessing on a prudential management of his affairs, he accomplished his purpose. Prior to his decease he called Chancellor Sims to his bedside and deeded all his property to the University. Then he said, "Let us pray together for God's blessing upon what we have been transacting."

For ten years past he has occupied the Episcopal Chair. There were some drawbacks to his election on account of his advanced age. But during those ten years he has left a bright impress upon the minds of thousands, both ministry and laity. Prior to the session of each Annual Conference at which he was to preside, he spent some time in visiting the Churches, preaching, lecturing, counseling in emergencies, testifying of the great salvation. Thus he demonstrated that the work of an apostle was laid upon his hands, and he set himself to its performance in the spirit of an apostle. In presiding in the Conferences he maintained Christian dignity and urbanity. His presidency at the Ecumenical Conference in London was highly commended. But above all, he sought constantly to stimulate the ambassadors of Christ to make full proof of their ministry, and to this end to be filled with the Holy Ghost. At the last session of the Maine Conference, while addressing candidates for admission, on the disciplinary questions, relating to the doctrine and experience of perfect love, he said, "Beloved brethren, when ought you to reach this blessed experience? Why not now? Lay your heads over on the bosom of Jesus and enter into rest!"

The earthly course of this noble Christian life is ended, so far as the visible presence is concerned. But the life-testimony for Jesus, so loyally given, as a tidal wave of influence will roll on until it touches the shores of eternity. The battle has been sublimely fought and won. Heaven's approving tokens have been given. Angels exulted to be his escort. The massive doors of immortality have been lifted high to make way for the advancing conqueror, who, on May 17th, made the transit from earth to heaven.—*Geo. Hughes.*

A Sermon.

THE SECRET OF THE LORD.

REV. E. T. CURNICK.

TEXT.—“The secret of the Lord is with them that fear him : and he will shew them his covenant.”—Psalms, 25 : 14.

HERE is an enchanted ground where none but God's saints can go. It is full of delightful surprises, and revelations of Jehovah's will and purposes respecting His children.

We are told that some of the Chinese gardens are so arranged as to excite increasing wonder in the mind of the visitor. Now a torrent of clear water is heard and seen ; a turn in the path discloses a lovely grotto, or an enchanting landscape. Presently, strains of ravishing music salute the ear ; and these sights and sounds are succeeded by others yet more beautiful, until the senses are intoxicated with delight and the mind is filled with wonder.

The Land of Beulah, to the Christian, is replete with constantly increasing manifestations of God's love and mercy. As the child of the King penetrates farther and farther into the spiritual Canaan, he beholds such beauties of holiness, and obtains such understanding of the Divine will, that the excess of joy and knowledge would bewilder the soul, did not God empower the faculties to endure the abundance of the revelations.

From the exalted experience of Perfect Love the daring and aspiring saint, like Moses on Horeb, cries unto the Most High, “I beseech thee, shew me thy glory !” The mighty God answers the prayer, by revealing His nature and

designs to the expectant suppliant as never before. The redeemed one looks, and behold ! lofty mountains of Divine regard and protection wall him round. The Holy Spirit leads him into a “large place” of privilege and delight. He listens, and the great and precious promises of Infinite Love peal as from a Shekinah upon his consciousness, filling him with thanksgiving and joy unspeakable. Above all, the eye of faith beholds the King of the Land, as He sits enthroned in serene and regal beauty ; and the adoring soul, like the beloved disciple, rests upon the bosom of God, and interprets the heart-beats of Omnipotent Love. Thus the secret of the Lord becomes known to the pure heart of the inhabitant of Canaan.

In its broadest sense, the secret spoken of in the text signifies the redemptive plan in all its doctrines and effects. This scheme of salvation is a “mystery,” unknown to the unbelieving world, but revealed and applied to the true Christian. St. Paul sadly affirms : “If our Gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.” The Bible is an unintelligible book to sinners. It is written in a language foreign to them, even a heavenly. The blessed Word of Life is to the Jews a stumbling-block ; to the Greeks, foolishness ; but to them that believe, the power and wisdom of God.

The teachings of the Sacred Scriptures and the present experience of the Church establish the fact, that vast differences obtain among Christians as to the scope and potencies of the Gospel. These differences depend upon this plain law : All truths of revelation are spiritually discerned ; hence, he un-

derstands best the mind of the Lord who resides nearest the all-instructing Spirit.

That an increase of spiritual knowledge was necessary to the apostles before they could adequately preach the Gospel, is plainly indicated by the Saviour's words concerning the Holy Spirit: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have told you." And again: "When he, the Spirit of truth, is come, he will guide you into all truth."

The Pentecostal baptism was therefore necessary, not only that the disciples might be completely purified by faith, but also that their minds might be clarified and illuminated to comprehend the plan of salvation in all its phases.

We take the position that every Christian should have his Pentecost; should receive by faith the sanctifying and enlightening Spirit, that he may have clear perceptions of the truth as it is in Jesus. To omit this grace, is like attempting to solve a problem with many factors wanting; or, to master an entire volume, when its latest and best chapters are excised.

The first principles of the Gospel of Christ are learned in the departments of repentance, justification, regeneration, and adoption. The higher lessons are studied only in the University of the Spirit, after the Christian has gone on to perfection. Heb. 6: 1. There are many truths that are communicated to the believer only in the language of Canaan.

The special revelations made to the child of God in Beulah Land more than compensate for the effort made in crossing over Jordan.

1. The perfect Christian grasps the idea of the innate and absolute purity

of Jehovah, and receives into his own heart an abhorrence of sin, similar to that possessed by God himself. He recognizes guilt and depravity in their naked and hideous deformity; and his pure and sensitive spirit recoils from them with the utmost disgust. The whole drift of his affections is Godward: the very "bent to sinning" is taken away.

2. To the wholly sanctified man the Bible blazes with a new meaning. The sanctifying Spirit becomes the Interpreter of the Sacred Word. Particular passages shine with electric radiance, while the entire scope and tenor of the Scriptures are set forth in a complete and harmonious whole. Hundreds of promises in Holy Writ are as sealed fountains to the merely justified believer. Smitten by the rod of Pentecostal faith, they leap forth into limpid and refreshing streams of life and power. Vide St. John 7: 38-39.

The uniformity of the testimony given by the fully saved is truly astonishing. The Divine Spirit becomes the Teacher in the theology of the doctrine of Christian purity, so that the very learned and the quite illiterate generally use the same forms of stating the glorious doctrine. Many profound students of Divinity and so-called philosophical speculators, strangers to the experience of perfect love, in attempting to elucidate the doctrine, wander in fogs and bogs of error, from which they strive in vain to extricate themselves.

On the other hand, the simple-hearted dwellers in Canaan, taught by the Holy Spirit, have no difficulty in understanding the doctrine so far as necessary—its nature, its requirements, its relations to other concomitant doctrines—and they easily separate it from the incongruities and absurdities which may attach to it.

The vigorous souls who, with humble

boldness, press into the "holy of holies," are repaid by communications which vastly augment their understanding of spiritual verities. *They know the love of Christ, which passeth knowledge.* Because the blood of Jesus cleanseth them from all sin, they walk in the light as God is in the light—that is, the excellency of the knowledge of entire holiness is vouchsafed to them. They sing :

"What we have felt and seen
With confidence we tell ;
And publish to the sons of men
The signs infallible."

3. The pure in heart see God's will revealed in His providences. Having been transformed by the renewing of his mind, the fully-saved Christian, proves, understands, the good acceptable and perfect will of God concerning him. He learns that everything in the universe is under the control of a loving Father ; therefore he fears not, though the earth be removed and the mountains be carried into the midst of the sea. He knows that nothing can harm him, because he is "safe in the arms of Jesus." A wall of fire is around him. He is kept as the apple of God's eye, and is shadowed by the Rock of Ages.

The secret of perfect trust is discovered to the inhabitants of Canaan. Their confidence in the Heavenly Father's care is so fixed and abiding, that they are prepared for any emergencies crossing the track of their lives. To their refined sense the apparent paradoxes of the Bible are perfectly plain. They understand how that *in Christ* the advanced Christian possesses all things ; and yet how *for Christ* he gladly suffers the loss of all things. Peter is consistent, when he assures the child of God that he may be "in heaviness through manifold temptations," yet exhorts him to "rejoice with joy unspeakable and full of glory." Some of the most prec-

ious secrets of the Lord are communicated to the Christian in the school of suffering.

The ministry of physical and mental pain is disclosed—it is a rod of discipline wielded by Divine Love to hasten the soul's pace to the throne of God.

Death enters the home and transplants the fairest flower of the family to the Paradise above. The bereaved heart has a new and strange experience of sorrow ; but learns an advanced lesson of patient and perfect submission to the Father's will.

A crash comes in monetary affairs, and opulence is supplanted by bankruptcy and poverty. The trustful child of the King calmly looks from the mutation and dross of earth to the riches of glory abiding in heaven for him.

The Christian's good name is attacked, his motives are misunderstood, his sanctity called self-righteousness, his profession of holiness stigmatized a mockery, his character traduced ; yet, in this hottest furnace of affliction he realizes how blessed it is to be reviled, persecuted and reproached for the sake of Christ.

Language fails to convey a knowledge of many of theondrous revelations made to the life that is hid with Christ in God. The Holy Spirit, who maketh intercessions for the saints with groanings which cannot be uttered, communicates to the soul in intimate contact with Jesus, unutterable words, thoughts beyond expression, ideas of God, purity, providence, futurity, and glory, known only to the innermost consciousness of the pure in heart.

The conditions of these revelations are not collegiate training, theological erudition, nor great mental abilities ; but a purified nature and a teachable spirit. "The secret of the Lord is with them that fear him."

A CONFERENCE ADDRESS.

REV. BISHOP CARMAN.

[We are privileged to lay before our readers an address, in part, by Bishop Carman, to candidates for admission into the Niagara Annual Conference, Canada. We consider it a model address. If all our Bishops were moved by the Holy Spirit to speak to candidates in a similar strain, the effect upon them and upon the whole body would be mighty. We commend it to the attention of all our Bishops, ministers, and general readers, as truly setting forth the doctrinal position of the Methodist Episcopal Church.—Ed.]

“Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and His work?”

THESE questions, “after solemn fasting and prayer,” are expected to be earnestly answered by the candidate in the affirmative. They meet every Methodist preacher as he comes up from his probation and presents himself at the door of the Annual Conference, to be admitted among the men who are consecrated to the work of God. Wherefore, they may be justly taken, within their scope, as setting forth clearly the doctrines we believe, adopt, and pledge ourselves to preach and teach. Joined to the questions in the ordination service and the consecration vows—

“Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ? Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments? Will you diligently read or expound the same unto the people? Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God’s Word?”—

they indicate, very decidedly, the primitive positions of Methodism upon the subject of entire sanctification or holi-

ness. Whatever Methodism and Methodist preachers may think, say, teach, do, and enjoy upon this subject now, nothing is clearer than at the beginning their primary business, and the justification and intent of the movement, were to spread Scriptural Holiness.

In the first place, these questions more than intimate the *relation* of Christian perfection, or holiness, to the other spiritual attainments in Christian experience, and unmistakably commit the entire Methodist ministry and doctrine to the view that holiness, or entire sanctification, is distinctively a “second blessing,”—a spiritual blessing distinct from, and subsequent to, justification or pardon, and its essential concomitants as a judicial act on the part of God, and an actual possession and power in the regeneration of the nature on the side of the believer. “Have you faith in Christ?” This is the faith that justifies—faith in Christ: not in God merely, or His Word; but faith in Christ. This brings the justification, regeneration, adoption. Immediately upon this justification is pressed the question, “Are you going on to perfection?” This is the chronological sequence, and the logical and vital consequence. Indeed, it is the only way of preserving the justification, the attendant new nature and sonship. This Christian perfection is to be set before the mind as a definite object; something not yet possessed or enjoyed. It is to be expected on Christian grounds, and Christian grounds are rational grounds. There is a reason for seeking it; there is a reason for expecting it; there is a certainty of obtaining it. It is a definite good not by any means supposed in this line of questions to be realized in the regeneration. Some love is shed abroad in the heart of the beginning believer; but he is not yet

made perfect in love. He loves God, but there are opposing, warring loves. He has not come to love God with all the heart, and mind, and soul, and strength. But on rational grounds: because the Bible says so; because God in Christ by the Holy Ghost is able and willing; because now is ever the accepted time, to-day is the day of salvation; because the blood cleanses and Jesus saves to the uttermost, he expects to be made perfect in love. And that, too, "*in this life*;" while out of the grave and above ground; while strong, healthful, active, and in full possession of all manhood's powers. Herein Methodism cuts clear from the thousands who teach, you must be holy to enter heaven, indeed; but you cannot be holy in this sinful world. Men must be sick, weak, dying, almost or quite demented, before they can be holy. What meaneth such a doctrine as this? And that, too, by Protestant Christians! No purgatory after death, forsooth! but a death purgatory, or a purgatory only in death! In repudiation of this, in opposition to this, everywhere we Methodist preachers are covenanted to believe and teach it is the blood that cleanseth; the blood purgatory for living men, in answer to a present, complete consecration, and a mighty, triumphant faith, producing a humble and constant obedience. *The blood cleanseth*—and to entire consecration and perfect faith, it cleanseth *now*. And now is every moment, every instant; wherefore it so cleanseth and keepeth clean.

This perfect love that casteth out fear—this purity of heart that shall see God—the truly regenerate, intelligent soul, sets before him as an object of strong desire. His longing heart is all on fire to be dissolved in love. He apprehends what there may be yet in

his nature to war against it, wherein his will is not wholly given up to the will of God. He mourns over all internal movements opposed to Divine grace. As a candidate for the ministry, he longs to teach what he does know, and testify what he has seen and felt. He is convinced that the secret of Divine power is with them that fear God in deed and truth. He knows there is such a Christian attainment as perfect love. It is right—Methodistically, it is necessary to ask, "*Are you groaning after it?*" groaning to obtain it; or, if possessing, groaning to keep it? watchful and anxious to be kept in it, and have it ever keep you? "Groaning" is not too strong a word. This subject of immense importance demands the mightiest conflict, often the severest labor and discipline of body, soul and spirit. Few groan, and therefore few possibly obtain. Few fast and pray, and therefore few possibly possess. Self must die on the altar of the cross. Vain ambition, pride, and worldly desire, must all die, that the soul may be aflame with the love of God. It is to be feared that, in some of these matters, we are rather bringing our theology down to our possessions and our practice, than our attainments, doctrines and life up to the robust old theology of the first Methodists in England and America.

"So close was Whitefield's communion with God before preaching, that it was said he used to come down to the people 'as if there was a rainbow about his head.'"

BUNYAN well describes a faithful minister. In the House of the Interpreter Christian saw the picture of a very grave person hung up against the wall, and this was the fashion of it: "He had eyes lifted up to heaven, the best of books in his hands, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold did hang over his head."

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

JANUARY 30th, 1848.—Rev. Bro. Creagh preached this morning. Text, Malachi, 3: 17—"And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." It was a wonderful discourse, and was accompanied with the unction of the Holy One. The Lord made it peculiarly precious to my own heart. Never shall I forget this "word in season." He spoke quite at large on the preciousness of the Lord's jewels, relative to their reputation, and influence in every possible way, assuring those who had in any way lightly touched those whom the Lord had made to shine as His jewels, that he would require it at their hands. Bro. C—— remarked, that for about four years during his ministry, he had the honored privilege of often partaking of the hospitalities of the Garretson family, at Rhinebeck. On the walls of the domicile were rules which forbade evil speaking, enjoining upon every one the duty of not taking up an evil report against his neighbor, even though it were true, unless the exposure were required in faithfulness to the cause of God.

Went to the Home for the Friendless and House of Industry this afternoon. Spent a little season in conversation and prayer with the inmates.

Wednesday, Feb. 2d.—A large attendance at the meeting this afternoon. A very interesting and profitable season—four ministers present. Rev. Bro. Carter, stationed at 50th St., spoke clearly of the enjoyment of holiness. A local minister made some intensely interesting remarks on apprehending God, as "Emmanuel, God with us," in all the minutia of life. Two of the friends re-

ceived the blessing of holiness. My heart is increasingly disposed to see God in all things, and to acknowledge Him in all my ways.

Yesterday morning, while engaged at an early hour in devotion, when about to say, "I thank Thee, O my God, for all the way by which Thou hast brought me!" a trial which had been most abhorrent to my nature, and in which Satan had been permitted to buffet me sorely, was brought to my remembrance, in its various aggravations. "Will you thank the Lord for this," was suggested, "when you acknowledge that it was the work of the enemy?" I thought of the occasion when the Lord said, "Hast thou considered my servant Job, and of the permission given to Satan which eventuated in Job's being brought through his various distresses of body and mind, and then asked myself, "Is not Job now praising the Lord, that he was brought through these terrible conflicts? And thus shall I doubtless to all eternity praise the Lord for every step of the way by which He has brought me, even through this trial." On reviewing the ground, I again, with a full heart, exclaimed, "Praise the Lord for all the dispensations and permission of His Spirit, for my discipline!"

"This note above the rest shall swell,
My Jesus has done all things well!"

Feb. 4th.—Called on the Rev. Mr. Caughey this morning. He has been holding a series of meetings at the Willett St. Church, which has resulted in the hopeful conversion of about one hundred souls. He is now closing his labors here, and expects ere long to close them in this part of the world, and spend the remainder of his days in Europe. The secret of his success seems to be, mainly, the power from on high, which is imparted in answer to the importunate, persevering prayer of

faith. "Not by might, nor by power, but by my Spirit, saith the Lord," is seemingly most deeply written upon his heart, and is evidently the prominent characteristic of his ministrations.

Called on Mrs. Ellis, the lady who was converted on her sick bed, a week or two since. There has been a change in her health since which seems quite remarkable. She having expressed a strong desire that her little children might be brought up for God, I had been led, in my intercessions for her, to plead that she might be spared for this purpose. Though against all human probabilities, intimations favor the hope.

This afternoon attended a meeting at a private house in Eldridge St. Mrs. C—— had said to me: "Several of my neighbors do not attend Church, and if I will get them together, will you come and talk to them?" I promised to do so, and this afternoon a company met. Not knowing what sort of a company might meet, I had not taken much pains to have any one present to assist; and as I entered, and several in waiting, I scarcely knew what course to pursue. I trust I was divinely directed. The Bible and hymn book lay on the table. I gave out a hymn, sung, and prayed, and then read the third chapter of Malachi; upon which, by the assistance of the Spirit, I made some remarks. Seldom have felt more truly as if my way was ordered, than on this occasion. Some were considerably moved, and promised me to attend Church.

This evening Mrs. S—— came forward for prayer, and experienced religion before the meeting closed. Three of a family, who but a few days since were afar from God, have now been added to the Lord. The husband only remains, and I am now pleading that he may be speedily brought in, and *expect* the answer.

Do you propose to dwell in God's holy hill? If so, study 15th Psalm; note its explicit instructions.

THE SINGER'S PRAYER.

MRS. LIZZIE FENNER BAKER.

"And he hath put a new song in my mouth."

My Saviour! give me words for Thee—
Sweet words of power and purity,
Radiant with joy, and warm with love;
Words which may lift some heart above
The mists of earth, and bid it soar
Nearer its God forevermore.

Without a thought of earthly fame,
Without a wish for place and name,
To Thee I consecrate anew
The "song gift," which from childhood grew
Within my soul, a heaven-sent thing,
Touching my life with angel wing.
My Lord! let every thought be Thine.
And shape these thoughts to words divine.

What shall I bring Thee?—long ago
As years are counted, at Thy feet
I laid repentance's precious myrrh,
And sang glad psalms o'er sin's defeat;
And the frankincense of my love
I pour in prayers, which rise above
The toil and burdens of the day;
O, blessed boon to love and pray,
And know Thou answerest alway!

But for the gold!—dear Lord, I have
No store of that, but only faith,
The treasure which the good Book saith
Only Thy chosen ones possess;
And for such wealth Thy name I bless;
For riches garnered in the skies,
Fruits of Thy glorious sacrifice.

So would I pray, and trust, and sing,
And work for Thee, my glorious King,
Till thro' death's gently opening door
I see the Light on Canaan's shore;
And my last song shall sweetest be,
Forever saved, and saved by Thee!

—WHEN PREJUDICE puts its hand before the eyes, that hand, small as it is in itself, will hide the sun.

IS HOLINESS A SPECIALTY?

REV. W. REDDY, D.D.

HOLINESS Literature is multiplying. It is becoming popular. Denominations that formerly opposed it as a practicability, and as being contraband, now tolerate—nay, more, they approvingly recognize it; and many members of the different denominations are witnesses of the truth and experience of holiness as a Gospel privilege, and as a legacy to all true believers.

The subject, to be sure, is viewed from different standpoints, and is expressed in different technical terms; and when a definition is attempted, it means more, or less, according to the general creed-thoughts, or according to the general theological training of the persons writing or speaking on the subject. But none will deny the importance of having clear and well-defined views of the nature and scope of the subject, and the legitimate meaning of the terms employed by the inspired writer in describing it. Nor is it unimportant to understand clearly the best, and most deeply experienced writers, known as our standard authors, who have undertaken to explain the theme and the Bible teaching.

Holiness, as a doctrine, and as an experience, is by many spoken of as a "*specialty*;" and those who are explicit in their teachings, and who emphasize the necessity of holiness as an experience, are sometimes called "*specialists*." But is *holiness*, as taught and urged in the Scriptures, treated as a *specialty*? Consider—1st. Holiness is *required*. "Be ye holy, for I the Lord your God am holy." On whom is this injunction binding? This is answered by the language of St. Paul: "Follow holiness, without

which *no man* shall see the Lord."—Rom. 12: 14.

2nd. *Holiness* is the "*high calling*" of Christians. "For God hath not called us unto uncleanness, but unto *holiness*."—1 Thess. 4: 7. Our poet (C. Wesley) has written:

"What is our calling's glorious hope,
But inward holiness?"

St Peter writes: "But as he which hath called you is holy, so be ye holy," &c. 1 Peter 1: 15.

2d. The common and distinctive title by which God's children are designated is saints—(*agios*)—holy, consecrated, pure, sanctified ones. See 1 Cor. 1-2: "Called to be *saints*. Rom. 1: 7—"Beloved of God; called to be *saints*." Ephes. 5: 3—"Let it not once be named among you as *becometh saints*." Now, plainly, these passages apply to all Christians indiscriminately.

Romanism has its calendar of saints; but they are not canonized as such, and their names placed in the catalogue of saints, until they are *dead*. Hence we hear of the "*sainted dead*." But God's saints are *living* men and women; and whosoever is called of God, is "*called with a holy calling*." "He that hath an ear, let him hear" this call of God.

We are to "lift up *holy* hands, without wrath or doubting." And husbands and wives are to be "saved," amid the trials and incidents of conjugal and domestic relations, "if they continue in faith, charity and *holiness*, with sobriety," 1 Tim. 2: 15. It will be seen from these texts and considerations, that holiness is predicated of *all Christians*, and can therefore hardly be regarded as a *specialty* for a few. And there is no room for any invidious or ironical taunts or flings at the "*holy ones*," or the "*sanctified ones*," since this is the requisition upon all who "name the name of Christ." This is the common

designation of Christians, and this the *sine qua non* of "seeing God."

But just here we recognize two sources of danger—two extremes of error, two mischievous tendencies. The one is, in assuming that in regeneration the work of holiness is complete, so far as relates to the cleansing of the heart from all sin; and that what remains is simply development or growth—like the growth of a healthful child, or of a stalk of grain from the germ.

On the other hand, it is maintained, and maintained truly, that there are remains of sin—of "original or birth sin," even in the regenerate heart, which demand a subsequent and distinct process of cleansing; yet in this connection, and associated with this theory, another tendency appears, which needs to be specially guarded against. This tendency is evinced in two particulars, to wit: 1st. In a failure to detect, clearly and definitely, the *inworkings* of remaining original sin; and the failure to be duly and deeply exercised with a "believer's repentance," on account of it; and as a necessary antecedent of being wholly cleansed,—and, 2d. The other particular in the named tendency is, to stop short of that *symmetry*, *maturity* and *establishment* which are included in the term "Perfection."

The cleansing, though it may be complete, is but *negative*. The *positive* in holiness is embraced in the term "Perfection." This latter has not, of late, received the attention, nor in the discussion of the general subject has it been made as prominent as its importance demands. With your approbation, Messrs. Editors, we propose to emphasize, and attempt to elucidate, this positive element in Christian holiness; and illustrate, as we may, what the Apostle denominates, "Completeness in him who is the head of all principality and power."

PANSIES—(HEART'S-EASE.)

GATHERED BY LELIA WATERHOUSE.

IV.—WAIT.

WHIS is a hard word for childhood. Baby Loui said to me to-day, "Aunty, I *never* can wait for *anysing*!"

How unreasonable we are! Children of the great King, and yet we pout and cry when our Father bids us wait.

Baby Loui could not wait at Christmas-time for the parlor door to be unlocked, so she looked at the Christmas-tree "froo that ittle hole where they put the key."

Our Father has locked the door so securely that we try in vain to obtain a glimpse into the future. We must learn to wait. Is it possible for heart's-ease to grow in this barren spot in life's garden? Let us see.

Wait! What a sweet, restful word! Were it the word *never*, its thorns would cruelly wound us. *Wait* implies a loving thoughtfulness for our future, a wise discrimination with regard to our fitness to receive certain blessings, and our strength to bear the answers to our own prayers. We may always infer from this word that something is to be done. Our Father is never idle, and all His plans for us are wise. If He give us waiting lessons, let us learn them well. Then, if we are called upon to review or to take up the same subject in a more difficult text-book, we shall be very glad that the former lessons were so diligently studied.

"I wait for the Lord, my soul doth wait, and in his word do I hope."

—♦♦♦—
"SITTING UNDER HIS SHADOW."—The Rev. Mr. Young was one stormy day visiting one of His people, an old man, who lived in great poverty in a lonely cottage, a few miles from Jedburgh. He found him sitting with his Bible open on his knees, but in outward circumstances of great discomfort, the snow drifting through the roof and under the door, and scarcely any fire on the hearth. "What are you about to-day, John?" was Mr. Young's question on entering. "Ah! sir," said the happy saint, "*I'm sitting under His shadow, wi' great delight.*"

AT THE MASTER'S FEET.

REV. MARK GUY PEARSE.



NCE I went forth to look for Repentance. I sought her day and night in the City of Mansoul. I asked many if they knew where she dwelt, and they said they had never seen her. I met one, grave and scholarly, who told me what she was like, and bade me seek her earnestly; but he did not tell me where she was to be found. Then, all sad at heart, and wearied with my search, I went forth without the city walls, and climbed a lonely hill, and up a steep and rugged way, until I came in sight of the cross, and of Him who hung thereon. And lo, as I looked upon Him, there came one and touched me. Then instantly my heart was melted, and all the great deeps of soul were broken up.

"Ah, Repentance, I have been looking everywhere for you," I said.

"Thou wilt always find me here," said Repentance; here, in sight of my Crucified Lord. I tarry ever at His feet."

Again I went forth to look for Forgiveness. I knocked at many a door in the City of Mansoul and asked for her. And some said they thought she did live there sometimes, and some said she used to once, and some said she came there occasionally when the weather was fine to spend a Sunday. Then up came one whom I knew by name as Unbelief, with a voice like the croaking of a raven, and he said that Forgiveness never was there and never would be, that she was much too fine a lady to live in so low a place as that and among such a set as they were. So I came forth wearied and sad, and as I reached the city gate I met again the grave scholar, and he gave me much account of her birth and parentage, and he showed me her portrait, and told me of her gracious works, and he bade me seek her earnestly, but he did not tell me where I could find her.

So I went along my way, looking, but well-nigh in despair, when it chanced that I found myself again upon the high hill, climbing again the steep and rugged path. And I lifted my eyes and saw once more the cross and Him who hanged thereon. and lo, at the

first sight of my dear Lord, Forgiveness met me, and filled my soul with holy peace and a rest like heaven itself.

"O, I have had a weary search for you," I said.

"I am always here," said Forgiveness here at my Master's feet."

Long afterwards I wondered within myself where Holiness dwelt, but I feared to go in search of her. I knew she would never be at home in the lowlands and busy streets of Mansoul. All whom I asked about her answered doubtfully. One said that she had died long ago; indeed, was buried in Eden before Adam came out. One said that she lived away at the end of the Valley of the Shadow of Death, her house was on the brink of the river, and that I must hope to meet with her just before I crossed it. Another argued almost angrily against the notion. "Nay," said he, "she lives farther on still; search as thou wilt, thou shalt never find her till thou art safely across the river and landed on the shores of the Celestial City."

Then I remembered how well I had fared aforetime on the Holy Hill, and went forth again. So up the lonely way I went, and reached the top of it and looked once more upon my blessed Saviour. And lo! there was Holiness sitting at the Master's feet. I feared to say that I had been looking for her, but as I gazed upon the Crucified, and felt the greatness of His love to me, and as all my heart went out in love and adoration, Holiness rose up, and came to me all graciously, and said, "I have been waiting for thee ever since thy first coming."

"Waiting where?" I asked, wondering.

"At His feet," said Holiness. "I am always there."—*The Christian*.

"Bless God for every twig of His rod, every drop in His cup."

HOLY IN ALL MANNER OF CONVERSATION. "History records that in the days of Tiberius it was thought a crime to carry a ring stamped with the image of Augustus into any mean or sordid place, where it might be polluted! How much may those who profess to be a holy people learn even from a heathen!"

Holiness in Testimony.

"Ye shall be Witnesses unto me."—
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of Dr. W. C. Palmer.

316 EAST 15TH STREET.

opposite Stuyvesant Park, New York, every Tuesday afternoon, at 2 1/2 o'clock.

The meeting was opened by singing the 743rd hymn—

"O, could I speak the matchless worth,
O, could I sound the glories forth,
Which in my Saviour shine,
I'd soar and touch the heavenly staings,
And vie with Gabriel while He sings
In notes almost divine."

Requests were read from Ohio, Kansas, California, Virginia, South Carolina, Maryland, and elsewhere, and Rev. I. Simmons, followed by Dr. Palmer, led in prayer.

Sister Palmer, as she opened the Word to the 1st chap. 1st John, said that it was so blessed to have the will of God revealed to us in our own language, so that we can read and understand it for ourselves; and the Heavenly Teacher, the One who speaks, is always present, ready to explain. Every sincere heart that comes to God, and will listen to the Word, will have fellowship with Him. John says: "These things write we unto you that your joy may be full." What things? Jesus said the same: "These things have I spoken unto you that my joy might remain in you, and that your joy may be full." Hear, then, what things are

written that our joy may be full. "God is light, and in him is no darkness at all." If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another,"—that is, with God,—“and the blood of Jesus Christ his Son cleanseth us from all sin.” The blessed Holy Ghost enlighteneth every one and reveals the way, and every sincere heart will receive the Holy Ghost unless there is some obstacle in the way. The blood “cleanseth” while we “walk in the light;” while we trust in the blood; while we abide in the fountain. What are we to do if we have not been walking in the light? “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” All have sinned and all need the cleansing. If we follow the light of the Spirit, believe and obey, the blood cleanseth. While listening to the request for one who is now in darkness, the text came very forcibly: “Walk while ye have the light, lest darkness come upon you.” O, that we may see the importance of walking with God as Enoch did, and having delightful fellowship as we walk and talk with Him. Her heart had the blessed assurance that His grace was sufficient and that He would carry her through. He who said, “Be filled with the Spirit!” is ready to impart the Spirit; and let us receive Him while we pray: “Blessed Father, fill me with the Holy Ghost, that I may honor and glorify Thee!”

NOT FOR OUR WORTHINESS.

Dr. Palmer's heart went out in gratitude to God to know that Jesus condescends to reveal himself to all who *seek* Him, and not to those who are *worthy*. Is there any reason why any should not obtain the fullness, when God has promised it. The world is looking at us and forming their estimate of the character of the Master. God help us to feel our responsibility. He calls us to fellowship with Him, and to be workers together with Him, and He furnishes all the power. O, that we may be so filled with the love of God that we may walk and talk with Him!

"I WILL MANIFEST MYSELF TO HIM."

Rev. I. Simmons' soul was so full, that if he should attempt to tell what the Lord was doing for him, he would not know where to stop. There was danger of using words thoughtlessly, but he did feel that he could say, through a consciousness of self, revealed by the Holy Ghost, that he was fully saved. It was not merely a resting on the theology of the thing; but the revelation of the Holy Spirit brought Jesus in his soul so vividly by faith, that he did not hesitate to say, while looking into His face, "Thou dost fully save me now!" To say that that brings joy, does not fully express it. While listening to the lesson, the word "fellowship" came like an inspiration. He had known the fellowship of classmates, and of brother ministers, and of many dear ones with whom he had had fraternal relations, and a flowing out of one to the other, but that does not begin to express the fellowship that he had with the Father and with the Son. He thanked God for helping Him to walk in the light, and fellowship came through that. For the past three months he had had strange and precious revelations of the fellowship with the Father—such as he had never before had, although he had been enjoying this blessing since August, 1870. He had been much alone with God, and could not put into language the peculiar way in which God had talked to him. For four or five days he was shut out of all recognition of even his own family, except a few lucid moments at intervals. But O, how God did reveal himself! It was no vagary of the mind; for when consciousness returned, he could have shouted over the memories of what God revealed to him. His soul rejoiced in a peace that did not make any noise in its flow. He never saw more of the need of full salvation, and he desired that the Lord would baptize his people. He would get away from God, if he was not buried in Him in purpose and in fact.

"BUY OF ME GOLD."

Sister Searles was thinking about what John Wesley said, "The world is my par-

ish!" She was glad that the world was her parish, and if she could not go to them, she could pray for them. She was a poor nothing, but she wanted to tell what portion she had received from the Throne. She had read scores of times, and heard it many times—"Serve the Lord in the beauty of holiness!" It never looked so beautiful, and she thought it ought to be written in letters of gold. If every professor served the Lord in that way, the world would soon be converted. It grated on her to hear people talk of the dark valley. When we walk with God, there is no dark valley. God has lighted up all the way here, and he will light up the valley of death. She loved to magnify the Saviour who had bought these things for her. God had done so much for her, that she was restless till she could tell of His goodness; and she would rather have the opportunity of telling what God was able to do for us, than to have a one hundred dollar bill given to her. When she thought of the words Jesus gave her, "Buy of me gold," how rich she felt! O, that God would help us to get more of this "gold" that never perishes!

IN THE LIGHT.

Sister C——'s heart responded to the truth, that it was not the walking in the light, but the blood, that cleanseth from all sin. She belonged to the witnessing Church, and when the Lord filled her soul, He gave her an intense desire to pour it out for others—she was not satisfied unless she was trying to help somebody. She had fellowship with the Father, Son and Holy Ghost, and she found no darkness at all.

HOLINESS A SPECIALTY.

Dr. Lowrey.—"This is the confidence that we have in him, that if we ask anything according to his will, he heareth us." Take this home to yourself, if you are hungering and thirsting for righteousness, and say, "This is the confidence that *I* have in *Thee*." For he that asks for a clean heart knows that he asks according to the will of God; for He has declared that "the will of God is your sanctification;" and if we ask according to His will, "we know that we have the

petitions that we desired of him." We may venture to be bold. He felt that his soul was knitted to every other soul that is fully saved, and he could not afford to do less than make full salvation a specialty so far as he was concerned. When anybody took away this specialty, they took away his foundation, his hope, his happiness, and that perfect love which saved him from fear. He was never free from forebodings and despondency only when he was conscious that the blood cleanseth; and when that was his experience, he didn't care when he died or where he died—he was perfectly at rest in God. This salvation was special in being full, complete and present, and adapted to every circumstance of life and the peculiarities of nature and mind. He couldn't get along with anything less. He would recommend it to all, to make them useful and give them the proper qualification. The motto of his soul was: "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." He would like to have God glorified by having such testimonies as he had listened to given in all our prayer-meetings. The Saviour was no failure. He had undertaken to save crooked, defiled people, and He had made it out. The blood cleanseth.

ABIDING IN HIM.

Sister — had long walked in the light, but she had never such power as she had felt since the Lord had healed her of an affliction from which she had suffered from childhood, and which had baffled the skill of earthly physicians; but the Great Physician healed her instantly; and her mother, in answer to prayer, had been enabled to walk farther that day than she had in two years. The Lord filled her heart with His presence, and she knew that we may live in Christ, and He will live in us. She wished that all might give themselves into the hands of God, and ask that His will only might be done, and not ours; and His precious blood would be poured on us, and we would feel His presence wherever we might be.

UNDER THE BLOOD.

Rev. G. Hughes.—It has been said that when we get to heaven, there will be three wonders. First, we shall wonder why we do not find there some whom we fully expected to see. Second, that there are so many there whom we did not expect to reach the blessed land. Third, the greatest wonder of all that we are there. And it is very much so in regard to the work of holiness—many who might reasonably have been expected to be on this line, are not—then there are those earnestly engaged in the work, unexpectedly to us—and, last of all, the wonder is that grace has brought us to this point. He was lost in wonder, love and praise, that the mercy of God had ever brought him to the fountain opened to our view in the text this afternoon: "*The blood of Jesus Christ his Son cleanseth us from all sin.*" O, how his soul had been ravished by that text during the past few years! It is not simply to go down under the blood once, but to keep under it, and to grow under it, to develop spiritual life and power. It is wonderful how we grow by keeping under the blood—he had entered upon this blessed growth-period. The soul gets more and more into God, and God into him, until he is lost in the Divine immensity. A plain farmer, an invalid brother, while walking the floor to get physical relief, made this remark, which he had never forgotten: "Bro. Hughes, it is a good thing for a man to *settle down upon the divine attributes!*" It is not only the simple fact of the divine existence, but His glorious attributes—love, wisdom, holiness, power—into which the believer may settle down, as a bird into her nest. O, let us get under the blood, keep under the blood, develop spiritual life under the blood—put on the divine image—be lost in God!

ONE IN HIM.

A sister from Wxst Virginia, who had come in to attend the Yearly Meeting of Friends, and who had been holding a meeting in her own home, testified of the power of grace in her own soul and of the healing power of the Great Physician—and desired

prayer that her body might be strengthened that she might be better fitted for service, and that she might have more power in bringing souls to God.

A PERFECT SAVIOUR.

Sister James thought it strange that anyone that had heard of the adorable, Almighty Jesus, should ascribe to Him anything short of a full salvation. It did not honor Him. She was glad that she was a witness of full salvation, and for nearly sixty-three years she had said, "O Lord, I am Thine entirely!" Anything short of full surrender was unreasonable. Her heart was exulting in a full and present salvation.

"Can I pray before beginning it?" is a good test of doubtful actions.

TEMPLE-SERVICE.

MRS. M. N. VAN BENSCHOTEN,

I sat busily at work, when clear and low came the words: "Ye are the temple of the Holy Ghost." I raised my face quickly in glad surprise, for the words, though so long familiar, came with all the freshness of a *new* word from the Father. "Can it be possible, my Lord?" I said—so wonderful, so gracious and divine was the meaning. Soft and sweet and assuring came the quick reply, "I *will* dwell in them, and walk in them; I will be their God, and they shall be my people."

O, the mighty joy! O, the heavenly honor! O, the divine relationship! Me, a worm, indwelt of God, a member of the "royal family," a daughter of the Lord Almighty! Involuntarily, I straightened up—such dignity and uplifting penetrated my inmost soul!

I thought of the fellowship, the communion with such a Friend. He comes to stay, to abide, to *dwell* with me. I thought of the intimate acquaintanceship—the personal relations with such a Friend. No one in all the wide world, however grand or noble or God-like, is worthy to compare with Him that *abideth with me*. His blood washeth whiter than snow, and His comforts are the

strength of "everlasting arms" and the "joy unspeakable."

"His Presence makes my Paradise,
And where He is, is heaven."

And then I thought: A temple is a place most consecrated—set apart for only holy uses, for the worship of *only Him*. Since Christ walketh there, how pure and holy must be all the place, while the service must be ever holy and worshipful. And I saw how I was to be lifted out of, and above the wearisome strain and earthliness of womanly duties, into the dignity and nobility of *constant temple service*—whether it be the lifting of a soul, the leading of a little child, or "the sweeping of a room." We are to be priests unto God forever—kings and priests!

And then came the deep, incisive inquiry, Is it thus? Does the Holy Ghost indeed abide? Is the place "most holy?" Is all the service unto God *alone*? Is the whole impression of your life such as causes the world to recognize that you are verily "set apart to the temple service?" The glorious Shekinah, burning intense, shone through all the place that day.

Matthew Henry was eminent for his meek and Christian spirit under injuries. One of his favorite sayings was, "How pleasant it is to have the bird in your bosom sing sweetly!"

Thee, my dear Saviour,
I love and adore;
Yet I yearn, precious Jesus,
To love Thee much more.

I fain would be only
And entirely Thine,
And bask in the beams
Of Thy love so divine.

The joys of Thy Spirit,
Dear Father, impart;
And the sweet peace of God
Let me feel in my heart.

Let me trust in Thee always,
In darkness or light,
In the sunshine of gladness,
Or in sorrow's dark night.

I am Thine, my own Jesus,
Entirely Thine;
Like the "path of the just"
Let my way through life shine.

A. C. S.

The Social Meeting.

"With my mouth will I make known Thy faithfulness to all generations."—Psa. 89 : 9.

"Dear Lord, Thy faithful grace
I know and I adore.
What will it be to see Thy face
In heaven, for evermore!"

—J. E. Ayars, Philadelphia, Pa.: "I am walking in the light of God these summer days, and feel moved by the Holy Spirit for the love of Jesus, and of souls, to publish forth my faith and hope, in order to show forth His praise who is saving me to the uttermost, *soul and body*, I believe. Long time have I been thinking of making known my case through The Guide, to those who have the faith of Jesus, that our mutual faith might unite before the mercy-seat of Christ, to test His power and faithfulness to save the body as well as the soul. I made a *fresh* start for health in February and March, 1882. (My days seemed mysteriously prolonged both to myself and others. I have been much afflicted in body, and a real invalid, since November, 1862.) I gave up all confidence in medicine to help me, and put my body in charge of Jesus-Jehovah-Rophi, to be the Saviour of the body as well as of my soul. Every one, even unbelievers, tell me, 'You are looking better!' I hope that God will work full deliverance."

—Rev. E. M. Griffith, Hilton, N. J.: "The life I now live is hardly worth living as a merely physical existence. The life I now live, in its spiritual realities, is worth many lives of perfect bodily health. So I believe; but as I never knew what health was, I should speak modestly on this subject. I am trying to live in God, and to obey the motives of Christ in me. Great peace to those who keep God's law, never fretting but always trusting! God and the right! Amen."

—Mrs. Mattie M. Tinsley, Rolling Home, Mo.: "About ten months ago, at a Holiness Camp-meeting, I was led by the Holy Spirit, in answer to prayer, to lay my all on the

Altar. God accepted the offering and, for Christ's sake, sanctified me wholly—all praise be to Him. The peace and comfort that I enjoy remind me of a quiet stream that is ever flowing. Glory be to Jesus! I have entered into new fields to gather sheaves for the heavenly garner."

—Henry C. Laub, Denison, Iowa: "I am more and more delighted with the way of holiness as I advance—was never so blessed as now. My heart is all aglow with Jesus' love. Glory to His name!"

RECEIVING THE HOLY GHOST.

—Julia A. Sampson, East Paw Paw, Ill.: "Thirty-five years ago the 27th of last month, at nine o'clock in the morning, I was reading in Sister Palmer's little book, 'Present to my Christian Friend.' Then I consecrated my all to God for time and eternity. My soul says, praise the Lord for the light and joy that I received; but I did not get the evidence of full salvation till the 16th of April, when Rev. Wm. Reddy was preaching,—the Holy Ghost came upon me, filling and thrilling my whole soul. The refining fire went through my whole being—

"Scattering His light through every part,
And sanctifying the whole."

My soul says, praise the Lord for that bright experience. I never can doubt but my soul and body were sanctified at that moment. Although I have had many battles to fight with the enemy of my soul, I have always come off conqueror through the blood of the Lamb. This was about six weeks after I was justified; then I had such a clear evidence that Satan could never make me doubt it. The change was so great that I hardly knew myself. I was led by the Spirit to read the Bible by course on my knees, and ask the blessed Holy Spirit to reveal its truth to me. It is wonderful! When I get up in the morning, not able hardly to dress myself, I plead His precious promise, 'As thy days, so shall thy strength be.' And if I have not money to get the necessities of life, 'No good thing will be withhold from them that walk uprightly.' I take it to the Lord in prayer, and He never fails me. He is always true to His word."

Holiness in Home Life.

"A devout man, and one that feared God with all his house."—Acts. 10: 2.

"Here, in earth's home, preparing
For the bright home above,
And there, forever sharing
Its joy where God is love."

Cecil, when he had adopted infidel sentiments in his youth, and thought himself proud of his arguments, said long afterwards: "There was one argument that I could never get over—the influence and life of a holy mother."

HOME RELIGIOUS CULTURE.

MRS. M. N. VAN BENSCHOTEN.

In horticulture, those plants we desire should thrive, we cultivate. The love of Jesus in the soul is a plant of heavenly origin; it is not indigenous to the human heart and must be cultivated. It must be watched over and dug about with labor and prayer, and watered with divine grace. The early and latter rain will never fail, if we do our part.

As we go among the Churches, we find many who tell us that once they did give themselves sincerely to the Saviour, but they have lost the evidence of His favor. There should have been more culture. Some are not naturally positive and pronounced in character, and must have assistance in becoming established in the Christian life. They must have prayerful watch-care. The pastor can only give a general oversight. The class-leaders, Sunday-school teachers and parents must give the special care. Christian parents should endeavor to make the home a fertile soil for the growth of Christly lives. Its whole tone and atmosphere should be religious. And this condition of things is not produced so much by effort—by *doing*, as by *being*, for it is the emanation of holy living itself. No where

so truly as in the home does the principle hold true, that it is more *what we are* than *what we do* that tells for Christ. If this spirit governs the devoted hearts of the parents, it will permeate the entire home-life; and when this is breathed by the young Christian, it makes the life-principle strong and pure. It is felt in the general and unguarded conversation, ever evincing a kind and charitable spirit, even towards the faulty and erring. It is seen in the minute and private details of business, granting not only strict justice, but a yielding of the advantage to the weak and needy. There is detected by the keen eye of the child a recognition on the part of the parents that they themselves are beholden to a high and holy Master whom they delight to serve. Hence, to serve God with a glad, free heart, and to glorify Him in all the life, becomes deeply impressed upon the young child as the main and primary object in life. This forms the ground-work or soil for a healthy and vigorous growth. The religious life takes deep root and begins to bud and blossom. It spreads its branches wide and strong, as if it *loved to grow*. There is no appearance of a forced or stunted growth. There is a ring in the song, a sparkle in the eye, "a glory in the soul."

Of some of the ways and means of special culture, we will speak next month.

—"THE MURMURER reminds us of the creaking wheel that wants oil; it may still go on its accustomed round, but with a jarring sound."

HOME SUGGESTIONS FOR JULY.—*Heart-Questions.*
1. It is SUMMER—Is it summer in my soul—is there sunshine, flowers and song? 2. Shall I go to the summer-resort conscious of the presence of the INDWELLING CHRIST? 3. Is my heart inditing a good matter—in planning summer work for Jesus?

Home-Exercises.—1. Let the religious element be intermingled strongly with summer recreation. 2. Have respect to health in summer diet. Remember! Your *body* is the temple of the Holy Ghost. 3. Before taking your children to the summer-resort, let them do some kind thing for a family compelled to stay at home during the hot weather.

Home Bible Lesson—Luke 14 chap., 7-14 vs. *H3 mms*
for Domestic Worship—Methodist Hymnal, 752-754—
758-759.

Letters to the Children.

MRS. MARY D. JAMES.

IT PAYS WELL TO DO RIGHT.

DEAR CHILDREN:—I will tell you about another good boy who dared to do right. His Christian mother gave him a Bible when he was sent away from home to a boarding-school; and as she placed it in his trunk, she said to him: "John, I wish you to read this Bible and kneel in prayer every night before you go to bed. Promise me that you will do so." The promise was given, and and the dear mother felt assured that her boy would not break his promise, for he was a good and truthful child; and she knew if he should read the Word of God and pray every day, he would not go into wicked ways, but would grow up a Christian.

Night after night John was found on his knees praying, and reading the precious Book. His schoolmates who lodged in the same room with him, laughed, and made all manner of fun of him, sometimes throwing their shoes and stockings at him while he was kneeling; but he did not notice them; he said nothing in reply to their taunts and jeers, but just went on his way, treating them kindly.

After some time they ceased persecuting him, and some of them joined him in the Christian life; for they saw that John was a happy boy, and that he had something that they had not; and they sought and found the dear Saviour whom their schoolmate loved and served, and walked with him in the way to heaven. As he grew up and advanced in his studies at school, he was still firm in his religious principles and duties; and being very bright and talented, and feeling that God called him to the ministry, he prepared for that work, and became one of the most eminent and successful ministers in England, and also a grand writer. His books have been read by thousands in our own country, and he was known all over the world and called a great and good man. His name was Rev. John

Angel James. Now he is in the glorious world above.

Do you know, children, what is said in the Bible about such people? It is said, "He that winneth souls is wise." And it is also said, 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.'

Dear children you will want Jesus to own you at the last day, won't you? You cannot think of His being ashamed of you, and casting you away from His presence forever. Then dare to come out boldly now, and own Jesus as your Saviour and King, and serve Him as long as you live—and Jesus will own you when you meet Him, and you will find *it pays well to do right.*

"The power of gentleness is irresistible."

CHILDREN, PREPARE TO DIE.—A young prince, whose mind had learned in some degree to value religious truth, asked his tutor to give him suitable instruction, that he might be prepared for death. "Plenty of time for that when you are older," was the reply. "No!" said the prince; "I have been to the church-yard and measured the graves, and there are many *shorter* than I am."

THE TRY COMPANY.

We continue to receive encouraging words from our young friends. They are giving themselves to the work of Jesus. Let the number increase.

A WORD FROM IOWA.—Gracie V. Burge, of Iowa City, writes: "I am a little girl eight years old. I have a little brother, Charlie. Grandma takes The Guide, and wants me to tell you that I joined the Temperance Society when I was three years old. I wish to join the Try Company—please send me a *mite-box*."

FROM PENNSYLVANIA.—Charlie Lewis, of Elgin, writes: "I am getting money for the *mite-box*. I found the longest verse in the Bible—it is Esther, 8: 9."

ANSWERS TO QUESTIONS.—The word *Peace*: Geo. F. Penley, Morris, Conn., has found it in 127 passages; Maggie Irvine, Chatham, N. B., 193—she also reports Esther 8: 9 as the longest verse in the Bible. The word *Obe*: Geo. F. Penley, Morris, Conn., has found it in 25 passages—he also answers Marion Cuthbert's question, viz.: the meaning of "*Mizpah*." He says it is a beacon or watch-tower—used Gen. 31: 49. Leah E. Large, Little Rock, P. E. Island—*Joy*, 71 passages; *Obe*, 57; *Peace*, 99.

NEW QUESTION.—How many passages contain the word SIN? Let answers reach us by July 12th.

Loved Ones Gone Before.

"The righteous shall be in everlasting remembrance."
Psalm 112: 6.

PHEBE STEVENS.

A venerable saint spoken of in the January number of *The Guide*, Aunt Phebe Stevens, died March 13th, aged 83. She was unmarried and lived alone; yet she was remarkably free from crotchets, unless great eminence in holy living and diligence in Christian work might be so called. By her faith, prayers, and counsels in private and in public, she helped an untold number of souls into salvation, and usefulness, and heaven. Her Testament and Psalms, in large print, lay constantly upon her table for ready and devout use. Next to these she prized the Hymnal and *The Guide*. Her love for the Church was ardent and unceasing.

Three days before her death, I quoted to her the persuasion of Paul, 2 Tim. 1: 12—"For I know whom I have believed, and am persuaded that he is able," etc.; to which she responded with great emphasis, "I believe it; I believe it;" and as I passed out of the room, after prayer, she added: "I do trust in Jesus." At other times she repeated her favorite chorus, "Safe in the arms of Jesus," and then went to realize all the glowing anticipations of sixty-five years spent in her Master's service. N. VANSANT.

DANIEL BUSH,

Of Clarenceville, Canada, entered his long-sought rest, Feb. 22nd, 1883, aged 82 years and 10 months. Over forty years ago he found Christ in the pardon of his sins, at a protracted meeting conducted by Rev. M. McDonald, in the old stone Church in Clarenceville. From that time he has been a valiant soldier of the Lord Jesus Christ, ever being "at his post," and evincing a readiness to testify of redeeming love. He loved the assemblies of the saints in the sanctuary

and, only eleven days before his death, occupied his accustomed place in Church on the holy Sabbath.

His faculties were clear until the closing hour of life, and just before his departure he exclaimed, "*O, glorious, glorious! Father, I thank Thee that thou hast not left me in my last hours!*" When too feeble to speak, his lips were moving in prayer. Thus passed away in holy triumph this venerable and honored father, claiming the crown of eternal life. His life of pure devotion is a rich legacy to surviving friends, better than thousands of gold and silver. M. P. E.

ABNER VAN FOSSEN

Died in Mifflintown, Pa., Feb. 18th, 1883. He was born in Petersburg, now Duncannon, Pa., Oct. 13th, 1815. He was converted when seventeen, and from that time became a devoted follower of the Lord Jesus, holding his membership in the Methodist Episcopal Church. In 1840 he was licensed to exhort, and afterward to preach, and was ordained as a local elder in 1846. He also served the Church as a class-leader, and in in these various relations manifested true Christian fidelity. Six years ago he removed to Mifflintown, where, as in his native place, he won the confidence and esteem of the people. He was brought into the experience of Christian holiness, and was a true witness thereof, laboring earnestly for its promotion by subscribing for *The Guide*, and in other ways.

The affliction which at length terminated his life was severe in that he was deprived of speech for months, so that he could not testify of the grace of Christ. But his whole life was a clear testimony concerning the great salvation. His wife and four daughters, the surviving members of his family, are endeavoring to follow him as he followed Christ. His remains were taken to his native place for interment, where appropriate services were conducted by Rev. R. Hinkle, P. E., and the pastor, Rev. M. L. Smith. He rests by the side of departed loved ones, in hope of a blessed resurrection and reunion.

News Along the Line.

"Watchman, what of the night? The watchman said, The morning cometh!"—Isa. 21:11.

"Hark, the voice of Jesus calling,
Who will go and work to-day?"

FROM OUR LETTER DRAWER.

EXTRACT OF LETTER.

MRS. PHOEBE PALMER.

I have been asking, and I trust that I have not asked in vain, that you may have all the faith that you need, in order to bring you into the enjoyment of the witness that your heart is purified. We are sanctified through the belief of the *truth*. "Sanctify them through thy truth; thy WORD is truth." * * And here I pause, constrained by a conviction that all I may say will be of no permanent avail, unless you will resolve in the strength of grace that you will make a present application of the truths I present.

As in the more immediate presence of God, I ask, Will you take the needful steps as I shall present them, in the light of the Scriptures? Though it is all of grace, and not by the works of the law that we are either justified or sanctified, yet there is something which you, as a worker together with God, must *do*, before you can be wholly sanctified. I doubt not but you think that you will do every duty, so far as light is presented; but let me ask that you go farther than "think so;" let there be a holy, unyielding *resolve* that you will take the needful steps irrespective of your emotions, and make this a marked and most memorable period in your heavenward career. Ponder well the paths of your feet. Settle principles so fully and fairly as you pass on, that you may ever, as you look back on this point in

your heavenward career, be enabled to say, that point is settled, to be touched no more forever. O, it is a good thing that the heart be established with grace!

And now shall we proceed? As before stated, there is something that you are required to do, in order to get established in the enjoyment of the witness, that the blood of Jesus cleanseth us from all sin. I perceive by the tone of your letter that it is very evident what you are required to do just now. You will remember when the question was asked of the Saviour, "*What* shall we do to work the works of God?" the answer was, "This is the work of God, that ye believe."

But you ask, "Is not faith the gift of God? and how can I believe until God gives me faith?" Yes, my brother, faith is the gift of God; but He has *already* bestowed this gift on you, and it is therefore He now *commands* you to believe. Would your Heavenly Father, whose nature and name is Love, require you to do anything which He knows He has not given you the power to do? Would He have said, "If ye will not believe, *surely* ye shall not be established," if at the same time He knew He had not given you the ability? Verily, this would be charging God foolishly. "This is the *command* of God, that ye believe; and ye must not sin against the Spirit of Love by indulging the God-dishonoring thought, that you are required by the law of heaven to do what you cannot do.

Neither does your Father in heaven command you to believe anything for which you may not have a reasonable wherefore of your faith. As the God of nature, He has respect for this requirement of your mental nature. It is your privilege and duty to have such a well-ascertained reason for your faith, that you may be enabled, in view of all coming time, to give to every one that asketh you, a reason of the hope that is in you.

Your next inquiry is, "*What* am I required under present circumstances to believe?" Believe this divinely revealed fact, "The blood of Jesus cleanseth from all sin." That is, believe that while you are *now* presenting your all to God, through Christ, the blood cleanses.

REVIVAL WORK AT HOME.

OHIO.—By invitation of the Lancaster District Conference, Dr. Sheridan Baker has held a series of evangelistic meetings at Logan, Lancaster, New Salem, Shawnee, and Circleville. They have been graciously owned of God, in the sanctification of believers and the conversion of sinners. Three pastors and their wives experienced perfect love. Dr. B. presents the theme of holiness dispassionately, and largely in Bible exposition. Although feeble, physically, he is girded with the Spirit. He believes that the Church will take up the work of promoting holiness as a definite experience by its regular agencies. Of the meetings held the pastors say: At "Logan" the good effects are very visible—at "Lancaster," the meeting has been a benediction—at "New Salem," the meeting was a grand spiritual triumph—at "Shawnee" and "Circleville," similar reports. A holy fire has been kindled on the District which will not decline during the summer. From other parts of Ohio come encouraging tidings. In the Central Ohio Conference there have been accessions as follows: Gettysburg, 76; Versailles, 85; Webster, 27; Bradford, 117—aggregating 305.

—On Athens Circuit, Ohio Conference, revival influence at every appointment—over 100 professedly saved—a large proportion heads of families.

MISSOURI.—The blessed work under Rev. T. Harrison, at Kansas City, is sweeping on—crowds every night—the city mightily stirred.

—A great revival has been progressing at Carthage for some time past, the largest Church will not contain the people assembling—over 500 converted—places of amusement deserted.

GEORGIA.—Dr. Watson had a wonderful meeting at Gainsville. Three services a day were held—19 converted and 30 sanctified. The presiding elder was saved from tobacco. Another meeting to be held at Atlanta, in October.

UTAH—Superintendent Iliff writes: "Our work is opening beyond my hopes. This is particularly true of the Scandinavians—they are calling for help in different parts of the

Territory. At Mt. Pleasant, a town of 2,500, more than half Scandinavians, the people are eager for Methodist preaching. In San Pete Valley, in five or six towns with populations of from 1,000 to 3,000, largely Scandinavian, they are begging for the Gospel. Utah is being prepared for evangelistic effort."

WEST VIRGINIA.—Jennie Smith, the railroad evangelist, has been engaged in Clarksburg—45 probationers received by the M. E. Church as the result.

THE WORK ABROAD.

INDIA.—The preaching of the Rev. S. Knowles, missionary, in Gondah, is having remarkable success. A crowd of natives of every class, from rajah to coolie, in attendance every night—numbers remain to be prayed for. A leading *guree* has been converted, and has gone out to win over his disciples to Christ. In a recent tour Mr. Knowles baptized eleven Hindoos, among them the head man of a village and his eldest son. Mohammedans are among the seekers.

JAPAN.—Dr. Maclay reports the revival as still progressing in Yokahama. Mr. Davisson had 38 candidates ready for baptism. Much interest has also been manifested at Nagasaki, but Mr. Long's impaired health obliged him to take rest at Yokahama.

FRANCE.—A remarkable revival prevailing in the Valence. Convictions for sin after the old Methodist type.

JERUSALEM.—The joint meeting of the Week of Prayer, in which the English, German, Arabic, Hebrew, and Spanish languages were used, were very devout and earnest. About 100 Jews present at the last meeting.

GERMANY.—Rev. F. Von Schlunback, the American-German evangelist, formerly editor of an infidel paper, and organizer of infidel clubs in the United States, has been holding revival services in Berlin with great success. The people have shown great eagerness in listening to The Word. Many influential people, and the Emperor himself, have been interested. A large Dance Hall has been turned into a Christian Association Hall.

The Editors' Study.

Our Motto :—Purity, Love, Power.


—No bitterness—No wrath—No strife—

—No malice—No evil-speaking—

—Love, Love—only Love.—

"A profession of sanctification which does not inspire its professor with feelings and sentiments in regard to a perishing world similar to those the Saviour entertained in setting himself apart, is not the sanctification of the Bible."—Mrs. P. Palmer.

THE VALLEY OF DECISION.

 SOULS are everywhere panting for freedom. The dominion of sin is dreadful. Every faculty of the immortal mind groans under its exactions. The piteous moans of the prisoners reach the ear of heaven. "The whole creation groaneth and travaileth together in pain." Earth and heaven plead for the demolition of Satan's throne, and the dashing to pieces of his iron sceptre.

Justified souls, especially, long for entire emancipation. They have the first taste of Christian liberty. Condemnation is removed. The elements of eternal life are implanted. The outflow of adopting Love is upon them. They are initiated into the household of God. They walk in the light of the Divine countenance. Sin is in subjection, but not yet wholly eradicated. There are lurking inner-defilements. The slightest touch of sin to a justified soul is abhorrent. The very shadow of moral evil is oppressive. He sees, he feels, he loathes the remains of interior pollution, in thought or desire. There is a sense in which he may and does adopt the language of the Apostle: "O, wretched man that I am, who shall deliver me

from the body of this death?" in perfect consistency with freedom from condemnation, and the possession of the smiles of the Divine countenance. Charles Wesley has put expressive language into the mouth of the justified, in this couplet—

"My restless soul cries out, oppressed,
Impatient to be freed."

Reader, are you one of these oppressed, struggling souls—impatient to be freed? If so, we have an inspiring word for you. It is this:

"The day of the Lord is near in the valley of decision."

This joyous Divine utterance designates the place of deliverance. Mark! It is a *valley*—a valley of humiliation. If you would be lifted up to the sunny altitudes, you must descend into this valley. The pride of man must be humbled—vain imaginations utterly set aside. In a word, you must come down to be alone with God—the great mountains on either side of the valley walling you in, and shutting out this vain world from your sight. Are you ready for that? If not, no day of the Lord is near for you, but a continual hugging of the chains of your captivity. O, be free, BE FREE!

But, it is a valley of *decision*. It brings the soul to "SURRENDER-POINT." Ah, but "Surrender-Point" is not a popular resort. True; but there we must come, if we would be ushered into the daylight—the resplendency of God's full salvation. There can be no compromise. The laws of the kingdom are immutable. The idols must be utterly abolished. The polluted altars must be overthrown. The very stones, and the water in the trenches round about, must be licked up by the devouring flame. "For our God is a consuming fire." "*Unconditional surrender*," is Jehovah's absolute demand.

"How shall I get into this valley of decision?" you inquire. One word answers your question: STOOPE. You must "stoop to conquer." Let your stalwart, stubborn, rebellious will bend to the high behest. The great command is imperative: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

thy strength." All earthly loves must bow to the love of God—in a word, *God* must have the throne!

How shall you enter the valley of decision? In the quiet of your home-closet, in the morning or evening hour—in the stillness of the sanctuary, so still that it may appear like a moral graveyard—or, amid the inspirations of the FOREST-TEMPLE this summer—you may make the narrow passage into the valley. Somewhere, somehow, get into the valley of decision before the heated term is over. Then the joyous upliftings will come. "The *Day of the Lord* is near in the valley of decision." Travelers rise early and climb the rugged mountain-ascent to see the sun rise. Here the order is reversed. Sunrise is seen best in the valley in the kingdom of grace. What a sunrise! "*The day of the Lord!*"—a cloudless day—a day of broad sunlight—a joyous day—a day without a sunset. SOULS! O, ye struggling souls, parley with the enemy no longer—rob Jesus no longer—every *second* of your life is His, bought with His own blood—*rob Him no longer!* Down, down, DOWN, blood-bought souls, everywhere, into the "valley of decision," and let the bright, millennial day of Gospel-purity overspread your whole being.

—*A question for the hour!* How many souls do you expect to win for Christ this summer? Have you any plans to this end? *Stir yourselves!*

PROPER MEASURE.

An Italian Proverb says, "When you grind your wheat, give not Satan the corn and God the bran." Holiness teaches us to deal equitably with God. It is nothing more nor less than common honesty with God. God requires the whole heart, the finest of the wheat, without a particle of bran. The response of a loyal heart is,

"Gladly I all for Thee resign;
Give me *Thyself*, I ask no more!"

And, as for Satan, holiness admits of no offering to him, not even of *bran*. Let God be all in all,—every thought, desire, word and act, God-ward,

—*Can you say this, reader?*

"For Christ I'll do and dare,
For Him the cross I'll bear,
To Him direct my prayer,
On Him depend!"

PROPHETIC WONDERS.

We once heard Bishop Peck preach on this text, "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." (Isa. 42 : 4.) It was a grand sermon. It was a panorama of prophetic wonders. Faith took a mightier grip. We looked with holy exultation upon the splendors in the moral heavens. New hallelujahs were born in that hour!

Jesus knows neither discouragement nor failure. He sits calmly upon His mediatorial throne. He is in triumphal expectancy—"from henceforth *expecting* until His enemies be made His footstool." The roll of eighteen centuries has steadily augmented that expectancy.

Prophecy hastens to fulfilment. Historic chapters are now being written rapidly. There is a rainbow in the heavens. Hell is in consternation. Earth feels the mighty throes of moral earthquakes. The thundering train of Jehovah is in motion. The glory-period is not far off. The celestial orchestra is making ready for the Jubilee. The chorus of victory will soon belt the redeemed globe.

Glance over this issue of our magazine—our news-items, brief, yet freighted with moral significance. Young Harrison is applying his torch to the Missouri corn-fields—Taylor besieges South America—the Emperor of Germany does homage to a God-commissioned evangelist—"Jerusalem breaks forth in song," one hundred Jews at a meeting in the week of prayer—a tidal wave of revival is sweeping over Japan—India is being mercy-swept, &c. Saints of God, hold on! Keep your courage up! Let your faith master the promises. Hope ever. The day of victory is at hand. We shall ere long see glorious things.

—Stand true to Jesus. Be on your guard against the subtle advances of the enemy. He can transform himself into an angel of light. Die rather than make any compromise with iniquity in any shape.

TAKING THE CHILDREN.

“The intensity of maternal affection was illustrated in the observation of a little boy who, after reading Bunyan’s ‘Pilgrim’s Progress,’ asked his mother which of the characters she liked best. She replied, ‘*Christian*, of course—he is the hero of the story.’ The dear child responded, ‘Mother, I like *Christiana* best; because, when *Christian* set out on his pilgrimage, he went *alone*; but, when *Christiana* started, she took the children with her.’”

“*Christiana*” is a type of character that needs to be greatly multiplied. Maternal Christian influence that will draw the children heavenward, almost irresistibly, is one of the great needs of the times. But, the mother herself must be melted down into the mold of love, if she would lift her children God-ward.

We need holy mothers—mothers who have confidential relations with heaven—mothers who know how to lay their hands upon THE INFINITE, and command the forces of eternity. There have been such mothers—and they are among us now—but, alas! too few—who can speak to God and fairly pull down light and life and power from the throne upon their beloved ones.

It is a difficult thing for a child to get away from the prayers of a holy mother. He may go thousands of miles away, plunge into all manner of sinful excesses, and yet the grip of her moral power is upon him. If he rush into the mazes of infidelity, the more than magical influence holds him.

An infidel of talent, under the power of the truth, bowed his knees at a religious meeting, and cried in agony, “*God of my mother*, have mercy on me!” Mothers, be holy, truly holy, entirely holy—that you may wield a potent, almost omnipotent sceptre over your children, and take them with you to heaven.

—Have you studied this Bible declaration?—“Covetousness, which is idolatry,”—Col. 3: 5. May *professing* Christians be idolaters?—observe, *professing* Christians we ask. So it seems. *Beware!*

HOLY FEAR.

One of the old fathers says, “The only thing we have really to be afraid of is, fearing anything more than God.” “The fear of man bringeth a snare.” How many human souls it holds in captivity! Thousands are to-day held back from the joy of perfect love thereby.

A minister, deeply convicted for holiness, last summer at a Camp-meeting, said, “*I dare not make the full consecration!*” “Why not?” we asked. “Because,” said he, “I know what sort of testimony I should have to give—and it would ruin me, ministerially!” O, this moral cowardice—it makes slaves, cringing, despicable slaves! To all such we say, fear God, fear Him only—take the consequences. He will order and settle every thing for your good.

—Have you learned this truth?—“Resist the devil and he will flee from you.” The vigorous use of the approved weapon, “the Sword of the Spirit, which is the Word of God,” will drive him back every time. Try it.

CALUMNY—THE REMEDY.

The words of a slanderer eat as doth a canker. It has been said, “There is the difference of only a letter between ‘words’ and ‘swords.’” “Calumny,” says Archbishop Leighton, “would soon starve and die of itself, if nobody took it in and gave it lodging.”

Well, one thing is certain, calumny finds no lodging-place among truly holy people. Whisperers and backbiters are an offense. Holiness is the effectual eradicator of all anger, malice and wrath—it gives no quarter to evil-speaking. If any professing holiness deals in such commodities, they need to make a visit to Him who says, “I counsel thee to buy of me GOLD.”

—Do you often sing this?

“NEARER, my God, to Thee;
Nearer to THEE!”

How near do you want to come? Get the all-comprehending experience—*lost in God!* So lost that neither the world, the flesh, nor the devil can find you.

FAITH'S MIGHTY WARRANT.

One of the favorite texts of the beloved Mrs. Phoebe Palmer was this: “Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. Jer. 33:3. We designate this faith’s mighty warrant. It is one among many such Bible warrants. The Bible is full of them. We wonder that the saints of God are not doing greater exploits. Here is an opulent realm—the faith realm. The Divine Exchequer is open. We are invited to draw largely. Why should we be poor? Eternal resources are at our command. The wealth of The Infinite is ready to be pressed into our earthly lap. What mean those shadows upon the brow? Why that inward quiver? Why those tremulous nerves? Why that fear-tinge upon the spirit? Why that heavy tread? Why not have *hinds’ feet* to run up rugged mountain-slopes, and stand upon sunny altitudes?

Mark the order of heaven in this passage: “*Call unto ME*,”—you are shut up to one throne of approach—but it is begirt with Omnipotence, our gracious Sovereign wields an almighty sceptre. “*Call unto ME*,” solely, renouncing every finite dependence—“*Call unto ME*.”

“*I will answer thee*.” That “*I WILL*” is potential. It has a measureless sweep—sweeps down to the profound depths of human emergency.

“*And shew thee great and mighty things*,”—redemptive wonders in thine own being—salvation trophies in thine own family—illustrious triumphs in thy grapple with the world and Satan.

O, ye timid saints, hear ye the word of the Lord! Seize faith’s great warrant—claim the fulfilment of the promise. Live among the wonders of God’s kingdom.

THE WORLD’S MISSIONARY.

Rev. William Taylor, in a recent letter from Coquimbo, writes:

“My work in Chili was never so hopeful before as at the present time. My minister here, Rev. A. T. Jeffrey, (wife and two children,) sails to-day for the States on sick leave, and hopes to recover and return in a few months. I have to supply for him, so I am again a circuit-rider. I have long rides on horseback over rugged mountains, and I enjoy it as much or more than I did when in my early ministry, forty-eight years ago. I was sixty-two years old yesterday, but feel more young and elastic than I did thirty years ago. The only time I have been laid up in bed with sickness since I was a boy, was forty years ago, when I had the measles; but have suffered most of my life with dyspepsia. For a few years past I have been recovering from that, and within the last year have enjoyed better health than ever in my life before, so I am well and happy. Glory to God!

Dr. Lowrey, who is a member of the Local Committee, acting for Bro. Taylor, furnishes some additional particulars. Reports received show that the openings for self-supporting missionaries in South America are now more numerous and promising than ever, both for teachers and missionaries. Bro. Taylor is himself doing heroic service. While out on the circuit, as referred to above, he supplies a German congregation, by writing a sermon and leaving it to be translated and read to the congregation in his absence.

As the doors are opening self-sacrificing workers are offering themselves. The Local Committee arranged, recently, to send six to South America; and it is hoped to commission one for India, if the “transit-fund” will allow. “Holy men and women, of sound body and mind, graduates, if possible, from our schools—and more than all, *heroes*, willing to work for nothing, if need be, to suffer and to die”—are the characteristics of those needed for this work. The Local Committee earnestly appeals to those having their Lord’s money to replenish the treasury. We are ever ready to receive contributions for this object, to be duly acknowledged in The Guide.

WORK FOR THE MONTH.

Motto :—"Beloved, let us love one another."—1 John 4: 7.

"And where the sons of sorrow pine,
Dispense your hallowed store."

—"THE LAW gives us first, duty, then privilege; the GOSPEL vice versa. We first receive Jesus, *then* take His yoke, as willing servants, and find rest unto our souls."

I.—CLOSET DEVOTIONS.

SCRIPTURE CALENDAR—JULY.

1. Lam. 3; 26. 2 Tim. 4; 8. Isa. 25; 9.
2. Ephes. 4; 29. Prov. 11; 25. Psa. 125; 4.
3. Psa. 37; 7. Prov. 20; 22. Gen. 49; 18.
4. Phil. 2; 3. Psa. 138; 6. Psa. 31; 16.
5. Heb. 3; 13. Heb. 3; 14. 2 Tim. 4; 18.
6. Psa. 37; 27. Psa. 37; 23-24. Psa. 25; 4.
7. Ephes. 4; 22. Psa. 4; 3. Psa. 41; 4.
8. Matt. 16; 24. Psa. 125; 6. Heb. 13; 6.
9. 1 Thess. 5; 22. Heb. 10; 16-17. Psa. 51; 2.
10. Matt. 6; 3-4. Matt. 6; 4. Psa. 119; 108.
11. Heb. 12; 5. Job. 5; 17-18. Isa. 33; 2.
12. Heb. 13; 16. Gen. 12; 2. Gen. 32; 26.
13. Eccles. 9; 10. Heb. 4; 9. Psa. 25; 22.
14. Heb. 10; 35. Heb. 10; 36. Job 29; 23.
15. Matt. 10; 28. Nahum 1; 7. Psa. 38; 21.
16. Exod. 14; 13. Job 5; 19-20. Psa. 22; 11.
17. Amos 5; 14. Matt. 28; 20. Psa. 55; 16.
18. Phil. 4; 1. Isa. 40; 29. 1 Pet. 5; 10.
19. Heb. 12; 13. Heb. 10; 37. 2 Sam. 22; 4.
20. Psa. 37; 5. 2 Sam. 22; 31. Psa. 31; 2.
21. Zech. 9; 12. Heb. 9; 24. Luke 23; 42.
22. Colos. 2; 6-7. Psa. 84; 11. Psa. 40; 11.
23. Hag. 1; 7. Psa. 25; 8-9. Neh. 9; 27.
24. Psa. 55; 22. Psa. 55; 22. Psa. 42; 6.
25. 1 Sam. 12; 24. Eccles. 8; 12. Psa. 27; 9.
26. Luke 13; 24. Psa. 22; 27. Psa. 25; 16.
27. John 14; 15. John 14; 16-17. Psa. 139; 23-24.
28. Matt. 6; 19. Mark 10; 29-30. Psa. 119; 25.
29. Phil. 3; 1. 1 Chron. 28; 20. Psa. 71; 16.
30. Psa. 37; 8. Psa. 37; 9. Psa. 35; 1-2.
31. Ephes. 4; 32. Matt. 10; 41-42. Psa. 84; 5.

"PRAYER is a creature's strength—his very breath and being."

"Dealing in *generalities* is the death of prayer."

"Whatever indisposes for prayer must be wrong—be it what it may."

CLOSET HYMN for the month, No. 725, Methodist Hymnal, commencing—

"More love to Thee, O Christ,
More love to Thee!"

Special Request for July!—That God may wondrously pour out His Spirit upon the Camp-meetings this summer.

REQUESTS FOR PRAYER.—W—, New York: For the reclaiming of a backslidden brother, once a worker in the Church. For the restoration to health of a Christian merchant. For the sanctification of a husband, now in the far West. O—, Ind.: That an aged man may be fully saved. David City, Neb.: For a little band of holiness people, and for a Camp-meeting commencing July 5th. B—C—, Mich.: That a brother may be filled with Divine Love. F—, Can.: That a brother may be wholly sanctified. O—, Wis.: For a sister to be fully saved—for the reclaiming of her father and mother, and the conversion of a sister.

II.—THE BIBLE STUDY.

"Let my heart be sound in thy statutes; that I be not afraid."—Psa. 119: 80.

"Thy Gospel makes the simple wise.
Thy laws are pure, Thy judgments right."

—"WE might often be spared the rod in Christ's school, if we were more docile learners of the Bible."

LESSONS FOR JULY.

First Week.—HOLY FEAR—Hebrews 4: 1-2. Its grounds—its sanctions. Note, specially, the cause of failure here stated—*the absence of faith.*

Second Week.—HOLY REST—Hebrews 4: 3-9. In what true Christian rest consists—how obtained—what its results.

Third Week.—THE HOLY WORD—Hebrews 4, 12. Its quickness—its searching power—its separating energy. Trace out these points in Bible teaching.

Fourth Week.—HOLY BOLDNESS—Hebrew 4: 14-16. Its basis—its wide compass—the blessedness of its exercise.

TOPICS FOR THOUGHT.—*Questions:* 1. What does the Bible teach about Envy. 2. How does the Bible rule, 1 Cor. 10: 31, apply to dress and the mode of living? 3. What does the Bible teach about hastily-gotten wealth? 4. What is the beginning point of sin, according to Bible instruction.

III. HOLY ACTIVITIES.

"And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."—Colos. 3: 17.

—THE advice of Tillinghast, an old divine, is worth remembering: "*Consult more what thy duty is than what thy difficulty is.*"

WORK FOR JESUS THIS MONTH.—I. Strive to reclaim a backslider.

2. Attempt the reformation of a profane swearer.

3. If you go to Camp-meeting, converse with some one, *daily*, on personal salvation.

4. In traveling, get in a word for Jesus to the stranger sitting next to you in the car.

5. If you cannot go on a summer trip, look well after the *Can't-get-aways*—especially the sick.

6. Seek an interview with the hardest drinker in your community, and talk to him in Christian love, and pray with him.

SUMMER PROBLEMS.

A SUMMER MOTTO:—"I will behave myself wisely in a perfect way."—Psa. 101: 2.

A SUMMER PRAYER:—

"Jesus, confirm my heart's desire
To work, and speak, and think for Thee;
Still let me guard the holy fire,
And still stir up Thy gift in me."

Problem 1.—How may the brightness of the Divine Presence be specially realized by me during this summer? Such a realization would make the summer glad some indeed. How may it be realized? Rise early, (the sun rises early in summer,) go out and breathe the fresh air—have an hour in some sequestered spot, at home, or in the forest, to read the Scriptures—meditate thereon, pray, devoutly, earnestly, believingly—claim the promise of Jesus: "I will manifest myself."

2. How many sheaves can I gather for Christ in the harvest-field this summer? Important question. Every Christian ought to be a harvester. The voice of the Lord of the harvest is, "Put ye in the sickle!" Gather large and abundant sheaves—at home or abroad.

3. How may my wayward child be reached this summer? That is a solemn question, indeed. Go to the foot of Calvary and get a deeper conception of his soul's *value*, and a fuller apprehension of his soul's *peril*. Remember! "Sin kills beyond the tomb!" Feast less—fast more. Groan over his condition. Invoke the intercessory power of the Holy Ghost to help you pray for him. Go often alone with God and plead for him—plead The Word: "The promise is unto you and to your children."

4. How may I gain the victory over my overmastering besetment? Some positively evil habit—some doubtful indulgence is it that sways you? Well, get alone with Jesus—lay it down at His feet—ask Him to strike with His *love's* resistless stroke, and break your chain.

SWEETNESS OF JOY.—"The saints have a sweet life between them and Christ. There is much sweet solace of love between them and him, when he feedeth among the lilies, and cometh into his garden, and maketh a feast of honeycombs, and drinketh his wine and his milk, and crieth, "Eat, O friends! drink, yea, drink, abundantly, O well-beloved!" One hour of this joy is worth a shipful of the world's drunken and muddy joy; nay, even the gate of heaven is the sunny side of the brae, and the very garden of the world."

SPECIAL NOTICE TO SUBSCRIBERS.

Those whose subscriptions date from July who have not yet renewed, will please not delay. There are some quite in arrears—we desire to hear from them at once. We should be sorry to have to drop their names, but we cannot carry delinquents too long. Continue the canvass for new subscribers, and forward the names promptly.

NOTES.

—Let every motion of your redeemed being be Godward this Summer.

—Are you standing clear in the witness of perfect love?

—Provide yourself with Tracts to scatter this summer.

—Dr. Watson's books, "White Robes" and "Holiness Manual," are popular.

—The Gem Tract Volumes, by Rev. N. Vansant and Dr. Dunn, should go everywhere.

—Rev. W. C. Stockton is working in Appleton City, Mo.,—a glorious work progressing.

—Have you seen Dr. Dunn's volume of *live* Holiness sermons? If not, get hold of it—twenty stirring sermons for \$1.50.

Ocean Grove Camp-meeting will open with a day of special prayer meetings, a new leader each hour. Bishop Wiley preaches the opening sermon.

—We have just had a pleasant visit from Rev. Mr. Hardie, of London, Canada. He gave a delightful testimony in the Tuesday Meeting.

—Rev. J. F. Wynn, writing from Louisiana, says: "I am expecting the Lord to do a mighty work this year, in the hearts of the people. O, how we need workers! Pray for us."

—Rev. Bro. Simmons, the Presiding Elder, will aim to give a proper spiritual tone to Merrick, L. I., Camp-meeting this summer. Dr. Watson will be there on the Sabbath. Other excellent workers are engaged.

—We can furnish the Camp-meeting BATTLE HYMNS by Dr. Stokes, published in this number, for 15 cts. per dozen, or, \$1.00 per hundred, embellished with a portrait of the author. Singers, please take notice and send orders immediately.

—An influential brother writing from the West, says: "The people are inquiring for *better preachers*—men of good habits. Only a few are left who indulge themselves in the use of 'the weed.' The cry is, less philosophy—more holiness. And it is considered that godliness and cleanliness go together." Well, let the tide roll on, we say—Amen, and amen.

BOOKS AND AUTHORS.

SCRIPTURE VIEWS—by Rev. William McDonald. In this volume we have a clear statement of the Bible doctrine of Christian Holiness. It is a work worthy of circulation. Rev. J. S. Inskip, publisher. Price, 75 cts. May be ordered from this office.

PERFECT LOVE EXPERIENCED—by Rev. J. H. Meek. A series of pointed and precious experiences, including that of the author, confirmatory of the doctrine of Perfect Love. It is an excellent little volume, and will do good. Price, cloth, 50 cts.; flexible, 35 cts.; paper covers, 25 cts. We can supply them.

The Forest-Temple.

"And they shall dwell safely in the wilderness, and sleep in the woods."—Ezek. 34:25.

"Arm of the Lord, awake, awake!

Thine own immortal strength put on!

With terror clothed, hell's kingdom shake,

And cast Thy foes with fury down!"

Camp-meetings are an established institution. They have been rapidly multiplying within a few years. God has crowned them with fire-tokens. Many sinners have been converted and thousands of sinners have been sanctified. But they are capable of achieving mightier results. A Camp-meeting to be successful must be pure and simple—the ancient weapons must be employed, The Jerusalem blade, if rightly wielded, by holy hands, is as keen, incisive, conquering, as at Pentecost. Holiness Camp-meetings, distinctively, are the soul-saving convocations. We rejoice in spirit over their multiplication. We have seen notices of something like a dozen to be held in California; and all over the West, as well as in the East, the banner, "Holiness unto the Lord!" will be uplifted. O, that God may in this year 1883—

"Descend and crown them all with fire!"

CAMP-MEETINGS—1883.

Among the meetings announced, the following are on the Holiness line, distinctively:

JULY.—Kansas Holiness Association, Lincoln Park, 12th. Douglas, Mass., on the grounds of Bro. G. M. Morse, conducted by the New England Holiness Association, 24th. Faith Convention, Dr. Cullis, Old Orchard, Maine, 25th.

AUGUST.—National Holiness Association, Pitman Grove, N. J., 16 miles below Philadelphia, 7th. Illinois State Holiness Association, Toledo, Ill., 8th, and Towanda, 22nd. Women's Union Holiness, Mount Tabor, N. J., following. Ocean Grove, 20th. National Association, Old Orchard, Me., 28th—and many others which might be named.

At the following, Holiness has largely the right of way: July—Chester Heights, Pa., 17th. August—Sing Sing, 7th. Lakeside, O., 8th. Newark Conference, Camp Tabor, 9th. Ohio Conference, Lancaster, O., 9th, Richmond, Maine, 13th. Willimantic, Ct., 13th. Merrick, L. I., 14th, in charge of Rev. I. Simmons, P. E. Silver Lake, beyond Rochester, N. Y., 14th. Atlantic Highlands, N. J., 15th. Hamilton, Mass., 17th. Martha's Vineyard, 20th—and many others that limited space forbids us to mention.

We are favored in being able to furnish in this number, two new hymns, by Rev. Dr. E. H. Stokes, President of the Ocean Grove Association, expressly dedicated to the Camp-meetings of 1883. We hope they will be sung all over the country—sung "*lustily*," as Mr. Wesley said—yea, make the forests ring with these stirring songs. They are set to music by Prof. Sweney. We shall publish slips of these hymns, which may be ordered from our office.

CAMP-MEETING COUNSELS.

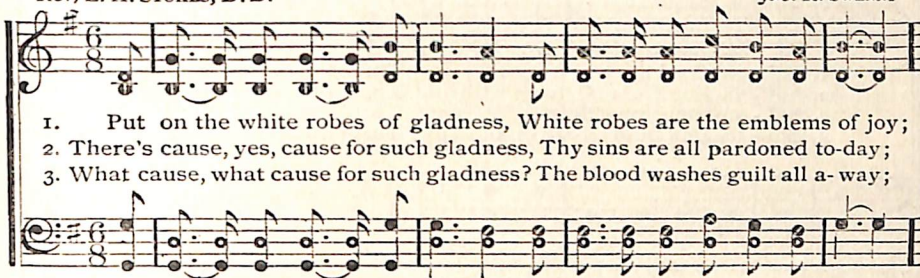
1. Be in working trim when you reach the ground.
2. To this end set apart times for special prayer and consecration before going.
3. Let your style of living at the Encampment be plain and simple.
4. Have an hour with God each morning, early, as a preparation for the day. Let not public services overshadow private devotions.
5. Hear the word prayerfully rather than critically.
6. Let recreation be in subordination to spiritual exercises.
7. Be sure to keep the Sabbath holy unto the Lord. *Let* there be no unnecessary work, excursion trains, or, tolls at the gates.
8. Speak to some person on the ground, daily, about personal salvation.
9. Be on the watch, and try to lead a soul to Jesus at each prayer-meeting that you attend.
10. Stand clear of all unholy speculations—be not in eager pursuit of filthy lucre—keep yourselves *pure*.

CAMP-MEETING HYMN.

White Robes of Gladness.

Rev. E. H. STOKES, D. D.

JNO. R. SWENNY

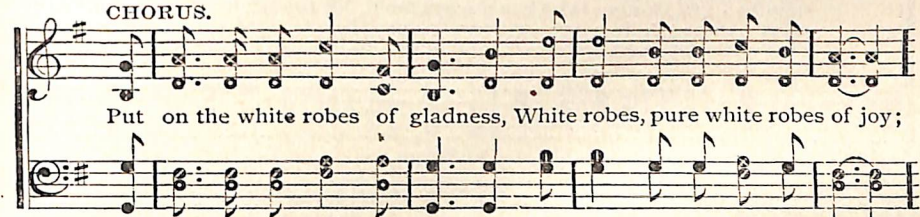


1. Put on the white robes of gladness, White robes are the emblems of joy;
 2. There's cause, yes, cause for such gladness, Thy sins are all pardoned to-day;
 3. What cause, what cause for such gladness? The blood washes guilt all a-way;

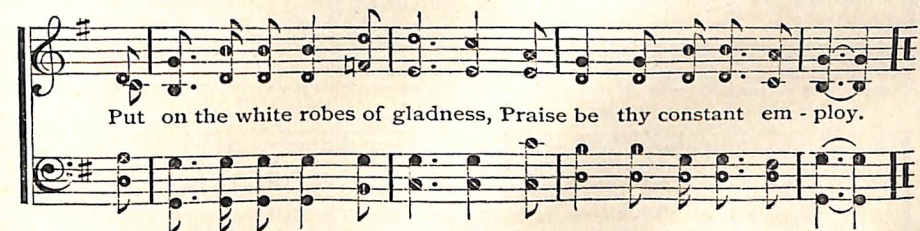


Put off the signs of thy sad-ness, And praise be thy constant employ.
 The heart, festooned with new beauty, Is fragrant as blossoms in May.
 Come now, completed redemp-tion, The soul's glad millenni-al day.

CHORUS.



Put on the white robes of gladness, White robes, pure white robes of joy;



Put on the white robes of gladness, Praise be thy constant em-ploy.

- 4 What cause, what cause for such glad-
 ness?
 There's healing for you in the blood;
 Sad hearts are feeling this power,
 And sinners are coming to God.
- 5 What cause, what cause for such glad-
 ness?
 Peace freely comes in like a tide;
 My soul, adorned for the Bridegroom,
 Is claimed by the Lamb as his bride.

CAMP-MEETING HYMN.

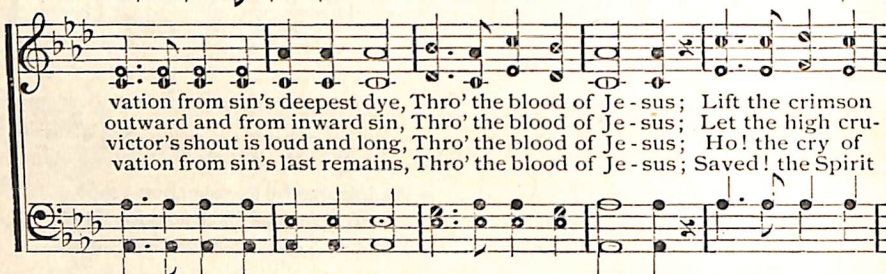
Rev. E. H. STOKES, D. D.

Blood of Jesus.

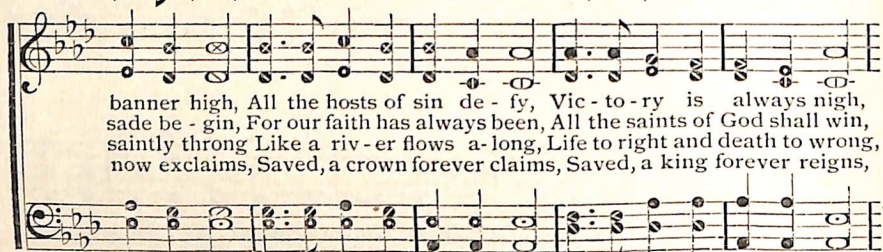
JNO. R. SWENRY



1. Sal - va - tion! is the bat - tle - cry, Thro' the blood of Je - sus; Sal -
 2. Sal - va - tion from all fears with - in Thro' the blood of Je - sus, From
 3. Sal - va - tion com - eth with a song, Thro' the blood of Je - sus; The
 4. Sal - va - tion faith al - ways ob - tains Thro' the blood of Je - sus; Sal -

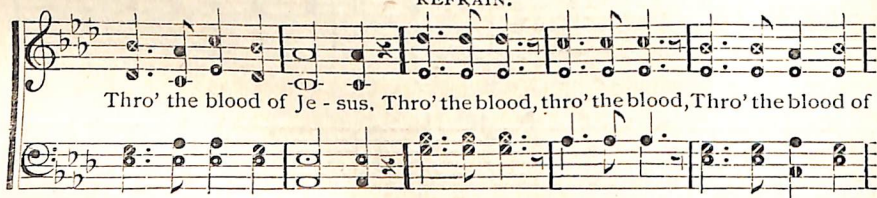


vation from sin's deepest dye, Thro' the blood of Je - sus; Lift the crimson
 outward and from inward sin, Thro' the blood of Je - sus; Let the high cru -
 victor's shout is loud and long, Thro' the blood of Je - sus; Ho! the cry of
 vation from sin's last remains, Thro' the blood of Je - sus; Saved! the Spirit




banner high, All the hosts of sin de - fy, Vic - to - ry is always nigh,
 sade be - gin, For our faith has always been, All the saints of God shall win,
 saintly throng Like a riv - er flows a - long, Life to right and death to wrong,
 now exclaims, Saved, a crown forever claims, Saved, a king forever reigns,

REFRAIN.



Thro' the blood of Je - sus, Thro' the blood, thro' the blood, Thro' the blood of



Je - sus; Vic - to - ry is always nigh, Thro' the blood of Je - sus.
 Je - sus; All the saints of God shall win, Thro' the blood of Je - sus.
 Je - sus; Life to right and death to wrong, Thro' the blood of Je - sus.
 Je - sus; Saved, a king for - ev - er reigns, Thro' the blood of Je - sus.



—AUGUST, 1883.—

WORD FOR THE MONTH.—“And of Zion it shall be said, This and that man was born in her, and the Highest himself shall establish her.”—Psalm 87 : 5.

“O, where are kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet
A thousand years the same!”

“Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made by hands!”

BRIEF MONTHLY COMMENT.

REV. GEO. HUGHES.

ANCIENT Zion was a type of the New Testament Church. God's foundation, as the Psalmist declares, was “in the holy mountains.” His love was toward the holy city, pre-eminently. Glorious things were spoken concerning her. It was counted a high honor to be born there. The tribes of Israel multiplied exceedingly—God's promise to Israel was illustriously fulfilled.

Now, the spiritual Zion is established. Her foundation is tried, elect, precious—Jesus being the “chief corner stone.” The Lord is her strength, glory, and

defense. Praise waiteth for Him in Zion evermore.

“More and more she spreads and grows,
Ever mighty to prevail!”

She is being lifted up before the nations. Her cords are being lengthened and her stakes strengthened. Her converts are becoming multitudinous. From all human ranks and conditions they come. The record is being made, daily, “This and that man was born there.” And the sweep of centuries yet to come, until time's eventful close, shall swell her registry. “The Highest himself shall establish her.” Neither human nor satanic malignity can prevail against her. Living converts ought to be gloriously multiplied this summer.

A Sermon.

REASONABLENESS OF CHRISTIAN HOLINESS.

REV. THOS. CARTER, D.D.

TEXT.—“Then will I sprinkle clean water upon you, and ye shall be clean.”—Ezek 36 : 25.

HIS is one of the texts of the Bible which has a double signification. It means, first, that God by His Spirit, will yet purify and deliver from sin His ancient people, the Jews; and it means, secondly, that He will pour His Spirit upon the Christian and cleanse him fully from iniquity. In the second sense, only, we will speak of it.

Sin is the moral poison of the human race. It is like the fabled hydra of the ancient Greeks—an enormous serpent, from which, if a single head, or a score of heads were cut off, others would immediately grow in their place. None but Hercules could slay it, and he did it. And none but Jesus can destroy the serpent of sin in our hearts.

It is the great enemy we have to fight, and it is an enemy which gives no quarter. When the Spaniards were struggling to maintain their supremacy on the ocean against the rising power of the English and Dutch, they became so desperate at times that they gave no quarter to a vanquished vessel. Every soul they found on board was murdered; and if, perchance, some wounded, wretched fugitive, lay hidden in the depth of the ship's hold, they made sure of his destruction by scuttling the vessel, and sending her beneath the ocean waves. So sin never spares the soul it conquers. It utterly destroys the immortal nature and sends it to eternal perdition. We are engaged in a battle in which we must either conquer or die.

If defeated finally, there is no parole,—no exchange—no ransom—no year of release.

Sometimes men of heroic mold, in undertaking daring acts, have destroyed every means of escape in case of defeat. Scipio Africano, when he landed in Africa to attack great Carthage, burned his ships so that retreat became impossible. Hernando Cortez, as soon as he landed on the Mexican shore with his little army of seven hundred men, destroyed the vessels in which the voyage had been made. They must either conquer or die. For the soul of man the means of retreat are already taken away—the vessels burned—the bridges gone. Retreat is defeat.

But can a mortal man conquer sin, and be freed from it in this life? By the power of Christ he can; if he does not, sin will conquer him. He may not be freed from infirmities, mistakes, temptations, and the liability to sin; but from actual sin God will deliver him. A man once said, “I cannot sin.” This is presumptuous fanaticism of the worst kind. We are always liable to sin, and will sin if we look away from Christ. But by looking ever to Jesus, He gives power to conquer it.

1. The Bible teaches this.

Does not the Bible, however, intimate that we must always keep sinning? Did not Solomon say, “There is no man that sinneth not”? He evidently meant, as appears from his whole prayer, that there is no man who does not sin in some part of his life.

But does not St. John assert, “If we say that we have no sin, we deceive ourselves, and the truth is not in us”? Yes, but in the very next verse but one he explains what he means, by adding, “If we say that we have not sinned, we make Him a liar, and His Word is not in us.” The great fact is that we have

all sinned—forfeited Heaven, and need the blood of Jesus to atone for our past offences.

“But,” says another, “the Bible says ‘We shall all be changed in a moment, in the twinkling of an eye, at the last trump;’ if I live and die a sinner, I shall be changed then.” If you will examine the passage referred to, you will find it relates to the body and not to the soul at all. The bodies of the good shall suddenly be changed from dust to glory; and Christians who are alive then shall suddenly be caught up into the air, and their bodies changed to brightness and beauty as suddenly as the Lord’s was on the mount of Transfiguration.

The Bible does not teach us that we must continue in sin. It says, “He that sinneth is of the devil.” It asks, “Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin, live any longer therein?”

But must we fight and struggle to the last? Undoubtedly we must, for you cannot kill the devil, and you cannot make him your friend. We have heard of preachers whipping desperadoes at camp-meetings, and the desperadoes afterward becoming good Christians. But you may whip the devil a thousand times, and you can never make him a Christian, because there is no good in him. He is free from righteousness, and the Christian is to be free from sinfulness. This is the doctrine of the Bible.

2. Reason points its finger in the same direction. Every man will admit that heaven is a place of perfect moral purity. There can be no sin there, else it would be no heaven. The sinning soul, whether called a sinner or a Christian, would be out of place there. If you ascend to the tops of the snow-clad mountains, Orizaba, Iztaccihuath, or

Popocatepetl, in Mexico, you find it difficult to breathe. On this account no one has ever ascended to the summit of the highest mountain on earth. We could not breathe in its atmosphere. If a soul, tainted with sin, should be permitted to ascend to heaven, its glories would be insufferable. Saul, and the men who were with him, fell unconscious to the earth as the heavenly light shone upon them. When our Lord arose from the dead, an angel descended from heaven, whose countenance was like lightning, and his raiment white as snow, and the Roman soldiers who guarded the tomb became as dead men.

Now the Saviour says that we are to be equal with the angels—shine as they shine—have power as they have power. An angel once had power to stretch his hand over Jerusalem and destroy it. An angel once destroyed a hundred and eighty-five thousand men in the army of Assyria. Is it reasonable to suppose that God will give to a man in his sins such glory and such power?

3. Conscience adds its testimony. An enlightened conscience teaches the same truth. But what is conscience? It has been said to be the voice of God in the heart. By some men it is heard distinctly, and by others indistinctly, or not at all. If you get far away from a speaker you cannot distinguish his words. The farther you get away from God, conscience becomes less distinct. Therefore conscience is not always a safe guide. It is never so unless it is directed by the Bible, or the Word of God, and enlightened by the Spirit of God. It sometimes becomes so obtuse that the Bible speaks of a conscience seared as with a red-hot iron. Men who are in the habit of cursing, will curse all day and think it a light sin. Men have been known to commit robbery and murder, and think it hardly a crime.

The conscience of every serious, true Christian, however, is so enlightened as to show him that he cannot enter Heaven in his sins. And it is so with almost every sensible sinner. He says, "I must be free from these evil tempers; quick, sharp words; worldly aims; unholy thoughts. I must be humble, patient, meek, gentle, long-suffering, zealous for God; I must be Christ-like before I am fitted to enter Heaven." You expect to be so sometime. But death will not do the work—the judgment-day will not do it—eternity will not do it—therefore now is the accepted time.

As we draw toward a conclusion, we ask, "Where are the witnesses?" "Where is the man who is cleansed from sin?" It seems as if the devil asked these very questions once. And God said, "Hast thou considered my servant Job—a perfect and an upright man?" And Satan then began to do just what many do in reference to good men—to pick flaws in Job's character. He said that Job was good because the Lord blessed him. It was all selfishness. And ever since Noah sailed out in his ark there have been witnesses of God's perfect love. And you will find them now in almost any Church. And they are worth more than gold to that Church. Wesley said one of them was worth ten ordinary Christians.

Let us enter this rest of the people of God. There are motives involving the most tremendous consequences, which ought to influence us.

1. You may be a castaway at last if you do not. The command is "Go on to perfection." If you disobey, how can you be following Christ? How can you claim to be a Christian? Jesus says, "He that loveth me keep my commands."

2. Then there are hearts dearer than life to you, whose salvation depends on

your religious state. If you live as ordinary professors, these hearts may never be converted. A Christian man who had several children, who were all members of the Church, said, "If God had not sanctified my heart, I fear my children never would have been converted." Said a Christian woman as she spoke in a religious meeting, "I received the blessing of perfect love, and very soon my husband was converted. I fear he never would have been saved if I had not received that fresh baptism from on high."

If you love your friends—if you want to meet them saved at the judgment seat of Christ, be ye cleansed from sin.

3. Do you love Christ? You are His witness of the Christian's life—of the Christian's spirit. He has no living witnesses except His people. Is your life and testimony right? Is it just what you would like to have it at the hour of death? If not, rise up and come to Christ, and let Him cleanse you from all sin.

"The brightest smiles and the bitterest tears spring from parents' hearts."

MY BEST DAYS.—"Before I was afflicted I went astray, but now have I kept thy word." I, the preacher of this hour, beg to bear my little witness that the worst days I have ever had have turned out to be my best days, and when God has seemed most cruel to me, He has been most kind. If there is anything in this world for which I would bless Him more than for anything else, it is for pain and affliction. I am sure that in these things the richest, tenderest love has been manifested towards me. I pray you, dear friends, if you are at this time very low, and greatly distressed, encourage yourselves in the abundant faithfulness of the God who hides Himself. Our Father's wagons rumble most heavily when they are bringing us the richest freight of the bullion of grace.

—*Spurgeon.*

THE ROYAL LAW OF LOVE.

REV. GIDEON DRAPER, D.D.



ALL the law and all the Gospel hang on the two commands: "Thou shalt love God; thou shalt love thy neighbor." Jesus, in inimitable parable, simply and sweetly, teaches "who is my neighbor." It is he in sore need. John Henry Hill looked upon the despoiled Greek, the victim of long continued oppression on the part of the infamous Turk, as his neighbor—triple impoverished, in temporal, intellectual, spiritual destitution—and consecrated to his uplifting a half century of devoted, self-sacrificing life. Titus Coan regarded the Sandwich Islander as his neighbor, and after more than fifty years in his behalf, recently breathed out his saintly life among those whom he had so long borne upon his loving heart. The godly Moravian has exhibited peerless love to Negro, Indian, Hottentot and Leper, as his neighbor. John Wesley, crying, "The world is my parish!" took humanity within the sweep of his fraternal regard.

This recognized law of love is the moving force back of the Church and its multiplied agencies, of every organization which has for its purpose the welfare of others, whether by our side or at the antipodes. It is the enkindling inspiration of the personal worker. He remembers the injunctions: "Forget not to communicate." "As we have opportunity, do good unto all men." "No man liveth unto himself;" recognizing the fact that he is "his brother's keeper." In happy experience there is a verification of the declaration, "It is more blessed to give than to receive;" and in giving, "It shall be given unto you; good measure, pressed down, and shaken together, and running over."

Upon the advent of Christ into the world, in connection with "Glory to God in the highest," was, "Good will," affectionate regard, sincere love to man. Christ, at the same time, is Source, Teacher, and Exemplar.

Recently, in an English town, and in a Protestant (?) Church, young Sister Mary took the black veil. She was laid upon her funeral bier and covered with the heavy funeral pall. Service for the dead was chanted; and with the words, "Earth to earth, ashes to ashes," earth was thrown over the dead-to-the-world nun. With low, quivering voices in the dead-chant, with whispering organ and muffled tone of bell, the victim was borne into the monastery—her living tomb; the priest exclaiming, "I am performing an action of the most horrible cruelty, for which I deserve that our gracious queen should have me hung, or, it is a most righteous, useful and merciful act." Most readers will echo the former sentiment, as it exerts such poisonous influence in the youthful mind. Christ has said, respecting His disciples, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Devotion to the dear Lord is best shown by loving service to man. The measure of success in such service is the degree of love that burns in the soul. This is the talisman that unlocks the closed heart. We do not wonder at the exclamation of Missionary Martin respecting the West Indian negroes: "Hardly a day passes in which we are not visited by persons bemoaning their sins and crying for mercy. Upon our walks, we hear them pray and weep, one in a sugar-field, another behind a bush, and a third behind his hut," when we read: "Never did I love as I love these poor negro children, and I would stay with them my life long!" This was the secret

of the remarkably happy and useful life of Elizabeth Prentiss. Her heart was constantly filled with tenderest sympathy and warmest love to all. We hear her joyously exclaiming, "O I love everybody!" and writing familiarly to a friend, "Now I must run down and see Miss Lyman and give her a good hug; for if I do not break somebody's bones, I shall burst!" Deep, downright, uninterrupted solicitude for others, on the part of those who can sing of Jesus with Charles Wesley,

"'Tis love! 'tis love! thou diedst for me,
Pure, universal love thou art;
To me, to all, thy bowels move,
Thy nature and thy name is Love."

would give many more trophies to the loving Lord.

There is danger of loving self in loving others. When the heart goes out to those whose hearts are given to us, when there is that which is congenial, kindred tastes and character, where naturally delight is found, it is simply a form of self-love. "*Herein is love*, not that we loved God, but that he loved us." "Beloved, we ought also to love one another." Here is the rule and the Divine pattern. Like unto Him, we are to go out of self, and love another for that other's sake. What did the Holy One have in common with sinful and sinning man? Yet He loved, and "so loved" as to give His Son. Imitating the heavenly example, the disciple is commanded to love even his enemy. In this same connection it is said, "Be ye, therefore, perfect, even as your Father, which is in heaven, is perfect." (5 Mat. 44-48.) Herein is love perfected, and the image of the Father obtained. The heart is emptied of all hate and filled with all love. This is perfect love within the measure of the finite creature. Perfect love is eminently practical. It does not exist in the air. It takes on

incarnation, and like its divine model, it goes about doing good. It is not made up of inactivity man-ward, and ecstasies God-ward. Such love, so called, is sadly imperfect. Perfect love is not mere sentiment or emotion. It is character; it is life. In its outgoing, in its depth and fervency, it is perfect. "If a man say, I love God, and hateth his brother, he is a liar." "If we love one another, God dwelleth in us, and His love is perfected in us." Perfect love towards God casts out fear. Loving, trusting wholly, there is full assurance of acceptance. Its test and inevitable product is, love to man. And this, in its completeness, is rounded out in universality. There is no race or nationality, no class or condition, beyond the sweet enfolding of its embrace. Like that of the dear Lord, this love takes the world in its sweep. It has learned the lesson taught to Peter at Joppa: that "no man is *common*." That there are no "*common people*" before God: that he, any one, every one, upon whom is the impress of God, and for whom Christ died, with infinite possibilities, is a subject of Heaven, as of Divine regard. Him whom God has cleansed, as the Greek forcibly has it, "*Common thou not*." Beyond all places, Christ's Church should be without caste or clique, or respect of persons. All therein should receive equal honor, as by the equally-loving Father. Herein is love made perfect.

Professors of perfect love should be in the forefront of every good work. They should be the miners and sappers going before the army of the Lord; John the Baptists, preparing the way. They should exemplify the lofty teachings of the Lord in love-crowned lives. Thus the mouth of gainsayers would be stopped. There is a misapprehension of the term amid opposers. There is oft-times

a mistiness about it on the part of honest seekers. It is best seen, is most convincing, in its practical bearings. Life-fruitage has more weight than lip-profession. The former only will make the latter credible. It is thus proven to be attainable, Scriptural; most blessed to its possessor and to the world.

It is the oft-repeated exclamation: "O, for a baptism of power!" Love is power. It is the greatest enginery for good in the universe. It was love in Heaven that gave its choicest gift to earth. It is love in the world that impels to costliest sacrifice and highest heroism. *O, for a baptism of love!* The Church needs it, then it will rise out of its lethargy and indifference, and enthusiastically prosecute its Heaven-inspired mission of soul-saving. The individual believer needs it, then will he accomplish the high purpose of his being, and, as an aged saint recently expressed it, there will be "a music bar in his soul," ever singing merrily for Jesus.

"Never think that God's delays are God's denials. Hold on, hold fast, hold out."

CHOSEN LESSONS.

FRANCES RIDLEY HAVERGAL.

"Him shall he teach in the way that he shall choose."
—Psalms, 25: 12.

In the way that He shall choose
He shall teach us;
Not a lesson we shall lose,
All shall reach us.

Strange and difficult indeed
We may find it,
But the blessing we need
Is behind it.

All the lessons He shall send
Are the sweetest,
And His training, in the end,
Is completest.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHEBE PALMER.



TUESDAY, February 9th, 1848.—
Yesterday wrote to Mr. Knapp, a lovely Presbyterian brother, of Toledo, Ohio. Mr. K—— is one of the precious friends given me by the Gracious Giver of every good gift. While traveling several months since, engaged in the prosecution of mercantile pursuits, he observed on the centre table of the hotel at which he remained over the Sabbath, "The Way of Holiness, with Notes by the Way." Something whispered, "Read that book." "No," ejaculated Mr. K., "I am not a believer in the doctrine, and I do not wish to read the book." As he passed the table during the hours he remained there, it was again and yet again repeated, "Read that book;" but he as often resisted, until at last he yielded, intending only to look slightly over it, he took it to his room. He had been so skeptical on the doctrine of holiness, that he had been in the habit of opposing it whether he met it among the Presbyterians, Methodists, or other denominations. Holding an influential position in the first-named denomination, he had been sincere in supposing that resistance had been directed against heresy. But he had no sooner yielded to look into this doctrine, than he began to feel that he had been opposing one of the plainest doctrines of the Bible. He read the book through with intense interest, and became fully convinced that it was his privilege to enjoy the blessing of holiness. A few months afterward, he entered into the blessing of perfect love, but he has not, with an unwavering hold, retained the blessing; but he is endeavoring, with an unyielding purpose, to promote it, in sustaining a

meeting on the subject, at which both his and our own people meet. "Behold how great a matter a little fire kindleth!"

Afternoon went with Miss Mary Shotwell, a deeply pious Orthodox friend, to see some destitute persons. We visited two, who seemed to be truly rich in faith and heirs of the kingdom.

In the evening, husband and I, according to a previous engagement, went to the 50th Street Church, Rev. Mr. Carter, the stationed minister, being very desirous that a meeting should be held in special reference to the subject of holiness. It was a season of power. Four or five persons came out in the confession that they had been wholly saved during the progress of the meeting. The case of one of the official brethren (Brother M——) was remarkable. The refreshing shower had been so general, that I was surprised, on inquiring at the close of the meeting, whether he had enjoyed its exercises, on being informed that he had not received a refreshing.

He observed that an unusual prostration of body had in a measure paralyzed his energies, and, as a consequence, he had not enjoyed the meeting much. For a moment my ardor was dampened, but inspiring thoughts of the power of Christ to save soul and body quickened my faith, and a conversation ensued, as nearly as I can remember, thus:

"You do not expect to save yourself, do you, brother?"

"I do not."

"It would be wonderful if the Saviour should *save* you, soul and body, *to-night*, would it not?"

"It would."

"Do you think He would be willing to sanctify you wholly—soul, body and spirit, *now*?"

"Yes, if I would cast myself wholly on Him to do it for me."

"When do you intend to bring it to a point by making this surrender?"

"I want to do it now."

"You believe it to be your duty to be holy, and does not God *require* that you should at this present moment lay all upon the altar? If you linger because of your unworthiness, you only make yourself more unworthy."

He was enabled to make the venture, and I left him trusting in Christ as his full Saviour. Two men were converted at the meeting.

On my return home, four letters were handed me, which were written by individuals who received the blessing of holiness at the Silver Mine Camp Meeting last fall. The minister who received this grace on the occasion mentioned in my letter to Bishop and Mrs. Hamline, which has been published, with the four members of his flock, as there stated, are all going on from grace to grace, still happy witnesses of the power of Christ to cleanse and to keep clean.

My soul is filled with joy unspeakable and full of glory. Mortal language is faint, in giving an adequate idea of the unutterable triumph of my enraptured spirit. Glory be to God in the highest!

Feb. 20th.—For two or three weeks we have been favored with the company of the Rev. B. W. Gorham. He is a deeply devoted follower of the Saviour. For three or four years past he has been endued, as were the disciples after the day of Pentecost, with power from on high, for the more successful performance of his great mission, and greatly is his heart interested, that the Church may be presented without spot or wrinkle at the appearing of her Lord.

—"TRUE faith simply believes what Jesus said, and rests implicitly on what Jesus did for us, and will do for us to the end."

CHRISTIAN PERFECTION—A SPIRITUAL CONSTELLATION.

REV. W. REDDY, D.D.

THE descriptive terms by which the subject of Christian holiness has been characterized and discussed have materially changed within the last half century.

Formerly, "Perfection" was the most prominent and significant term, and the one which provoked the strongest opposition. The acknowledged *imperfection* in many respects, of man, at his best estate, made the profession of Christian perfection seem little less than arrogance of Divine attributes. What! Predicate perfection of poor, weak, sinful mortals! The thing seemed absurd and impious. And yet, in other connections, the word neither offends nor frightens any one. Cicero spoke intelligently when he called accomplished philosophers "*Perfectos Philosophos*," and an excellent orator, "*Perfectune oratorene*." And Obid did not expose his reputation, when he said that "Chiron perfected Achilles in music," "taught him to play upon the flute to perfection." The word means to finish or complete, so as to leave nothing wanting; to consummate. Hence, in the Bible sense, it means to have the work of purification complete; to be sanctified wholly; to "stand perfect and complete in all the will of God;" to be "without offense;" "pure in heart."

But, for some cause, the words "perfect" and "perfection" have fallen into disuse, to a large extent, and other words less definite and less significant, have come into common use in the discussion and testimonies relating to the subject. Whether this is the case, because of prejudice against the term, or against the idea, or to make the truth more palat-

able, we may not positively assert; but it is a grave question, whether the truth is not weakened, and experiences diluted by some of the other, and more modern terms. The phrases "Higher life," "Harmony with God," "Rest of faith," "Interior life," "Baptism of power," "More religion," "Entire consecration,"—all have an important relation to the general subject, and are not the meaning; but they are indefinite and limited in their scope. Besides, they lack the sanction of Scripture use. The "words which the Holy Ghost teacheth" are more explicit and comprehensive.

There are various elements in the great work of entire sanctification, such as humiliation, self-denial, consecration, purity, or cleansing, filling, resting, and maturity; but all these are comprehended in the word "perfect" or "perfection," evangelically understood.

In the growing public favor with which the subject is being honored, there is ground to fear that the standard may be lowered and a diluted, and effeminate form of holiness supersede the radical, heroic, and Scriptural type of earlier times.

Strong emphasis is laid on the idea of entire consecration, in the work of purification or cleansing, and on the "Rest of faith," or believing; and these are not made too emphatic. But it may be questioned whether "the corruption of the nature of every man that is naturally engendered of the offspring of Adam," is sufficiently dwelt upon; whether the "Repentance of believers" is urged with sufficient explicitness; whether self-denial is recognized as an inherent and perpetual element of Christian holiness; whether the various elements of Christly character, which go to make up a "completeness in Christ," are recognized, incorporated, and matured as

Christian perfection demands they should be.

That learned, logical, and saintly coadjutor of Mr. Wesley, Rev. John Fletcher, thus defines "Christian perfection": "We give the name 'Christian perfection' to that maturity of grace and holiness which established adult believers attain under the Christian dispensation. By it we mean nothing but the cluster and maturity of the graces which compose the Christian Church militant.


"In other words, 'Christian Perfection' is a spiritual constellation made up of these gracious stars: 'Perfect repentance,' 'Perfect faith,' 'Perfect humility,' 'Perfect meekness,' 'Perfect self-denial,' 'Perfect resignation,' 'Perfect hope,' 'Perfect charity,' for our visible enemies, as well as for our earthly relations; and above all, 'Perfect love' for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ." "As this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase, 'Perfect love' instead of the word 'Perfection,' understanding by it the 'Pure love' of God, shed abroad in the hearts of established believers by the Holy Ghost; which is abundantly given them under the fulness of the Christian dispensation."

These beautiful stars which make up this glorious "constellation" need to be viewed separately as well as in the "cluster," in order to appreciate their importance and beauty; and with the approval of the editors, and the guidance of the Holy Spirit, we will endeavor to turn our astroscope toward these celestial bodies (stars) in order to ascertain their magnitude, relations, and various phenomena. We hope thus to show the beauty of this spiritual constellation.

PANSIES—(HEART'S-EASE.)

GATHERED BY LELIA WATERHOUSE.

V.—PRAYER.

 TOP right where you are and look up! Your eyes are bewildered by the whirl and rush, and unexpected shocks of life's circumstances which daily sweep and eddy around you. You have made mighty efforts to claim the promises, but have you learned to "rest in the Lord," and "wait patiently for Him?" (Psa. 37: 7.

Look up! See the golden altar before God's throne. Look at the mighty angel who stands near. Do you see the incense placed in his hand? Do you know for what purpose? "That he should add it with the prayers of *all* saints upon the golden altar."

Do you not see the curling smoke of the fragrant incense? It ascends before God. Look again! See the angel fill the censer with fire of the altar. Lifting it in his mighty, God-directed hand, he casts it upon the earth.

You have looked up; now look earthward. Seek for the cause of the fierce battles the mighty shakings and upheavals, the glorious victories, the prolonged probation of thousands of earth's children who never look Godward. You will find by an upward glance that these are caused by the overturned censer in the angel's hand and the casting forth of the burning prayers of saints after they have laid on the golden altar of acceptance and have mingled with memorial incense before God.

"Prayers of *all* saints." Not one of your sincere, earnest prayers is lost. Then rest in the assurance that God has heard them, and in His own good time He will bid the angel cast them forth, fragrant and burning, to perform their mission upon the earth. Pray on! Heap high the shining altar, and remember that no prayer breathed in Christ's name ever finds other resting-place than before God. Rev. 8: 3 to 6.

—♦♦♦—
"We may often have the spirit of prayer without the comfort of prayer."

HOLINESS IS LOVE.

REV. J. HARRIS.



WE have shown in previous articles that Holiness is Power and Light and Rest and Plenty, and now we write to say, Holiness is Love. This is the supreme and superlative definition of it. Not only has St. Paul, in the immortal thirteenth chapter of his first epistle to the Corinthians, identified Holiness and Love as one, but St. John has placed Love as supreme in the nature of God Himself in his twice repeated assertion, "*God is love.*" Thus our Lord's own declaration concerning God—"God is a spirit"—and St. John's "God is light"—are united with this one, "*God is love.*" Here, again, we have then a Trinity in Unity—Spirit, Light, Love blending in harmony—and this is God. These are not attributes of God so much as they are His very nature and essence. These cannot be dissociated. It is impossible to separate Holiness and Love. Every attribute of God is an attribute of love and light. His power is love and holiness, controlling everything. His wisdom is love and holiness, devising. His Omniscience is love and holiness, taking knowledge of everything. His Omnipresence is His love and holiness, present in every place, in hell as in Heaven. Like the pure sun ray, in corruptibly pure, tho' shining on the foulest spot. His justice is love and holiness, decreeing what is best for the whole intelligent universe, and executing his sentence upon offenders. As in God, so in man. Holiness is love, and when "we have cleansed ourselves from all filthiness of flesh and spirit, and perfected holiness in the fear of the Lord" (2 Cor. 7: 1) "we are made perfect in love." (Jno. 4: 17.) The first work of the Holy Spirit in regeneration is to

turn man from selfishness to love, and when this work is made perfect in entire sanctification, we love God with all our heart, and mind, and soul and strength, and our neighbors as ourselves. There is no holiness different from this. St. John shows us that if we love God, whom we have not seen, we love our brother, whom we have seen—the two things are conjoined. It is the one inward principle now going out towards God, and now towards His creatures, and especially our brother. A man without love may be very devout, very religious, very fervent; but he is not holy. St. Peter associates purity of heart with unfeigned love of the brethren (1 Pet. 1: 22) so that "we love one another with a *pure heart fervently.*" St. John shows that this is the true test of holiness. "We know that we have passed from death unto life, because we love the brethren. (1 Jno. iii: 14.) Thus we see holiness is love. Is holiness love? Then it delights in communion with God. There is no fear of approaching Him. It talks with God and calls Him Father. It delights in His companionship. His commandments to it are not grievous. Like Christ, He delights to do His will, even if that will points to a cross, with all its agonies.

Is *holiness* love? It delights in society. Holiness does not build monastic walls or seek to dwell in remote caverns, or in the recesses of a wilderness, far remote from the habitations of men. It drives us into society. How it joys in the fellowship of saints, and feels it is a heaven below, where kindred spirits blend, and its hope of heaven is that of a glorified society of kindred spirits. O, what mistakes have men and women made upon this subject, fancying that they can attain to the highest degrees of holiness by entering nunneries and monasteries! Is holiness

love? It delights in self-sacrifice for the good of others. It has a tear for the real woes of all men. It has a hand to help all. It will be found climbing creaking staircases in our cities and towns, or penetrating unwholesome cellars: going into prisons, or devising ways to bring back the wandering. It is ever giving without grudging—ever doing without complaining. It wears a smile that wins even those who hate the name of Jesus. An envelope as of Heaven's own atmosphere surrounds it. It is its perfect armor as well as its beauty. O, it loves! Holiness loves, and all that is lovely is found in it. A holy man is a loving and lovely man. A holy woman is known by this that she loves much. This is the "beauty of holiness." By this, and not by austerity, men recognize it.

"BE YE HOLY."

KATE SUMNER BURR.

'Tis holy ground whereon ye stand,
Ye servants of the Lord;
How pure the lips of those should be
Who preach the Gospel Word!

'Tis holy time! The sacred hours
In cheerful quiet roll;
Great peace God giveth to His own—
The Sabbath of the soul.

'Tis holy truth which ye proclaim,
The Spirit's two-edged sword;
The shield of faith with courage bear,
Ye soldiers of the Lord!

A holy God has given command,
"Go, preach!" To all make known
Salvation through Immanuel's name—
Ye shall not go alone.

A cloud of witnesses unseen
Behold ye from above;
For you unfading honors wait—
A heaven of joy and love.

Then holy be the hands that bear
The vessels of the Lord;
And holy be the lips that speak
The precious Gospel Word.

PERSEVERANCE.

MRS. S. H. COOPER.



FEW days ago I read the following incident—it had its lesson to me, and perhaps others may be helped by it.

"In the battle of Gettysburg, a young color-bearer of the 16th Regiment of Vermont Volunteers, fell, mortally wounded. Holding firmly to his color-staff, he felt some one taking hold, and a voice said, '*Give me the flag!*' He was dying and could not see who it was, and asked, 'Are you friends or enemies?' 'We are friends,' they replied. 'Then, if you are friends,' the dying boy continued, 'let me hold the flag till I die.' Uttering these words, he fell back and expired."

That was an impulse from a heart loyal and brave. The flag had been placed in his keeping, and he could give up his responsibility only as life ended. Noble fellow! He left an example of love and fidelity, worthy to be followed in spiritual things. We are intrusted with gifts and opportunities. Individually, our great responsibility is the grace of God, given us that we may become partakers of the Divine nature. The height of Christian ambition is, to be like Jesus—meek, loving, patient, gentle, forgiving—for, "as He is, so are we in this world." This requires great care, watchfulness and prayer, continued to the end of life. Through Christ we overcome, for He only is able to preserve us blameless unto His coming. To the soul cleansed from sin, Jesus says, "Be thou faithful until death." We must be careful to live beneath the cleansing stream, where we can say all the time, "The blood of Jesus cleanseth." We are to be faithful in using the grace conferred upon us, and improve all opportunities for usefulness.

"ALL THINGS ARE YOURS."

MRS. M. D. WELLCOME.

IF the Lord Jesus, in visible form stood before me, and said to me, "All things are yours," would I not believe Him and rejoice with exceeding joy? Yet they are as truly mine as though I heard the voice of my Lord thus speaking to me: "And ye are Christ's, and Christ is God's." That explains why all things are mine, because I be'long to Him in whom dwelleth all the fulness of the Godhead. Now, when I read over the gracious invitations and promises of the Word, I claim them as my own. Christ came into the world to save me. He bore my sins in His own body on the cross. He gave His life as a ransom for mine. His blood was shed to atone for and purge away my sins. He was raised from the dead that my mortal body might be redeemed from the grave. He ascended to the right hand of God, there to become my advocate, and save me to the uttermost. He has invited me to come boldly to the throne of grace that I may obtain mercy and grace to help in time of need. He has said that it should be sufficient for us, yea, that He will "make all grace abound toward us;" not a limited supply, but largely, so that "having always a sufficiency for all things, we may abound unto every good work." Abounding grace that good works may also abound. Why, that promise alone covers the entire ground of personal need, and yet it is only one of the exceeding great and precious promises given unto us by which we may be made partakers of the Divine nature, and escape the corruptions of the world. Another is this: "My God shall supply all your need." What, *all* my need? Yes, *ALL*, "according to His riches in glory:" in corres-

pondence or agreement with His riches; a term expressive of the great wealth of grace He will bestow "by Jesus Christ" in whom the promises are yea and amen.

When we have appropriated all these precious promises, we are reminded that we have not exhausted the treasury of grace, but that God is able to do exceedingly above all that we ask or think! Not simply more, but abundantly more, and not only abundantly, but exceeding abundantly above the utmost stretch of thought!

Shall we then, with this large access heaven's bank, be poor and weak, clad in filthy rags, like poverty waifs, drawing only now and then a meagre pittance, when we might live as become "the child of the King? Nay, verily! It would be a reproach to Him who hath adopted us and made us joint heirs with His Son.

If Esther had refused to appropriate the myrrh and the sweet odors appointed for her purification before she could be permitted to enter the presence of King Ahasuerus, would the king, when she was brought before him, have greatly admired her beauty, delighted in her, and placed the royal crown upon her head? The King of Kings has arranged for our purification from all sin. He has commanded us to cleanse ourselves from "all filthiness of the flesh and the spirit, perfecting holiness in the fear of the Lord." He has provided for our redemption from all iniquity, for our being sanctified wholly, soul, body, and spirit, and then preserved blameless unto His coming, when we shall, if thus purified, be "presented faultless before the throne of His glory with exceeding joy, without spot or wrinkle, or any such thing. Then will He say to His spotless Bride, "Receive thy crown, and sit with Me on My throne."

ERRORS RESPECTING CHRISTIAN HOLINESS.

REV. JESSE S. GILBERT.

IT is supposed by many that the doctrine of Christian Holiness implies a sort of absolute perfection, something akin to the angelic, or, at least, to the Adamic state. Some have even said that any one enjoying the perfect love of God ought not to say the Lord's prayer, because it contains the petition "Forgive us our trespasses."

Such an idea is alike un-Wesleyan and un-Scriptural. Wesley most earnestly denied holding any such view of the doctrine. Watson very clearly sums up this matter in the following passage: "There may, however, be an entire sanctification of a being rendered naturally weak and imperfect, and so liable to mistake and infirmity, as well as to defect in the degree of that absolute obedience and service which the law of God never bent or lowered to human weakness, demands from all. These defects and mistakes and infirmities may be quite consistent with the entire sanctification of the soul and the moral maturity of a being still rendered naturally infirm and imperfect." *Institutes*, vol. ii, page 456. Absolute perfection belongs not to our earthly state.

Many regard the perfecting of holiness as the culmination, the climax of the Christian life. This idea is as un-Scriptural as the other. It is not taught in the Bible, nor by Wesley. It does not retard, but quickens growth. Even angelic perfection does not prohibit growth, for we have every reason to believe that in our heavenly state we will be ever advancing in love, knowledge and power.

On this point Mr. Wesley has given very clear testimony. "Can those who

are perfect grow in grace? Undoubtedly they can; and that not only while they are in the body, but to all eternity."

No reader of *The Guide* need to be told that in the highest state of grace and holiness men may be tempted and that, whilst in this life, from the highest state they may fall. Still it is true that the danger of apostacy decreases in exact proportion as we advance in true holiness. Very many persons put up a man of straw in their antagonism to the doctrine of Christian perfection. There is more agreement upon this subject among Christian people of various denominations than appears upon the surface.

We have been misled by terms and definitions. To our Lord's beautiful summary of perfect love no one can offer the least objection: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

"Those prayers suffer shipwreck which dash upon the rock of unbelief."

THE TRUEST KINDNESS.—When Sir James Thornhill was painting the inside of the cupola of St. Paul's, he stepped back one day to see the effect of his work, and came, without observing it, so near the edge of the scaffolding, that another step or two would have proved his death. A friend, who was there and saw the danger, rushed forward, and snatching up a brush, rubbed it straight over the painting. Sir James, transported with rage, sprang forward to save his work, and received the explanation: "Sir, by spoiling the painting, I have saved the life of the painter." Similarly does the Lord, in His wisdom, deal with us.

REV. JOHN FLETCHER'S TESTIMONY.

[The testimony of Mr. Fletcher is so striking, and so instructive as to *Satan's devices*, that it is well calculated to fortify those who are walking in the King's highway, against the subtle approaches of the enemy. It is taken from the "Life and Journal of Hester Ann Rogers," published by Rev. E. Davies.]

"Reckon yourselves, therefore, dead indeed unto sin, but alive unto God, through Jesus Christ." I obeyed the voice of God, and now obey it, by declaring to the praise of His love, I am free from sin. Yes, I now bear witness, I am dead indeed unto sin and alive unto God, through Jesus Christ. I have received this blessing four or five times before, but I grieved the Spirit of God by not making confession as often. I let it go. I lost it by not observing and obeying the order of God, who hath told us, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," which latter I neglected.

Once the tempter suggested, "What you feel cannot be the blessing; perfection is something higher. You are not delivered from mistakes, ignorances, real errors in judgment, in memory, etc. Therefore, though you are delivered from sinful tempers, you ought not to make a profession that you are holy." I listened to these things, and soon discovered I had lost what God had bestowed.

When I had re-attained the same glorious deliverance, the bait was offered under another form. The enemy now said, "Wait a few days, or weeks, and see if the fruits of sanctification appear before you profess so great a salvation." I had no sooner yielded to wait for the fruits, but I began to doubt of the witness which before I had felt in my heart, and I was in a little time sensible I had lost both.

A third time, with shame I confess it, I was kept from being a witness for my Lord, by the suggestion, "Thou art a public character; a city set upon a hill; the world and professors have an eye upon thee; and if some future trial should overcome thee, or if, as before, thou shouldest by any means lose the blessing, what a dishonor and reproach will it be to the doctrine of heart-holiness."

A fourth time Satan prevailed over a worm by "It is true thou art now free from sin; thou knowest that Gospel perfection is perfect love; that love is the fulfilling of the law, not of Adam's, but of gospel grace; and that many ignorances, mistakes, etc., are consistent with perfect love; but how many affirm that every transgression of the Adamic law, the law of perfect innocence suited to Adam's sinless nature, his perfect body and soul, every transgression of this law is sin, and therefore, if thou profess thyself freed from sin, all these will give thy profession the lie. Enjoy, therefore, what God hath wrought in thy soul, and hold it fast, without declaring publicly I am freed from sin; I am holy; I am perfect in love." But again I found. "He that hideth his Lord's talent, and improveth it not, from that unprofitable servant shall be taken away even that he hath."

Now, my brethren, you see my folly. I have confessed in your presence, and now I resolve, in your presence, also, henceforth I will confess my Master to all the world. And I declare unto you, in the presence of God the Holy Trinity, I am now "dead indeed unto sin." I do not say I am crucified with Christ, because some would say by this you can only mean a gradual dying unto sin; for a man who is crucified is a long time in dying. But I profess unto you I am dead indeed unto sin, and that as effectually as my original nature was freed from righteousness.

Mind, it is *through* Jesus and *in* Jesus not independent of Him, or separate from Him. I have taken Him to be my prophet, priest, and king, my indwelling holiness, my all in all, and I wait for the more full and entire fulfilment of that prayer of Christ, "Let them be one in us," even that Pentecostal blessing, that baptism of the Spirit poured out upon the whole Church now upon earth, that shall make us all of one heart, and one mind. O, for the fulness of the dispensation of the Holy Ghost! O my brethren, O my sisters, pray for the effusion of the Spirit! Wrestle, agonize with God, till it be given.

—A noble Christian said: "Whatsoever I thankfully receive, as a token of God's love to me, I part with contentedly, as a token of my love to Him."

Holiness in Testimony.

"Ye shall be Witnesses unto me."—
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon, at 2 1-2 o'clock.

The meeting was opened by singing the 476th hymn—

"Jesus, Thy boundless love to me
No thought can reach, no tongue declare;
O knit my thankful heart to Thee,
And reign without a rival there:
Thine wholly, Thine alone I am;
Be Thou alone my constant flame."

Requests from Indiana, Nevada, Nebraska, Dakota, and elsewhere, were presented, and Rev. John Scarlett, followed by Dr. Palmer, led in prayer.

Mrs. Palmer read a portion of the 5th and 6th of 2nd Cor., calling attention to the fact, that if any man be in Christ, he is a *new* creature, and does not *live unto himself*, but "*unto Him* which died for him." "If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth." These are strong assertions, but it is God's Word." When He hath reconciled us unto himself, there is then no more opposition to God, as there is by nature. We are creatures of *now*—we live now; we reason now; we have the offer of salvation now; and Christ is ready for our acceptance now. He not only offers us grace, but beseeches us to accept it. Let us see if we are indulging in any hindrances. There must be a

positive separation from the world: we must be new creatures. Through all the teachings of the Bible, there are conditions that must be met. We are not our own; we are bought with a price, and are to be temples of the living God. She could testify to the blessedness of having the Heavenly Teacher causing us to realize that we are the temples of the Holy Ghost. The Word says, "Glorify God in your bodies which are his," and, "Whatsoever ye do, do it all to the glory of God." Even eating and drinking, which are about the most selfish things we do, may be done to the glory of God. She had found it blessedly so in her experience. God can give us the consciousness that He does accept us in the performance of what is termed menial service, if it is done to His glory. Her heart accepted the full blessedness of the atonement.

Dr. Palmer read a letter from a sister testifying of the blessedness of being consciously a temple of the Holy Ghost, and having ever with her the abiding Presence. (This testimony of Mrs. M. N. Van Benshoten was published in the July number.)

He also had received a letter from Bro. Wm. Taylor, from Chili, who said that his work had never been more hopeful than at the present time. He enjoyed the long rides on horseback over rugged mountains more than he did forty-three years ago, when in his early ministry. He was sixty-two years old, but felt younger and more elastic than he did thirty years ago. There is great reason to praise God, and let us ask that Chili may be given to Bro. Taylor. O, what a privilege to be a temple of the Holy Ghost! God is able to inlay these temples with holiness, and prepare them for His dwelling place.

GLORY TO JESUS.

Rev. Bro. Scarlett realized that he was kept by the power of God unto salvation, through faith. God was taking a greater hold upon him and absorbing his whole being. When he contrasted his own insignificance with other things, he wondered at the love of God. It will be fifty years this month since he was converted, and he was powerfully converted, and his body felt it as well

as his battered, infidel soul, and darkened mind, and he wanted God to have His way. He was a Deist for nine years; and when he was converted, a Unitarian friend said to him, "I'm glad you have been converted, but why don't you say 'Glory be to God,' instead of 'Glory be to Jesus?'" He had no confidence in himself, and he remembered that he went into the woods, and he said, "Glory be to Jesus!" and there was a response; and he found as there was an adaptation of the senses to things in the outer world, so there was an adaptation of spiritual things to spiritual nature. When he said "Glory be to Jesus!" it was in accordance with the Spirit, and pleasing to Him. Then he said, "Glory be to Gabriel! Glory be to Wesley!" but there was no response in his spiritual nature. Jesus has a name that is adapted to the spiritual senses. As the beauty of the flower pleased the eye, and its fragrance the olfactory senses, so spiritual things affect spiritual senses; and by analogy he was led to think more of the heavenly world and less of the earthly. God had taken all evil passions from his heart, and he knew not what it was not to desire the good of everybody. God was penetrating his whole body, and operating through his eye and ear and tongue and whole body. God works in the hearts of unconverted people—they could not see their faults but for the Holy Spirit. Grace is all around us, permeating all, as the atmosphere fills the lungs by its elastic power. Unbelief is all wrong and is of the devil. When persons take hold of Christ by faith, they have knowledge; but without faith they go immediately down. His faith had been unbroken for fifty years, and though he had made blunders and come short, yet faith had been a shield which at all times blunted the fiery darts of the devil. He believed in Jesus and all that He had said; even though he might not understand all the mysterious truths, yet it was enough for him to know that it was God's Word.

TRINITY OF BLESSINGS.

Bro. —. "God is light and in him is no darkness at all." "For God, who commanded the light to shine out of darkness,

hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." His heart felt this great truth. He was thinking of the great company which are presented to the Father at the throne, and as he looked at the Word he read the closing prayer of the Apostle—and he said, there is a trinity of blessings embodied in the experience of each individual—"present you holy," and present you "unblamable," and present you "unreprovable" in His sight. We cannot stand before the throne unless we have experienced here this great truth, "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." There is where we must stand as we go up to the throne.

WATCHFUL IN CONVERSATION.

Sister Searles.—In meditating that day, this portion of the Word had been presented to her: "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God." She saw the necessity of being watchful in conversation, for she wanted all that God had promised, and desired to guard against everything that would hinder the work of God in her soul. Jesus' words were so beautiful to her that morning—"I am the light of the world." She had proved it in her experience; and although she might be surrounded by trials and perplexities, yet the sunshine of God in her heart was more than a match for anything else. There was nothing that she so delighted in as praising God. She had read what the Bishops and Doctors had to say, but when people have perfect love in their hearts it will talk of itself; it is like a fire in the bones. God is able to destroy self and every sinful thing in the heart, and make us free indeed in Him. She had the sunshine of God in her heart every hour of her life,

RECEIVE IT NOT IN VAIN.

Rev. Bro. Simmons.—While the lesson was being read, he was impressed with the thought of not receiving the grace of God in vain, and it seemed as if it were for us to add: Let it have its way in the soul and

character and life. The Apostle's experience is only such as all may have, when he says, "I am crucified with Christ—nevertheless I live; yet not I, but Christ liveth in me. * I do not frustrate the grace of God." His prayer was, "Lord, save me from receiving the grace of God in vain. He had considerable will, but he wanted it to go along with God's will, as the atom goes with the gale. It was essential to him that he should spend a great deal of time with God. He was once tempted to believe—but was saved from it—that one's whole life should be a prayer, and then there would be no necessity of spending so much time in private prayer. He had read a book telling of the world's demand for workers, and but little time should be spent in retirement; but he had found out that it was a mistake, and that he must have his early hour with God. It is said of Wm. E. Dodge, that the source of his strength was in the fact that he spent his morning hour with God. He knew about 'the sunshine in the heart, and the light seemed the brightest when there was darkness everywhere but there.

KEPT FROM SIN.

Sister L— was kept and saved by the blessed Jesus, and she was made superior to all the annoyances of life. She was saved, not from trial, but from sin. There was a time when her will was in opposition to God's will, but everything now seemed to waft her Godward. She could testify of the blessedness of the morning hour with God. When she had a family of little ones, she used to rise at four o'clock and have an hour of blessed communion with God, which helped her the whole day, and nothing disturbed her. She used to have a feeling that she wanted to do somebody good, but of late years she wanted to do everybody good. Her heart was full of love to God and to the world.

AN HOUR WITH JESUS.

Dr. Ward had been greatly benefited years ago by having the testimony of Bro. Simmons riveted in his mind, as he told the blessedness of the morning hour spent with God alone—and he was led then to set apart

that hour for God. He was always a good sleeper, but God, in accordance with the inspiration which he put in his heart, awakened him at the hour. He could not tell of the great change that it brought to his whole religious life, and he found that the one hour often merged into two. If we have family duties, we get strength there to do them; and the brightness of the hour continues all day, and there is no gloom or shadow comes over the soul. We will find the richest blessings if we take an hour in the morning for God; and our hearts will go out so lovingly to Him, that we will find ourselves sometimes saying, "Good morning, Father!"—and we will feel His loving embraces, if not the kisses of His lips.

THE NAME OF JESUS.

Sister —. Why is it that the name of Jesus so thrilled her heart for more than fifty-six years with such joy? Why, He was called Jesus because "He saves his people from their sins." His power is omnipotent, and His love immense and boundless.

THE TEMPLE FILLED.

Rev. Bro. Reuss.—As he listened to the testimonies about the temples of the Holy Ghost, he thought what a blessed thing it would be to have a dedication service. He assisted in dedicating a house of worship a few days ago, and the account of the dedicating of Solomon's temple was fresh in his mind. There was a great deal of sacrifice and prayer, and when Solomon finished praying, fire came down and the glory of the Lord filled the house. God heard his prayer, and the answer came: "I have hallowed this house, * * to put my name there forever; and mine eyes and my heart shall be there perpetually." He had consecrated the temple of his body, but he needed more fire and glory filling the place. The temples are all built, but they are not all filled. Let us rededicate ourselves to God, to be filled with His presence.

DECIDE FOR GOD.

Sister Palmer was reminded of a time in her experience, in 1834, when she was

brought to a point of decision, when she hesitated to walk up to the light God gave her. When called to lead a meeting she hesitated, and said she was not called to lead but to follow. She honestly thought that if she knew the will of God she would do it; but she kept questioning and hesitating, and she found she was *not willing*. She heard a sermon on the text, "I have set before you life and death, * * * therefore choose life." She found that life must be chosen, but death came without a choice. To choose means life. She determined to choose life, and said, "Lord, help me! Let the whole world frown and every friend desert me, only give me Thy smile, and every intimation of Thy Spirit shall be obeyed, though it cost me my life." When she decided for God, and was conscious that her will was one with His, the thought of the privilege of being one with God swallowed up every other thought. Let us glorify God in our body and in our spirit, which are His.

The invitation being given, a number signified their desire for the great salvation; and while the closing prayer was being offered by Mrs. Palmer, the tokens of the Divine presence, and the sealing of the Holy Ghost upon consecrated souls, were very manifest. To God be the glory.

'PECULIAR TREASURES.'

PHEBE M. ANNIN.

The word of the Lord comes to us with the same power as when first given. "If ye will obey my voice indeed, and keep my covenant, *then* shall ye be unto me a peculiar treasure above all people, for all the earth is mine." Exodus 19: 5. It will be observed that this is a conditional promise; but does the dear Lord ever give us an unreasonable command? and is it not written in another portion of His word, "His commandments are not grievous." And what a wonderful word this is, coming from Jehovah Himself! "If ye will obey my voice indeed, and keep my covenant, then shall ye be unto Me a peculiar treasure above all people."

Who does not crave such a blessed place in the hands of the Lord?

A peculiar treasure!

It has been said, "Those who follow God fully are led very differently from professors in general." Yes; there are peculiar temptations and trials; and, blessed be God, peculiar victories; peculiar access to the throne of grace in Jesus' name, and above all, a peculiar treasure unto our God. May the blessed Holy Ghost open the eyes of the spiritually blind, and help those who are halting "between two opinions" to see the peculiar blessedness of walking in the light and being cleansed from all filthiness of the flesh and spirit, claim the blessed promises of the Word. Amen.

THE ADVENT OF CHRIST.

(A Hymn of St. Ambrose.)

TRANSLATED BY PROF. A. R. BRADBURY.

O come, Redeemer of our race,
Reveal to men the Virgin's Son;
Let every age admire that grace,
For such a birth does God become.

Of human race, none ever said,
But Spirit Mighty and Divine;
So flesh the Word of God was made,
Before on Him the day did shine.

The Virgin's heart does God inspire,
That she the Holy child should bear;
So virtue's banners stream like fire,
While God, a temple, does prepare.

Proceeding from the royal fane,
Two natures do unite the Son;
Him, Son of God, and man, they name,
Swift His appointed race to run.

Forth from the Father us to save,
To Him returned His child to own;
Alas! He died, and sought the grave,
From thence ascended, wears His crown.

An equal with His Father, God,
Clad in a robe of mortal form;
His Spirit dwells in this abode,
In which He was of Virgin born.

The stable blazes like the sun,
And flashes darkness into light,
No more shall streams of midnight run,
For endless day excludes the night.

The Social Meeting.

"With my mouth will I make known Thy faithfulness to all generations."—Psa. 89 : 9.

"Dear Lord, Thy faithful grace
I know and I adore.
What will it be to see Thy face
In heaven, for evermore!"

—Mrs. Almira Holcomb, Augusta, Wis.
"I am so thankful that my magazine comes at the first of the month, as I study the *Closet Lessons*. Although here in the woods, Jesus is very precious to me, 'the one altogether lovely and the chiefest among ten thousand.' How glad I am that He is everywhere! How precious He has led me into the land of perfect trust in Him—what a privilege to carry everything to Him in prayer!"

—Rev. C. G. Buck, Readsboro, Vt., (of the Champlain Conf. W. M. Church): "I am wonderfully saved by Divine grace, and The Comforter abides. I find to be with Jesus in the garden, in agony for souls, one of the sweetest places on earth. 'Tis here that He says, '*Lean hard on me!*' I have seen fifty souls brought to Him in eleven days."

FIFTY YEARS WITH JESUS.

—Mrs. Mary A. Sproul, Atlantic City, N. J.: "Over fifty years ago, when, being taught of the Spirit that I 'must be born again,' I gave my heart to the Lord, and received the witness of the Spirit that I was His child. During sixteen years I made many vows and many failures, and had many longings for a pure heart; and at times hoped that I had gained the prize, but without the realization.

In 1846, after a severe and protracted conflict with the powers of darkness, I received an overwhelming evidence that Christ had redeemed me from all sin—accompanied by His own words, 'Peace I give unto you, my peace I leave with you, not as the world giveth give I unto you.' I was all alone with my God. I was prostrated before Him—in fact, could not do otherwise, for I was

bereft of my strength. And, O, the sweet communion which I enjoyed with the Father, the Son, and the Holy Spirit, neither tongue nor pen can describe! To my humble heart the peaceful assurance was given that God was my Father, Christ my all-atoning Saviour, and the Holy Spirit my Comforter and Counselor. Never since that precious hour have I gone to rest without this sweet assurance. I have made mistakes, but have had the consciousness that the blood canceled all my sins.

Thus my days passed sweetly until 1857. Brother Caughey at that time was holding meetings in Salem M. E. Church, Philadelphia. One Sabbath morning he preached on the text, 'Rejoice, evermore,' &c. I saw clearly that this was my privilege. I brought my heretofore consecrated soul to the altar, inquiring how I could attain it. The answer came, '*Look to Jesus!*' I waited on the Lord, my heart yearning for His fulness. At that moment the whisper came, '*Learn of me*'—every morning take your lesson from the Word—every day learn from it—every evening examine yourself.' I obeyed, and very soon reaped the benefit of the witnessing Spirit, bearing witness with my spirit that my will was altogether lost in the will of God—and that the spirit of rejoicing, prayer, and thanksgiving was mine, through the power of the Holy Ghost. The joy bestowed is as much as my weak tenement is able to bear. My peace flows uninterruptedly. The spirit of prayer and praise is continually with me. After the revelation received of the Divine will, I commenced to write my lessons for future perusal (with occasional notes); and I am glad that I did, for now I have twenty-four rolls of lessons, each containing 365 or 366 lessons—every one of which has been precious to my soul. Many came with messages of joy and comfort—and some as warnings and reproofs—invariably giving me the instruction needed. It is all of grace that I am not under the dominion of Satan. Praise the Lord, O my soul!"

THE GOODLY LAND.

—Mrs. E. A. Ries, Metamora, Ohio: "I can never forget the joy and peace attendant

upon my entrance upon that beautiful land—'the land of corn and oil—favored with God's peculiar smile.' Five years ago last April the Holy Spirit inclined me to go up and possess it. I found that 'there shines, undimmed, one blissful day.' All my night had indeed passed away, and a new joy dawned upon my life. The good Shepherd led me into green pastures, by cool, refreshing streams, and it seemed to me that I could breathe the atmosphere of heaven, O so healing to the soul! I pray God to keep me, and all who know this blessed life, from going back to the wilderness.

A PILGRIM ALMOST NINETY!

—Prudence Clark, Mount Vernon, N. Y.: (She says, August 3d will tell the year 90. She wrote July 5th) "The 4th is past, Loud went the cannon—high soared the rockets of fire, by the power of man. But nothing like the power of God. It is this moment high in my soul. A thousand tongues could not tell its raptures! O, the soul drinks deep of the rivers, where the streams overflow, and the flowers never wither. Bless the Lord! The older I grow the richer the perfumes of this heavenly grace. It permeates soul and body. It gives health and strength. It is love and power divine. Glory, glory to our God for His holy Word and the blessed GUIDE. Glory to our God for the rich atoning blood!

A FARMER'S TESTIMONY.

—A. C. Smith, South Euclid, Ohio: "Before my conversion I was a very wicked young man, given to profanity, fond of the ball-room, and a slave to tobacco. I tried to break off from these habits in my own strength, but to no purpose. Seven years ago I gave my heart to God. I asked the Lord if His grace was sufficient to help me to give up swearing, and the dance, and to remove my appetite for tobacco. Glory to His name, He answered the prayer. My heart, however, was not fully satisfied until last winter. Hearing the testimony of some of the fathers led me to hunger for richer things, and the Lord satisfied my hungry soul abundantly. I am a farmer, and although the enemy tempted me to think that

I could do nothing, God has blessed my humble efforts, and blessed my soul richly, in talking to my friends and neighbors, and pointing them to Jesus."

BODILY-HEALING.

—Mrs. A. R. Wells, Bridgeport, Ct.: "Duty prompts me to testify of what God has done for me. I was sick for a long time with an affliction of the lungs. In the Spring 1877 God, in His mercy, restored me to health. While sitting up a little one Sabbath afternoon, a friend handed me a copy of The Guide, of January, 1877. An article, "Christ Revealed to me," attracted my attention. The thought was suggested, 'Will not God heal me?' I went to my room, closed the door, and prayed this simple prayer, 'Lord Jesus, if it is Thy will, heal me?' I received this answer at once. It seemed as if the blessed Saviour was hovering over me, and a soft voice saying, 'Thou shalt be healed.' From that time the work was done. I told my friends of it. Soon my cough stopped entirely, and I was free from all lung trouble. To God be all the praise."

A FULL SURRENDER.

—Mrs. F. C. Frisbee, Delhi, N. Y.: "In my early experience, the thought was suggested, 'Why need you aspire to a higher experience than the ministers of the gospel?' For them I had great reverence. But I came to a point in my life when it could be no longer optional. I saw that God demanded the whole heart. I was passing through seas of affliction at the time. My grief was intense, and I gave myself up to fasting and prayer. One entire night was spent in communion with God. The night was so short it seemed to pass away imperceptibly. A holy calm pervaded my being. I was on the wings of faith and love, and longed to tell some one of my joy. I lost this great peace by not testifying of it. But now I am rejoicing in the noontide rays of the Sun of Righteousness. I have a serenity of soul that none but the purified can know.

—Mrs. S. H. Cooper, Belding, Michigan: "The love of Jesus is precious this morning. His blood cleanses me from sin.

Holiness in Home Life.

"A devout man, and one that feared God with all his house."—Acts. 10: 2.

"Here, in earth's home, preparing
For the bright home above,
And there, forever sharing
Its joy where God is love."

"A crust of God's carving is better than a banquet of our own providing. God's allowance is ever best. We may beg for our daily bread, but we must let God be our carver."

RELIGIOUS CULTURE.

MRS. M. N. VAN BENSCHOTEN.

The young Christian should be instructed as to the vital importance of studying God's Word. While the faithful preparation of the Sunday school lesson and the lesson at family devotion should not be neglected, these are not sufficient. There should be a portion of the Father's Word received every day for direct personal benefit. To be strong and growing Christians, we must feed on the Word. The manner and amount will vary with circumstances and the individual.

Parents should also see that hours for private devotion, as regularly as possible, are made a habit of the Christian child, when free from haste and from weariness, he may wait before the Lord to receive the heavenly impress.

Again, in every Christian family, such should be the recognized and established habit of the household to attend the social religious meetings, whenever practical, that as a matter of course, the young Christian comes under their influence.

Christian parents are unexcusable if these underlying principles of permanency and growth in Christian character are not faithfully instilled into the mind of the child. The blessings to be derived and the excel-

lences of such a course should be so winningly set forth, that it would not be simply a form, but have the accompanying power. Forms are indispensable in the training of the young. One of the most noted divines of the present day, when a youth in college, made it a practice to pray three times a day. At midday there often would be other students in his room, but when the hour came bravely and unflinchingly, he would step a little one side and silently kneel. One day when alone, his room-mate expostulated with him, saying, "With the boys laughing and chatting, it can but be a form with you, De Witt." "Then let me have the form," he said; "if I do not keep that I shall lose everything." His room-mate wandered far from Christ and died dishonored, while the faithful young man still labors as a devoted minister of God.

The associations cannot be too carefully guarded. Even when children have grown up, a wise mother with sanctified tact and gentle management, can control and guide in their companionship. Again, such should be the existing confidence, that the reading of the young people shall be open to the inspection of the judicious parent. It needs a wise hand to guide in these important matters; but the promise is to all, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, "We are building for eternity. What care should be given to the work.

"No sin can be little, because there is no little God to sin against."

HOME SUGGESTIONS FOR AUGUST.—*Heart-Questions*.: 1. Has the summer-month just past brought me closer to God? 2. Is my faith in lively exercise, and finding the promises to be yea and amen in Christ Jesus? 3. Have I, consciously, power over the unsaved to win them to Christ?

Home-Exercises.—1. Have some conversation in the home-circle, daily, on spiritual things. 2. Take some time this month to meditate on the relations of the Holy Spirit to our spiritual life and progress. 3. Encourage the children belonging to your household to commit to memory portions of Scripture this month.

Home Bible Lesson.—John 15 chap., 1-11 vs. *Hymns for Domestic Worship*.—Methodist Hymnal, 427-448—433-447.

Letters to the Children.

MRS. MARY D. JAMES.

SIN STAINS THE SOUL.

DEAR CHILDREN :—Have you ever thought that if you do anything sinful, it stains your soul and defiles it, so that God does not like to look at you? A little boy only four years old told a lie one day, and his good mother was very much grieved, and took him into her room to talk to him about it. He had a little white dress on and it had a stain on it. His mother said, "Walter, do you see that stain?" He answered, "Yes, mother." She said, "That looks ugly, don't it?" "But the laundress will wash it, and she may be able to get the stain out." "But, my child, you have made a *stain upon your soul*, and it can't be washed out unless Jesus takes it away. No one but He can make your soul clean and white; and now you must kneel down and tell Jesus you are sorry for your sin, and ask Him to wash it away." Little Walter cried and prayed, and Jesus washed his heart and made it clean, and he never afterward told a lie. From that time he seemed to hate that terrible sin more than any other. When once his mother invited a boy to come and see Walter, he said: "I don't like that boy, mother; and I don't want to associate with him." She asked him "Why?" "Because he is a *liar*," he said; and I don't wish to keep company with such a boy."

I once heard about a boy who dreamed that he was taken to the gate of heaven, but could not enter in because of something he had done. An angel opened a large book with names recorded in it. He saw his name with a great black stain opposite to it, and it was a lie that he had told the day before; and he could not enter heaven till that black spot was removed from the book. The angel told him to go back to earth and pray to God to take away that stain against his soul, and then he might come again and enter into the heavenly city. God had said no one could enter there "who loveth or

maketh a lie," and, "All liars shall be cast into the lake of fire," if they did not repent and forsake their sin. The poor boy awoke from his sleep crying and in great distress. His mother heard him and went to his room. When she asked him why he was crying, he told her his sad dream, and asked her to pray that God would forgive him and take the black spot away. While his mother and he prayed, Jesus came to him and said, "Thy sins are forgiven thee; go, and sin no more."

Has any dear child who reads this a stain of sin upon his soul? If so, none but Jesus can wash it away. His precious blood can take all the stains of sin away and make us pure and clean, so that He will love to look upon us, and will take us to His beautiful city above when we leave this world.

IMPATIENCE REPROVED.—At Laleham, Dr. Arnold once got out of patience, and spoke sharply to a dull pupil; when the boy looked up in his face, and said, "Why do you speak angrily, sir? Indeed, I am doing the best I can." Years after, he used to tell the story to his children, and said, "I never felt so ashamed of myself in my life. That look and that speech I have never forgotten."

"Pride never stoops but to take a higher flight."

THE TRY COMPANY.

ANSWERS TO QUESTIONS.—I. How many passages contain the word SIN?—Charles Scoten, Napanee Mills, Can., 144—ho wants to join the Try Company. He is welcome. Charles Lewis, Elgin, Pa., 79; Vesta M. Mackley, Gettysburg, O., 43.

The word "PEACE"—Samson Britten, Hazelton, O., 64. No name, N. H., 144.

NEW QUESTION.—How many passages of Scripture contain the word PRAISE?

LETTERS.—Ella Miller, Azen, Mo.: "I want to join the Try Company. I have found the word Peace 76 times." To Blanche Mott, Canton, Mich.: "The longest verse in the Bible is the 9th verse of the 8th chapter of Esther. I received the Mite-Box, thank you for it. I have some money in it. Ma takes The Guide."

Austin P. Mitchell, Warren, Iowa: "I am a little boy seven years old. I am trying to love Jesus, for I want to be a good boy. I have pledged not to chew or smoke tobacco or drink intoxicating drinks. Send me a Mite-Box."

Vista M. Mackley, Gettysburg, O.: "I am 14 years old. I joined the Church last winter—our pastor is Bro. Markwith. I want to be a worker for Jesus. I have two sisters. My eldest sister takes The Guide—we would not do without it. I wish to join the Try Company."

Loved Ones Gone Before.

"The righteous shall be in everlasting remembrance."
Psalm 112: 6.

JAMES H. WILLEY

Departed this life near Bridgeville, Del., Feb. 19, 1883, aged 28 years. He was converted when fourteen, and entered into the fellowship of the Methodist Episcopal Church. Thenceforward, he manifested an ardent love for the ordinances of the Lord's house, and especially for the Sabbath school, and in the use of the appointed means of grace, developed a true Christian character.

In his eighteenth year he went to New Haven, Ct., where he spent ten years, and for two years past resided in Northern New York. Returning home last Fall on a visit consumption began to do its fatal work. This, however, did not disturb his Christian confidence. He passed the severe ordeal of suffering without a murmur, patiently awaiting the Divine order. His spirit was glad-some, and he constantly declared that all Christians should be joyful in the Lord. A few days before his departure, he said to the writer that "he was perfectly resigned to the Lord's will, and rejoicing in the Lord," remarking, "What a happy time it will be when we all get home!" On Sabbath evening his breath became shorter, and about 9 o'clock he fell asleep in Jesus, without a struggle or groan. His wife and daughter, and other friends mourn their loss, but they know that death to him was eternal gain.

M. E. WILLEY.

MRS. MALONA MONGER

Died near Hale's Eddy, N. Y., December 27, 1882. She was converted at an early age, and connected herself with the M. E. Church, of which, at the time of her decease, she had been a member for over fifty years. She was a full believer in the doctrine of entire sanctification, for many years being a regular reader of *The Guide*, and after reading,

loaned it to others. She contributed, as she was able, to the support of the gospel, and many homes were blessed by her benevolent deeds. Having finished her earthly pilgrimage and kept the faith, she has gone to wear her crown and to be forever with the Lord.

MRS. SARAH HILTS

Departed this life in Otter Creek, Wis., September 13th, 1882, in her sixty-fourth year. Canada was her native place, but some years after her marriage, they removed to Michigan, thence to Illinois, and in 1870 came to Wisconsin, remaining until the close of life.

She was converted at an early age, and from that time lived a very devoted and consistent Christian life. She was the subject of severe trials. The Bible, however, was her constant companion, and the Lord her abundant strength. She had been a reader of *The Guide* for a number of years, and prized it next to her Bible.

For two years before her departure she suffered severely. But she manifested wonderful patience and Christian resignation. Truly, for her "to live was Christ, and to die was gain." When near her end she was asked whether Jesus was as precious as he had been through life. She said, "Yes; I have not a doubt nor fear; the way is clear." Her husband, eight daughters, one son, and many friends mourn their loss, but they are assured that she is at home with the redeemed.

CLARISA HEDGES,

Of Shelby, Ohio, died in her ninetieth year, April 16th, 1883. She sought the Lord when about eight years of age, and exemplified a Christian life for nearly 82 years. She believed in, taught and enjoyed the blessing of sanctification for a large part of her long experience. Her life was a benediction to all who knew her. When she died she was probably the oldest Methodist in the United States. Her theme was constantly "Holiness to the Lord." She was one of the most noble, benevolent, and pure characters that we have ever met. May the Lord give us more such people to lead the Church on to victory.

GEO. S. WANAWALT.

News Along the Line.

"Watchman, what of the night? The watchman said, The morning cometh!"—Isa. 21:11.

Hark, the voice of Jesus calling,
Who will go and work to-day?

FROM OUR LETTER DRAWER.

JAPAN COMING TO JESUS.

Rev. J. S. Long writes from Nagasaki, Japan, under date of June 1st, 1883:—

The Lord is doing a glorious work in Nagasaki. The Holy Spirit is being poured out upon missionaries and natives in marvelous power. Scores are being genuinely converted, and testifying to the truth and power of the Christian religion. Persons who have been members of the Church for years are being born into the kingdom of grace and glory, and for the first time realizing the joy of sins forgiven and adoption into the spiritual family of Christ.

For some time our Church at this place has been divided into four classes, each meeting once a week for spiritual enlightenment, and especially to pray for the outpouring of the Holy Spirit. Ten of the Seminary boys who were members of the Church, composed my class. On last Sabbath afternoon (May 27th) we met in my study, as usual, to hold our weekly service. The Lord had wonderfully blest me two months before, while reading Dr. Nadal's sermons on the "Higher Life," and I was enabled to claim the blessing of "perfect love," for which I had been seeking for months. But, believing that men judge us not so much by our words as by our fruits, I calculated to say nothing about what the Lord had done for me, but to show it in my works. Accordingly, I set to work more earnestly for the conversion of my Church, and especially for the spiritual awakening of my class. My

efforts did not seem to be entirely in vain. More than a month ago the members of my class, of their own accord, organized a daily prayer-meeting in the school, which they have kept up to the present time. While they thus manifested a greater interest than they had ever done before, no conversions occurred among them. I was beginning to feel discouraged. The Holy Spirit was being poured out gloriously upon the native Churches at Tokio, Osaka, Yokohama, and other places, and I longed for the blessed work to begin in my own Churches. In the meantime Dr. T. W. Gulick came to Nagasaki, and held several meetings for the promotion of holiness among the missionaries. At one of these meetings the Lord impressed upon me the importance of confessing Him before my brethren, and declaring what great things He had done for me two months before. In doing so I was still more powerfully blest.

Three days afterward I met my class at the time above stated. I felt the power of God upon me. Light and life filled my soul. I felt that God was about to manifest himself to the dear ones whom I had so long been struggling to lead into the light. He gave His Holy Spirit to me in a wonderful degree. I was enabled to remove every difficulty and doubt from the minds of my class. We bowed in prayer. I prayed for each one by name. The Spirit and power of God filled the room. When we arose all were weeping, and in almost the same breath three of them claimed the blessing. I never heard brighter testimonies, or saw faces more full of joy. Yes, they were *genuinely* converted. There was not a doubt.

They left my study, some rejoicing, some mourning, and went back to the Seminary, and continued the meeting till near night. I went to another appointment, and when I returned, went up to the Seminary to see how they were getting on. When I entered the room, they gathered around me to tell me what great things the Lord had done for them. Five more had been converted, and the eight, speaking together, tried to tell me how they felt. One could not until another was through. One said, "If my heart could speak, I could tell you how happy I am. I

never can with my mouth." Another said "If it were not that I want to preach this blessed religion to my fellow-countrymen, I would like to go to Heaven this minute, to see the precious Saviour who has redeemed me." Another, "I have often read the first and second chapters of Acts, but never understood them until to-day. This is really another Pentecost." Another said, "I have never heard of such a thing in Buddhism. I can never again doubt the truth of Christianity." Still another, "I speak not with human, but with divine power."

This proved to be but the beginning of a great revival. On Sunday night when we met at the church, the Spirit of the Lord came down with great power and awakened every member of the Church, and scores of hearers. Four or five more bright testimonies were given.

On Monday our native pastor was converted. In opening the services Monday night, he said: "I want to read to you the eighth chapter of Romans. Many times have I read it, but never understood it until a few hours ago." Up to the present writing, twenty-five have been happily converted and forty-two have applied for baptism. Among these is the Superintendent of the City Prison and a young physician in the Government Hospital. A large number of the conversions are members of the girls' school, under the supervision of Misses Russell and Gheer, who are greatly rejoiced over the good work. The congregations are constantly increasing. Last night our large chapel was filled. A deep impression is being made on hundreds of these visitors by the bright testimonies that are given.

One striking case I feel I must give, although my letter is now too long. A man who had been at every service since Sunday, testified as follows: "For thirty years I have been seeking rest for my soul. I sought it first in Buddhism, then in Shintoism, but found it not. In my happiest moments I felt that there was still a lack. I could not tell what it was. But I knew I needed something I did not have, and did not know where or how to get it, to make me happy. I heard of Christianity and determined to come to Nagasaki (he lived a hundred miles

distant) to see if I could learn what I needed and how to obtain it. On Sunday night I came into this church and heard the Christians tell what joy and peace they felt in their souls, and I said, 'That is just what I want.' I determined to pray to the Christian's God. He heard my prayer, and to-night has given me what my soul has so long been crying for—peace and joy. During the one hour since I believed, I have had more joy than in all the years I was a Buddhist. The Christian religion is the true religion—all others are deficient, unsatisfying, false." This confession made a great impression upon all Buddhists present.

A BEAUTIFUL INCIDENT.

S. RUSSELL.

It was during special services, when souls were being brought to Christ, when the Spirit of God was manifested in great power, that an incident occurred in answer to prayer, which I will here relate.

After the evening service, eight persons retired to spend an all-night in prayer. During prayer, the Holy Spirit came down upon that little group in a manner never to be forgotten. For three hours no one arose. O, the blessedness, the ineffable sweetness of those hours! Many petitions went up to the throne of the Eternal; among them was a request for a young lady, who was on a visit some miles away, that she might at that instant receive a blessing.

A few days afterwards, this young lady returned to her home, and during a conversation with her mother, asked if some one was praying for her on a certain night and a certain hour, which she named. Her mother asked "Why?" The daughter replied by stating that at that hour the room where she was sleeping, became suddenly filled with a remarkable light, and that at the same moment her whole soul was filled with inexpressible joy and rapture.

It seems scarcely necessary to add that the day and hour named by the young lady was the precise day and hour in which the request was made that she might receive a blessing. God answers the prayer of faith.

THE WORK AT HOME.

—Rev. W. C. Stockton, evangelist, has been having a gracious work of revival at Appleton, Mo.

—There are three large tents in New York City carrying on the summer evangelistic campaign. Rev. Mr. Simpson is having decided success.

—D. L. Moody preached to crowded congregations in Boston on Sabbath, July 1st. the opening of a series of special services. He says the summer is the best time for special revival services. Many are away, but plenty remain.

—The report of the Christian Home for Intemperate Women, recently established in New York City, through the efforts of W. E. Dodge, shows very favorable results. Women of respectable position, victims to strong drink, have been saved.

—Temperance teaching in the Public Schools has been ordered by the Legislature of Michigan.

—It is said by the Pacific Herald of Holiness, "That the Christian people on the Pacific Coast are hungering for a salvation from all sin. There is a deep undercurrent in the direction of holiness.

—At a holiness meeting held in Marysville, Cal., in June, many found the pearl of perfect love, and some very hardened sinners were converted. The two works went on together, gloriously, in the Gospel order.

—At Melrose, Mass., the pastor of the M. E. Church has received 38 probationers since Conference.

—At Fitchburg, Mass., the pastor says: "The Church is alive, and the fields are all ready to harvest."

—Quite a revival interest is prevailing in East Poland, Me.

—An interesting revival has been progressing in West Bath, Me., for some months, under the labors of Bro. Pease, evangelist.

—Several have been converted at Rockhill, Ct., since Conference.

—The Northwestern Presiding Elders' Convention recommended the Bishops to avoid appointing men to the office who use tobacco.

THE FOREIGN FIELD.

—The English Wesleyan Methodists have had an increase of 13,314 the past year.

—The United Free Methodist Church of England has had an increase of 1,400 the past year.

—The New Brunswick Conference accepted the basis for the union of the Canada Methodist Church, vote 140 to 28. The Newfoundland Conference, 26 to 3. The Methodist Episcopal Church voted for, 70; ties, 5; against, 6.

—One in every twenty-eight members of the Primitive Methodist Church, England, is a local preacher.

—The English Church Missionary Society in India numbers 100 communicants.

—The Protestant Church has, in Japan, 89 male missionaries, 56 female missionaries, 83 organized churches, 4,987 members, 63 secular schools, with 2,546 pupils.

—The Emperor of Japan has appointed a commission to devise methods to suppress the liquor-traffic.

—The French Wesleyan Conference has 1,856 members; increase last year about 7 per cent,

—Mr. Muller, of Bristol, England, has just returned from an evangelical tour through Russia and the Continent, and will proceed to India.

—Following in the track of the Canadians, a movement is on foot to unite the Methodist bodies in New Zealand.

—In the village of Todorag (Sivasfield, Western Turkey), is a Protestant school taught by a girl. This brave girl conducts religious services on the Sabbath, reading a sermon, and her service is drawing in the villagers.

—The recent discovery of Pithom, one of the two "treasure cities" the Children of Israel "built for Pharaoh," strikingly confirms the history in Exodus. Numerous chambers were found, built of large, crude bricks, some with and some without straw, with walls from eight to ten feet thick, and no trace of a door in any of them. It is obvious that they were designed for granaries or store-rooms.

The Editors' Study.


Our Motto :—Purity, Love, Power.

—No bitterness—No wrath—No strife—
—No malice—No evil-speaking—
—Love, Love—only Love.—

Illness of Dr. Palmer.

We regret to state that Dr. Palmer has been again quite ill at Ocean Grove. Much prayer has been offered for him. At this writing, though the kindness of our Heavenly Father, he is convalescent, and we hope that he will soon be at his post again. Pray for him, everywhere.

"A CHOSEN GENERATION."

OD'S Church is a spiritual house. It is composed of "lively stones," hewn out of the great quarry of humanity, and made alive by faith in the living Christ—its illustrious living Head. This spiritual house has architectural beauty, and strength, and nice adaptation to spiritual uses. God himself is in the midst of her, rejoicing over her with joy, and on all the glory there is a defense. The Church is chosen of God, and all along the line of the ages it has been "*a chosen generation*." Anciently the choice had respect to a particular nationality, the seed of Abraham. Of them He said: "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." (Deut. 7:6.) Christianity has, however, gloriously enlarged the place of His habitation. In Christ there is neither Jew nor Greek—national distinctions are abolished—in every nation he that worketh righteousness is accepted of Him. The choice of His people is not now dependent upon race, but upon character. Thus, in Peter's first epistle it is written: "Elect according to the

foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." It was not, therefore, an arbitrary choice of persons, but of principles upon which all might find acceptance.

The election is of grace, "through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." *Unto obedience*—the will and choice of the saved harmonizing with the Divine plan, and voluntarily and joyously accepting the provisions of Divine grace.

What a high distinction is this—"a *chosen generation*!" Chosen by God, through the voluntary acceptance of His gracious overtures—and *for* God—to be His delight, His representatives on earth—and to be sharers of His glory in the consummation of His great redemptive plans among the nations. There is not a high place of darkness demolished—not a victory won in the conflicts between light and darkness—not a throne of iniquity overturned—but his people share in the spoils of conquest. Earth is the great battle-field—multitudes of trophies are being gathered—the crowns upon the head of the Redeemer are being multiplied—and the "*chosen generation*" is sharing the honors.

It is written, "The Lord taketh pleasure in his people." They are the objects of His infinite love, His joy, His glory. The outgoings of His love toward them are new every morning, and renewed every evening.

And as we are thus chosen of the Lord, redeemed by the precious blood of His Son, and sanctified by His Spirit, our delight should be in Him. His glorious attributes, His holy law, His sacred ordinances, His work and the sacrifices which it demands, should be our chief joy, our highest delight. We should be made manifest to all as the sons of God, chosen and precious—that His seal is in our foreheads—that we bear His image, and that we seek only His glory. Thus will His cause be advanced in the earth, steadily and gloriously. The time is short—be vigilant—be active!

—A vital question and a Divine requisition: "*Seekest thou great things for thyself? seek them not.*" How many are seeking, with breathless haste, great fortunes, great titles, great honors, great habitations!

CHRISTIAN, WHAT OF THE SUMMER?

The summer is here! Its bright sunbeams, flowers, fruitage, gorgeous scenery, are here! And its privileges, too, are ours. This sunny period opens to us great opportunities for studying the Divine character, laws, ordinances, administration. "Blessed are the pure in heart, for they shall see God." In all their summer walks, whether upon mountain-summits, in dewy meads, along the river banks, or the shores of the sounding sea—they see God in everything. They read sermons in stones. A blade of grass, a little flower, and the white-crested ocean billows—every natural object greeting the Christian eye has a voice, an eloquent voice, sounding down into the soul's marvelous depths and proclaiming the wisdom, power, and love of the great Creator.

And O, Christian! as nature in her myriad forms, is speaking to you, speaking of God, whom you reverence and love, do you not be silent. As opportunity offers, do *you* speak for Him. Hold not your peace—if you do, the stones may cry out. Speak in love, tenderness, and unction, in your summer roving, to the stranger, to the one occupying a seat with you in the pavilion at the sea side—or, in the great congregation in the Forest-Temple. Speak! Keep not silence—somewhere, somehow, speak for your God this summer. "A word fitly spoken, how good it is." A word spoken to a stranger's ear may effect his spiritual emancipation, and lift him to a crown and a throne. Speak, *speak*, for God!

A sister of African descent once said at a lovefeast, "*The Lord has no dumb children!*" And it is true. The children of the King, whose hearts are aglow with Jesus' love, must, and will speak. They "love to tell the story," always new and interesting.

What a privilege! "He that winneth souls is wise." Be among the soul-winners.

MURMURING.

One of the old writers says: "Murmuring is a mercy-embittering sin. As the sweetest things put into a sour vessel sour them, or, put into a bitter vessel embitters them, so murmuring puts gall and wormwood into every cup of mercy that God gives into our hands. The murmurer writes '*Marah*'—that is, bitterness—upon all his enemies, and he reads and tastes bitterness in them all. As to the hungry soul every bitter thing is sweet, so to the murmuring soul sweet things are bitter."

This was one of the flagrant sins of ancient Israel. It is the natural outflow of the carnal mind. Away from God there is constant unrest and dissatisfaction. Everything has a sombre aspect, and the wail of inward disquiet is heard in murmuring. To be compelled to dwell with such a character is indeed a doleful allotment. But, thank God, there is a cure for all this, accessible to all, and perfectly efficacious—it is expressed in one word—**HOLINESS**. That is the real "philosopher's stone"—the white stone with the new name written therein—turning all to gold.

THE CAMP-MEETINGS.

The New England Holiness Association is holding, as we write, a Camp-meeting on new ground, near Fall River, Mass. The meeting at Douglas, Mass., on the grounds of Bro. Geo. M. Morse, commencing July 24th, and continuing until Aug. 3rd, will be in progress when this reaches our readers. It may come to some in time to get them started there. It is a thorough-going Holiness Camp-meeting,—no huckstering, no lot-speculating, no fees at the gates. Let all who can be there. The 1st National Camp-meeting at Pitman Grove, N. J., near Philadelphia, commences Aug. 7th. The old Sing Sing Meeting is Aug. 7th; Merrick, L. I., 14th; Silver Lake, beyond Rochester, 14th; Ocean Grove, 20th. Work and expect victory.

WORK FOR THE MONTH.

Motto—"He that glorieth let him glory in the Lord."
1 Cor. 1: 31.

"There's nothing here deserves my joys,
There's nothing like my God!"

—"NOTHING but deep humiliation, being often at the cross of Christ, can keep the heart from pride and presumption."

I.—CLOSET DEVOTIONS.

SCRIPTURE CALENDAR—AUGUST.

2. Heb. 6; 11-12. Psa. 31; 24. Psa. 86; 15.
3. Rom. 12; 12. John 16; 33. Psa. 56; 3-4.
4. Exod. 20; 17. Psa. 34; 9. Psa. 16; 5.
5. Luke 3; 8. Phil. 1; 6. Micah. 7; 18.
6. Psa. 46; 10. Zech. 4; 7. Exod. 15; 11.
7. Colos. 3; 15. Psa. 119; 105. Isa. 12; 1.
8. Gal. 5; 26. Jer. 31; 9. Psa. 73; 24.
9. Psa. 37; 34. Lam. 3; 25. Psa. 102; 1.
10. Ezek. 18; 31. Ezek. 36; 26. Psa. 51; 10.
11. Jer. 26; 13. Joel 2; 32. Ezra 5; 6.
12. Matt. 6; 6. Matt. 6; 6. Psa. 5; 2.
13. Jer. 22; 3. Psa. 92; 12-14. Psa. 71; 9.
14. Psa. 122; 6. Isa. 66; 12. Psa. 122; 7-8.
15. Heb. 11; 6. Psa. 72; 12. Psa. 30; 2.
16. Heb. 12; 1-2. Zech. 13; 1. Psa. 79; 8.
17. Heb. 2; 1. Hosea 6; 3. Psa. 119; 105.
18. James 4; 8. Titus 2; 14. Psa. 85; 4.
19. 1 Chron. 16; 10. Job 33; 26. Psa. 116; 1-2.
20. Matt. 24; 44. Rom. 4; 7. Psa. 90; 12.
21. Psa. 48; 12-13. Psa. 87; 5. Psa. 14; 7.
22. Luke 18; 1. Matt. 21; 22. Luke 18; 36.
23. Ephes. 6; 17. Rev. 12; 11. Psa. 53; 6.
24. Ezek. 33; 11. Lam. 3; 31-32. Lam. 1; 20.
25. 2 Tim. 2; 1. Heb. 9; 15. Psa. 31; 19.
26. Phil. 4; 5. Prov. 16; 19. Psa. 10; 12.
27. Rom. 6; 13. Matt. 25; 21. Psa. 55; 6.
28. Rev. 14; 7. Mal. 3; 16-17. Hab. 3; 17-18.
29. Titus 3; 14. 2 Pet. 1; 8. Psa. 119; 20.
30. Heb. 13; 12-13. Heb. 11; 24-26. Acts 4; 29.
31. Acts 2; 38. Acts 2; 39. Psa. 130; 3.

PRAYER MAXIMS.—"We should not only tell God of our wants, but speak to Him of His promises, and rest ourselves on His Word."

—"If we have not the spirit of supplication, let us begin with the spirit of confession and praise."

CLOSEST HYMN for the month, No. 601, Methodist Hymnal, commencing—

"Take up thy cross," the Saviour said,
If thou would'st my disciple be."

Special Requests for August 1.—That God will abundantly bless His stay-at-home saints, who cannot go to Camp Meeting this summer.

For the salvation of a prisoner in the Texas Penitentiary, who is earnestly seeking Christ.

REQUESTS BY LETTER.—C—, S. C.: For a family in great perplexity, that Divine guidance may be given. L—, Nova Scotia: For the sanctification of a brother, and the conversion of his wife and children. E. P—, Ill.: For a holiness meeting held at the house of an invalid sister. B— F—, Ohio: For the sanctification of a sister. W— W—, N. H.: For a mother in Israel 83 years old, that her faith fail not. O—, N. Y.: For a sister passing through severe trials, that she may be sustained. E—, Iowa: For the conversion of a sister and her husband. A—, Ont.: For a class-leader to be entirely sanctified. N. Y.: For one in charge of a Christian home, to be specially endued.

II.—THE BIBLE STUDY.

"My soul hath kept thy testimonies; and I love them exceedingly."—Psa. 119: 167.

"O, may the gracious words divine,
Subject of all my converse be!"

—"THE BIBLE is always a new book to those best acquainted with it."

LESSONS FOR AUGUST.

First Week.—FAULTS—Gal. 6: 1. A case supposed—"one overtaken in a fault"—a common liability—how to be treated—"restore such a one"—in what spirit—"meekness"—the great consideration: "consider thyself."

Second Week.—BURDEN-BEARERS—Gal. 6: 2. 1. An injunction: "Bear ye one another's burdens." 2. A grand consideration: "So fulfil the law of Christ." How is the law of Christ thus fulfilled?

Third Week.—PROVING OUR OWN WORK—Gal. 6: 3-5. We have in 3rd verse a danger exposed—improper self-estimation. 2. A valuable counsel in 4th verse. 3. In 5th verse a weighty saying—ponder it, in its various relations,

Fourth Week.—SOWING AND REAPING—Gal. 6: 7-8. 1. A solemn injunction: "Be not deceived." 2. An immutable truth: "God is not mocked." 3. An absolute law: "Whatsoever a man soweth, that shall he also reap." Note the two kinds of sowing—and the reaping.

TOPICS FOR THOUGHT.—FOOLISH TALKING AND JESTING. 1. What may be thus classified? 2. What are its moral effects? 3. How to be avoided?

III. HOLY ACTIVITIES.

"They that sow in tears shall reap in joy."—Psa. 126: 5.

—"Some persons are prolific in schemes of usefulness, but are miserably poor in executing them. They are like some trees that spend themselves in blossoms."

WORK FOR JESUS THIS MONTH.—1. Distribute a pack of "vest-pocket cards."

2. Visit the city parks and work there for Jesus.

3. Speak a word of warning to dealers in Sunday newspapers.

4. Help some hard-toiling widow to get a summer excursion.

5. Stand on the dock and hand pointed tracts to those going aboard Sunday Excursion Steamers.

WORDS FOR THE TIMES.

—For the Christian to be strong is not to be self-centred, but Christ-centred.—“Examiner.”

—Ethical preaching disconnected with Christ crucified has little reformatory power.—“Zion's Herald.”

—Whoever does anything to depreciate Christianity is guilty of high treason against the civilization of mankind.—Macauley.

—The Gospel casts no dishonor upon the good things which God bestows upon the world, but it exalts and ennobles them.—“Presbyterian Banner.”

—The world is full of uncut marble to be built into temples for the Spirit of the Lord, and few are the hands to do it, so they must be busy.—“Western Christian Advocate.”

—It is not preaching the truth alone that makes or unmakes the minister's personal usefulness, but preaching the truth in love or without love.—“Interior.”

—Open disparagement of a brother is often cruel and unjust—insinuated disparagement is always mean and cowardly. That which you are not ready to speak out in plain words, leave unsaid.—Selected.

—Some of the best intellectual and spiritual material in the world is at this minute going to waste, simply because certain men and women are asking what they shall do, instead of what they shall let alone.—“Sunday-school Times.”

—When the millions of adult Methodists in these United States put in all their work where it will tell directly for the salvation of the masses, without waste or needless friction, look out for results that will make joy among the angels in heaven.—Nashville “Chris. Adv.”

—Mr. Spurgeon recently made this remark: “Doubts about the fundamentals of the Gospel exist in certain Churches, I am told, to a large extent. My dear friends, where there is a warm-hearted Church you do not hear of them. They do not come near; it is too warm. I never saw a fly alight on a red-hot plate.”

—Bishop Dudley, of Kentucky, in his Diocesan address, said: “My brethren, a fashionable quartette choir seems to me like the quartet of soldiers set to guard St. Peter in Herod's dungeon; the vigilance is so unceasing that only an angel from heaven is able to rouse up the slumbering spirit of devotion and speed its steps toward Jerusalem, where they would elude him.”

WORK FOR THE SUMMER.

Let all our friends attending the Camp-meetings work for new subscribers. Work everywhere. Get every new name that you can. And, we trust, that our agents will look after the renewal of subscriptions expiring July 1st.

NOTES.

—*Be valiant for the Lord of Hosts this summer! Strike sturdy blows! Pull souls out of the fire! Disappoint Satan! Fill heaven with song!*

—The first Holiness Camp-meeting in Kentucky is to be held in September—Dr. Watson, and others, helping.

—We are indebted to Harper & Brothers for the fine portrait of Bishop Peck in the July number. It was inserted originally in *Harper's Weekly*.

—THE CAMP-MEETING BATTLE HYMNS by Rev. Dr. Stokes, dedicated to the meetings of 1883, should be sung lustily all over the country. The titles are, “*The Blood of Jesus*,” and, “*White Robes of Gladness*.” We furnish them at 2 cts. per slip containing the two—15 cts. per dozen, or \$1.00 per hundred.

—Rev. E. R. Young, of Canada, who has been for years laboring as a missionary among the Indians in the North-west, has been exercising at Ocean Grove to the edification of God's people. He preached on Sabbath evening, July 15th, to a large congregation.

—*No advertising in The Guide!* We are solicited at times to insert advertisements in *The Guide*. We have no room to advertise anything but *holiness publications*, and no inclination if we had. We rely upon patronage to the magazine, and our books and tracts, to sustain us. *Bear this in mind, friends!*

—Rev. Dr. Kynett preached a sermon at Ocean Grove on Sabbath morning, July 15th, with the real Gospel ring. The Jerusalem blade was sharp, and wielded valiantly. We wish every preacher who expects to occupy the stand at Camp-meeting this summer could have heard it. We need some primitive preaching at this time. God help us!

HOLINESS CAMP-MEETING IN CANADA.

Our friends of the Canada Holiness Association have arranged to hold their first Camp-meeting on the Grimsby ground, which is, we understand, a most beautiful grove, distant about one hour's ride from Niagara Falls. We could wish that some of the friends of Holiness in New York and vicinity would arrange to attend. Any desiring to visit the Falls and at the same time enjoy a rich Camp-meeting, will do well to avail themselves of this opportunity. It commences August 1st, and continues one week.

We have been interested much in noting the advance ground being taken on the line of Christian Holiness. May all the Provinces be filled with Scriptural Holiness! They are publishing an excellent monthly magazine, “*The Expositor of Holiness*,” Rev. N. Burns, Editor. Success to them. O, that the Camp-meeting may be fire-crowned!

THE GUIDE HYMNAL.

20

Home of the Ransomed.

M. A. EGAN.

T. C. O'KANE.

1. There's a bright land of promise for the children of light, Just
 2. There's a song in that land, yes, 'tis an old, rapturous song, It is
 3. Our King all - vic - to - ri - ous, has cast up a way Of

o - ver our Jordan's dark flood, With its mansions e - ter - nal and its
 fill - ing all time with its strain; As it vibrates for - ev - er through -
 life to that ev - er - green shore; Thro' which he is lead - ing the

CHORUS.
 great tree of life, 'Tis the home of the ransomed of God," Our King has gone
 out the vast throng, Singing, "Worthy the Lamb that was slain."
 righteous, and they Will reign with him there ev - er - more.

o - ver and purchased the land, Yes, Je - sus has crossed the dark flood, And

holds for us there the deed in his hand, And 'tis sealed with his own precious blood,

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DO RE MI FA SO LA SI

From "SONGS OF REDEEMING LOVE," by permission of JOHN J. HOOD, Philadelphia, Pa.

In Memoriam.

DEATH OF DR. WALTER C. PALMER.

Dr. Walter C. Palmer, the beloved senior editor of "The Guide to Holiness," is called from labor to reward. We make the announcement with profound sorrow; and it will, we know, be received by the many thousands of our readers, in all parts of the world, with inexpressible grief. The event has come upon us with great unexpectedness. He had gone with his dear wife to Ocean Grove to enter upon the work of Jesus, the holding of daily meetings for the promotion of Holiness, as in former years, in the "Janes' Memorial Tabernacle." To this blessed employ he had been called by Rev. Dr. Stokes, the President of the Ocean Grove Association for the sixth consecutive year. The new series of morning services had opened most auspiciously. The bright mercy-tokens were in the heavens. The Lord's presence had been signally manifested. Already had inquiring souls been directed to the "Fountain of Cleansing." The promise of the period was full of brightness. The large companies of the saints, assembling daily, were expectant of glorious saving manifestations during the summer.

At this juncture the able leader of the sacramental host was suddenly stricken. A malady to which he had been more or less subject for a number of years, and under which he was so severely prostrated at the close of the season at Ocean Grove last year, re-appeared. For two weeks he was confined to his room, suffering greatly, so that his physical resources were drawn upon to the last degree. His spirit, throughout this period of suffering, was buoyant and strongly marked with Christian hope. Under the blessing of God, the careful treatment of his beloved brother, Dr. Miles W. Palmer, of New York, brought him to a point of happy convalescence. His friends were full of joy at this consummation.

On Friday, July 20th, the dear servant of God was privileged to rise from his couch of pain, and in an easy chair was placed on the upper piazza, looking out once more upon the great ocean, his brow being fanned by the refreshing breeze. It was a glorious privilege. He was filled with praise and gratitude to his Heavenly Father for His merciful kindness toward him. Returning to his room, he sat for some time in his chair, conversed freely with his friends, and wrote a letter to his son-in-law, Mr. Jos. F. Knapp, of Brooklyn. About 5 p. m. he asked to lie down, feel-

ing somewhat weary. His head had scarcely reached the pillow when those large blue eyes were widely opened, heavenward, with peculiar expressiveness. A few struggles for breath, and then a moment's quiet followed. His dear companion said, "My precious darling, it is passing over." Placing his finger on his own pulse, he replied "*Not over yet!*" Then in a louder tone he said, "I fear no evil, for *Thou art with me!*" The blessed Jesus must have whispered it, for the precious one's voice repeated, "*I have redeemed thee, thou art mine! * * When thou passest —*" Here his voice failed. All day long the "Silent Comforter" had been suspended at the foot of his couch, opened at this significant passage :

A FATHER'S PROMISE.

"Fear not : for I have redeemed thee, I have called thee by thy name ; thou art mine. When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."—Isaiah 43 : 1-3.

His mind throughout the day, influenced by the Spirit, had been filled with holy delight as his eyes gazed upon the wondrous words, and he kept repeating them over and over again. And now the last effort of dissolving nature was to utter those gracious sentences. At 5 : 15, P. M., his ransomed spirit entered the triumphal chariot, and under a bright angelic escort, sped away to the world of light and blessedness. There was no dark river to cross—no stormy billows to intercept his progress. It was a translation from the terrestrial to the celestial—the work of a moment, but covered with eternal resplendency. Heaven's massy gates were surely opened wide to admit this battle-scarred veteran, laden with the spoils and honors of a thousand battles.

Tidings of the departure of this eminent servant of Christ soon spread throughout the sacred enclosure. In every tent and cottage the lines of deep sorrow in many faces, and flowing tears, were to be seen. The common exclamation was, "*A great and good man has fallen this day in Israel!*" The little children everywhere loved the dear Doctor warmly, for his kind hand was often laid upon their heads, and his gentle words breathed into their ears. One of them, only five years old, when she heard of his death, said : "It is all well with him—he was a *dud* man!" Old and young universally acknowledged that *goodness* sat upon his brow—love breathed in his words—and the joy of the Lord was his strength.

The next morning after the Doctor's translation, a large congregation gathered in the "Janes' Tabernacle." The exercises took the form of a "Memorial Service," under the direction of Dr. Stokes. Tender and appreciative words were spoken in brief addresses by Revs. E. R. Young, of Canada, one of Dr. Palmer's sons in the Gospel ; Rev. J. H. Thornley, upon whom the responsibility of leading the morning meeting, since the illness of the Doctor, had been laid ; and by the writer. Following these

addresses, a large number presented their offerings of love at memory's hallowed shrine. The hour was impressive. Heavenly influences pervaded the whole assembly. Those who were present will ever remember the occasion. A full report of the exercises will be given hereafter.

The remains of the dear departed one were permitted to rest over the Sabbath in the quiet home at Ocean Grove. On Monday evening, at half-past six o'clock, the friends were allowed to take a last look at the loved face which they had so often seen illumined with "heaven's own light." The people continued to avail themselves of their privilege until near ten o'clock, when the doors were closed.

Just as the night-shadows were being stretched forth there was a pause in the march of the solemn procession. The doors were for a brief period shut. The members of the family were seated around the casket. As it was expected that in the morning, when the remains were borne to their last resting place, there would be little opportunity for religious ceremonies, it had been arranged to have a brief home-service at this evening hour. A heavenly stillness reigned. The atmosphere was pure. Angels, we doubt not, hovered o'er the scene, delighted to keep vigils around the stricken form of the beloved of the Lord. Dr. Stokes read a favorite Scripture portion of Dr. Palmer, the beautiful fourteenth chapter of St. John's Gospel. Never did those sweet words of Jesus sound more delightful. A Divine unction seemed to breathe in every sentence. After the Scripture reading, two verses of the precious song—"Nearer, my God, to Thee"—were sung in subdued tones, every heart being responsive to those pure aspirations of the Christian heart. Then Dr. Stokes, and the writer, in prayer commended the dear stricken family to heaven's guidance and tender guardianship. On the retirement of the family and the re-opening of the doors, numbers of people waiting outside continued to approach the casket and drop the tears of love thereupon, until the hour we have named.

Next morning the remains were quietly borne away to the New York home, the scene of many years worship of Jesus, in the widely-known, and never to be forgotten "TUESDAY MEETING." The heavens were overcast, and throughout the day the clouds were rendering their tearful tribute to the holy man no more to be seen on earth. Above the clouds, however, the third heavens were full of brightness, canopied the glorified form of our ascended friend.

At two o'clock in the afternoon, the funeral services were conducted in the Seventeenth Street Methodist Episcopal Church, near the Doctor's late residence. Despite the copious rain which was descending, a large congregation was present. Many ministers, from various places, were in attendance. Not a few venerable men, life-long friends, were in the assembly. Bishop Harris conducted the services. After the singing, reading the Scriptures, and prayer, addresses were made by Rev. Bishop Harris, Rev. E. H. Stokes, D.D., of Ocean Grove, Rev. B. M. Adams, Rev. E. R. Young,

of Canada, and Rev. L. R. Dunn, D.D. The Church choir led the congregation in appropriate selections of hymns, adding greatly to the interest of the occasion. Although the Church was undergoing alterations, the pastor, Rev. Mr. Hubbell, and the officary, kindly tendered its use for the occasion. After the congregation had passed in solemn and tearful procession past the casket containing the sleeping form of this beloved saint, it was conveyed to Greenwood. A more beautiful form was never seen to be sleeping in Jesus. His face was like alabaster, clear and white—in perfect repose—covered with heaven's own mellow light. The thronging spectators said one to another, "*How beautiful!*"

In the still evening twilight, the lifeless form of this great and good man was gently deposited in its last resting-place. Hallowed spot—hallowed indeed now by this new trust committed to earth's bosom! A holy calm reigned around. There was a divine hush in every soul. The family group gathered around, tearful, yet joyous, in the thought of the grand life, so grandly and triumphantly ended. The good Bishop read the burial service, impressively. The hands of a loving grand-daughter, amid fast-flowing tears, dropped fragrant flowers upon the casket, and upon the grave of her beloved sister, who a little while ago had a brilliant entrance into the world celestial. Each heart present lovingly responded to this grateful tribute. The men of toil commissioned to fill up the grave, as if conscious that they must drop the earth gently upon the breast of a man of nearly eighty years, performed their service becomingly. Just as the clay-covering was being rounded up, the sombre clouds began to be folded together, and the western heavens were streaked with red, as if the sun were pleased to shine upon this saintly grave, giving us some bright evening-intimations of the glory not far away now realized by the departed.

At the time of the Doctor's decease this number of The Guide was nearly ready for mailing. It will be perceived that we placed at the head of the Editorial department a cheerful notice of his expected recovery. All we can do, therefore, in this issue, is to furnish our readers with a brief statement of the facts given in this Supplement. Our next number will be "A MEMORIAL NUMBER," which will allow of fuller reference to this mournful event. In answer to inquiries which we know will everywhere be started, we would say that the Doctor made ample provision for the perpetuity of the *Publishing Interest*, and the *Tuesday Meeting*. The precise form under which the business is to be conducted will be stated in our next. In the meantime, letters on business, or communications for the magazine, may be addressed to Rev. Geo. Hughes, 62 & 64 Bible House—and checks and money orders may be made payable to his order. The friends everywhere will, we know, unceasingly pray for the beloved companion of the dear Doctor, and his entire family, and for the *Publishing Work* so long and so ably conducted by this precious servant of Christ.

GEO. HUGHES.



—SEPTEMBER, 1883.—

WORD FOR THE MONTH.—“A good man leaveth an inheritance unto his children's children.”—Prov. 13: 22.

In Memoriam.

DR. WALTER C. PALMER,

Late Senior Editor of “The Guide to Holiness.”

Servant of God, well done !

Thy glorious warfare's past ;
The battle's fought, the race is won,
And thou art crowned at last.

Of all thy heart's desire
Triumphantly possessed ;
Lodged by the ministerial choir
In thy Redeemer's breast.

In condescending love,
Thy ceaseless prayer He heard :
And bade thee suddenly remove
To thy complete reward.

With saints enthroned on high,
Thou dost thy Lord proclaim,
And still to God salvation cry,
Salvation to the Lamb !

O happy, happy soul !
In ecstasies of praise,
Long as eternal ages roll,
Thou seest thy Saviour's face.

Redeemed from earth and pain,
Ah ! when shall we ascend,
And all in Jesus presence reign
With our translated friend ?

THE BELOVED PHYSICIAN.

BY MRS. S. A. LANKFORD PALMER.

WALTER C. PALMER was born in Middletown, New Jersey, Feb. 9th, 1804. When three months old, his parents removed to New York city. This city was his home until he was called to the heavenly rest.

Trained by Christian parents, he early learned to love the courts of the Lord, especially the social meetings to which he was led by a father's hand. He has often been heard to refer to the pleasant weekly gatherings of the friends of Jesus, who met for class meeting at his father's house, to talk of the love of Jesus, with good old brother Phineas Price as their leader. Very early in life he rejoiced in conscious adoption. I have often, even in late years, heard him refer to the temptation that wrested from him his joy in the Lord. In his ninth year, while at play with some rude boys, he was made angry. His joy was gone, and instead of looking to Jesus for pardon, he yielded to the temptation that Jesus could not love him any more. The fear of the Lord continued, but the joys of salvation were not regained until his thirteenth birthday. He said he had heard if he made a wish when he saw a star shooting through the heavens, that wish would surely come to pass. In his childish innocence, he always wished he could be converted.

For some time previous to his thirteenth birthday—especially the week before—he had been praying that the Lord would give him a new heart on that day, thinking it would be such a beautiful gift, and he desired it so much. His birthday came. It was the blessed, holy Sabbath, Feb. 9, 1817. He was full of hope—almost joy. A birthday Sabbath was such a good day to receive

a new heart. The morning service passed, but to his consciousness the new heart had not come. In the afternoon he went to the monthly Sabbath-school prayer-meeting. Those who desired to find Jesus were invited to present themselves for prayer. Many of the children went forward, Walter C. among them. As he was praying, "Lord, bless me!" repeating it again and again in great earnestness, "My Jesus, forgive me! My Saviour, bless me!" the voice of his beloved Superintendent (the same Phineas Price who led the class in his father's house), whispered in his ear, "My son, is Jesus your Jesus? Is he your Saviour?" Instantly dear Walter C. replied, "Yes! yes! yes! Jesus is my Jesus! Jesus is my Saviour!" and the flood of glory was almost overwhelming. From his thirteenth birthday I have never heard of his relaxing his hold on Jesus.

From his early school days he was an ambitious student, especially through his medical course. Medicine was his chosen profession, and at the age of twenty-two he received his diploma from Rutgers Medical College of Physicians and Surgeons of New York.

On the twenty-eighth of September, 1827, he was united in marriage to Phœbe Worrall. Never were hands joined where hearts and tastes were more perfectly one. Six immortals were committed to their care. Three were transplanted in infancy to the pure soil of heaven; the others continue in this probationary world. I cannot but record here the blessed promise brought to my mind, "I will give you a name better than that of sons and daughters." These sons and daughters are many, but they can only be numbered when the book of remembrance is opened on the day of which the Lord of hosts hath said, "I will make up my jewels."

Dr. Palmer was always an earnest Sabbath school worker. A class was given him to teach at a very early age—I think at thirteen. Soon after commencing the practice of medicine, the responsibility of superintending the large Sabbath school connected with the Allen Street M. E. Church, was assigned him, which position he retained a number of years, until his business became so absorbing as to render it utterly impracticable.

His more public labors as an evangelist began with what is called "The great revival of Allen Street Church, 1831-32," from which several hundreds date their new birth, including many of our prominent ministers. Dr. Palmer, who about that time began to receive the appellation, "The beloved Physician," felt that he was called to more active service. Their beloved pastor, Rev. Samuel Merwin, that noble captain of the army, was calling his people to prepare for battle. He announced what he called "a four days' meeting," adding, "I hope it may be a forty days' meeting."

The beloved Physician began to inquire, "What can I do?" Being, as he thought, very timid, he said, "Surely it will not be my place to go into the altar," &c., &c. Shrinking and, as I have heard him say, ashamed of his cowardice, still continuing to ask, "What can I do?" a gentle voice just then whispered, "You can go about the congregation and invite the young men to come to Jesus." He commenced, tremblingly. The first to whom he spoke, yielded, and found pardon; also the second, third and fourth, and not until fifty had been invited did one refuse.

In May, 1835, my sister Phœbe and myself, seldom separated in youth, and living within one hundred yards of each other for years after our marriage,

decided to unite our families, and removed to an unusually large house, 54 Rivington Street, in February, 1836. The Tuesday Meeting was here commenced, the thought being undoubtedly suggested by the Holy Spirit. It remained under my care until my removal from the city, in 1840. Although living on the banks of the Hudson nearly fifty miles distant, for eleven years I was seldom absent.

The house at 54 Rivington Street had to have an extension to accommodate the friends of Jesus who gathered weekly. In 1865 the Doctor removed his residence to 23 St. Marks Place, where the meeting was continued. Still the house was too small, and in 1870 there was another change to 316 E. 15th Street, where it has been held until the present time.

Soon after his beloved Phœbe was brought out into fulness of salvation, (1837), he began to feel the responsibility of being a definite witness of purity. He was at that time a happy Christian, having no doubt of his adoption. He began to pray for a clean heart. The Holy Spirit gave him intensely to feel that this was a necessity. While at a Camp-meeting pleading with great earnestness, using the words, "If thou wilt thou canst make me clean," the precious Jesus said, "I will, be thou clean." Believing, his joy was indeed unspeakable and full of glory.

From that time, our precious one was always ready to testify that the blood of Jesus Christ cleanseth from all sin. His life thereafter was constantly full of praise. The first expression in the morning was praise; the last spoken words at night *always* were, "The God of peace," or "The peace of God be with you!"

For more than thirty years our beloved Physician was called to give close

attention to the relief of suffering humanity, not forgetting the interests of immortal souls. By the divine blessing accompanying his treatment, he was a very successful practitioner; and many precious souls were pointed to the blessed Saviour, and passed from earth rejoicing in a good hope of everlasting life—others remain to testify of the keeping power of Jesus.

In the last ten or twenty years of his medical life, he was accustomed to take one month's vacation in the summer season; when, accompanied by his beloved wife, Phœbe Palmer, he would labor diligently at Camp-meetings, in our own States and in Canada, many of these meetings having been appointed in view of the Doctor's vacation. In a remarkable degree the good Heavenly Physician preserved the health of these earnest workers, summer and winter.

Our beloved Physician was for many years looking forward to a time when he might hear the Divine Leader say, "Relinquish business and devote your whole time to soul-saving!" In 1859 it was made clear that the time had come; numerous invitations, from our own and foreign lands, had been received, and June 4th, 1859, our consecrated evangelists sailed for Europe.

On the eleventh day, as the noble steamer was entering Liverpool, one of our travelers said to the other: "As our letters of invitation and introduction are from London, we cannot expect the warm congratulations that meet us so pleasantly in our own country and in Canada." But as they neared the shore, their eye rested on a noble looking gentleman, and Mrs. P. remarked: "I think that is the person our Heavenly Father has sent to meet us." Immediately the gentleman was by their side, with the inquiry, "Is this Dr. and Mrs. Palmer?" An affirmative answer being given, there

followed the most hearty congratulations, "*Welcome, welcome to old England!*" etc.

This very brief memorial can only in the slightest manner make mention of the blessedness of their four years and nine months' work in Europe. Hundreds were brought to Jesus from the world, and hundreds of the dear children of God were led to an entire surrender to Christ—and to realize and testify of the power of the all-cleansing blood, and the sweetness of perfect love.

Our untiring Physician, with his beloved help-meet, traveled over the old and new worlds in search of souls for whom Jesus died—*jewels* to deck the Redeemer's crown—reaping abundant harvests.

In 1874 this long-cherished companion was removed from his side—taken from labor to reward—on Nov. 2nd the chariot came, and she was escorted to her heavenly mansion. Not quite two years before she passed away, I had been called to part with a very precious husband, with whom I had spent forty blessed years. In a little less than two years after Mrs. Phœbe Palmer's decease, being unmistakably called of God to assume a double responsibility, Dr. Palmer and myself were united in marriage, on March 18th, 1876, the ceremony being performed by Bishop Janes.

More than seven happy years of work for Jesus, in companionship with the dear departed one, followed. Two months of each of the last six summers have been spent at Ocean Grove, where by the kind invitation of the honored President, Dr. Stokes, we have held meetings daily.

The closing scene has come! Our beloved one has entered the portals of unalloyed bliss, the mansion he so loved to talk about.

Fain would I tell, were it possible, how beautifully grace has abounded in this trying hour. Fountains of tears have burst forth, but amid these blinding floods, Glory! Glory! Glory! has been constantly welling up in my soul. This flood of tears and glory began as our precious one was passing away. He had been ill for some days, but was rapidly recovering.

July 20th, about three in the afternoon, he walked out on the second story balcony, sat there a half hour or more, and seemed unusually joyous. He talked of the beautiful landscape before him, and the grand old ocean. Seeing our dear friend, Mr. Thornley, who had so kindly relieved us of the care of the morning meetings—come out of his cottage on the opposite side of the park, in front of our summer cottage, our loved one waved his hand again and again, with smiles of affectionate recognition. He then went into the room and wrote a business letter to his son-in-law, Joseph F. Knapp, and read it to me in a strong voice, and conversed freely.

About five o'clock he proposed lying down to rest. His head had scarcely reached the pillow, when I was startled by seeing those large blue eyes open wide, as if piercing the heavens. Two or three struggles, as if for breath, followed. "Raise me higher," he said, as I put my arm about him, holding him up. A moment's calm ensued. I said, "Precious darling, it's passing over." The dear one, putting his finger on his own pulse, looking so sweetly, said in a low tone, "Not yet,"—and almost in the same breath, in a clear, strong voice, said, "I fear no evil, for Thou art with me." After a moment's pause, he continued, "I have redeemed thee; thou art mine. When thou pass——" Here his loved voice failed. The precious spirit was released, to join the glorified above.

As the dear voice said, "Thou art with me," a thrilling, indescribable consciousness of the divine presence was given me. The manifestation of the blessed Lord Jesus was to me almost overwhelming. It seemed as though God Himself and a heavenly escort had come. Jesus, the blessed Saviour, sweetly whispered, "Fear not, I have redeemed thee; thou art mine," and the precious redeemed one was repeating, "Fear not, I have redeemed thee; thou art mine." "Glory! Glory! Glory!" was the exclamation of heart and voice. You may find it difficult to understand or credit, but so it was at the moment of this sudden exit which so shook these feeble nerves. Glory filled my spirit. The human is weak. But the blessed Lord Jesus lives and abides with us. Jesus never dies.

AT HOME.

ABBIE MILLS.

Home! Jerusalem the holy,
Just across the narrow sea;
All the saints joined in the welcome,
As the Saviour greeted thee.
Saying, "Welcome,"
"Where I am, forever be."

Welcome to thy mansion ready,
Welcome to the crown and palm
To the blood-washed company,
Chanting the unending psalm.
Glory, glory,
To the slain, yet living Lamb.

Jesus gave thee victory
All along the earthly way;
When around thee rolled death's waters
He was still thine only stay.
He was with thee,
Chasing every fear away.

Home! Jerusalem the holy;
We are coming one by one—
Coming just when Jesus calls us—
Coming when our work is done.
Hallelujah!
Now the family is one.

DR. WALTER C. PALMER.

REV. J. A. ROCHE, D.D.

THE human soul is only known in its capabilities as it feels the pressure and responds to the appeal of some great thought, that arrests and holds it. Then intellect is alive in every faculty, energy is prompt in all its forces, and manhood stands revealed in its noblest characteristics. But if there is a verity in the universe that is potential, it is the fact of man's relation to God, and the obligations thence resulting. Such is the action of grace when it possesses and pervades the individual that the soul yields itself to its sway. There is no impulse like the Divine, no power like the Spiritual, no absorption like that of Holiness. There is but one object in the realm of thought, but one object in the reign of affection, but one object as the end of being—it is to glorify God. The key to character and to conduct is the purpose and the inspiration. Back of all show, back of all labor, and back of all sacrifice is the one thought that fills and fires the nature. The heart is a moral engine, whose carrying power no arithmetic computes. Paul says, "I can do all things through Christ, which strengtheneth me."

The Church has witnessed few examples of Christian devotion such as was furnished in the life of Dr. Palmer. At the age of 13 years he was converted. Amid the dissipating influences of a medical student's life in the city of New York, he kept himself in the love of God. In early manhood he married Miss Phoebe Worrall. He gave much attention to his profession, and obtained a practice that promised wealth. He and his companion, as members of the Methodist E. Church, took a lively in-

terest in the things that made for its prosperity. But the heart of each craved and sought "the perfect love of God that casteth out all fear"—they found and professed it. This was an epoch in their history. Before this, Mrs. Palmer had shown a taste for literature and a talent for poetry, which she wrote and published for special occasions. She was engaged in various forms of Christian benevolence, and in the cause of missions. But now she was impelled by a strong desire to help others to the attainment of the holiness for which she had so earnestly labored. She began to write works. "The Way of Holiness, with Notes by the Way," fell from her pen. "Faith, and Its Effects," made its appearance. They were sought, read, commended. One work followed another in quick succession. With this she was not satisfied. She began to speak in public—was invited from place to place. In all her exercises the Doctor showed the profoundest sympathy. He left his practice of medicine, for the time, to accompany her in her journeys, and was delighted in the results of her efforts. Invited and urged, she proposed to visit Europe for the purpose of advancing the cause of holiness. Then her husband readily yielded to her wish. He gave up a lucrative profession, and was journeying with her in the Old World for four years. The spirit of his consecration and the extent of his sacrifices may be judged by the facts furnished. For many years he had license for exhortation. This he used while abroad, to prepare the way for his wife in any public service that engaged them. He seemed to wish for nothing for himself, but to cherish the most fervent desire that God should make all out of the exercises of his wife, whom the people, in thousands, sought to hear. They were like companions of "inborn

and undivided will and soul, like double stars turning on one centre."

Their home, as well as their talents and time, was consecrated. For more than forty years, a meeting on the subject of holiness was held every Tuesday afternoon. It was one of the most remarkable spiritual centres in any land. The writer has seen as many as thirty ministers of various denominations in one afternoon. He has there met some of the most intelligent Christians, from different countries, that he has ever known. For many years Dr. Bangs was accustomed to act somewhat as President. When at home, the meeting was in the hands of Dr. Palmer.

To have the necessity of that meeting always in mind, when he was seeking a residence; to obtain a house of such capacity, such location, for access; to meet all the expense and perform all the labor necessary in preparing for such numbers as filled the parlors, the halls, the stairs, and every available spot, must show how fully his heart was in the work.

But there was much more than this. That such a meeting might secure the end for which it was established; that it might do great good and no harm, was the constant thought of his heart.

"Holiness to God" was the motto of the home. But besides this, they had as a motto, "Touch not mine anointed, and do my prophets no harm." His care and ability to restrain incaution, to direct inquiry, and to exalt the design of the meeting, was worthy of perpetual admiration.

But it was not alone in public that Dr. Palmer showed his love for his theme. It was the master passion of the man to bring as many souls to God—as near God as was possible. Holiness was on his tongue when he retired to sleep. It was on his lips when he awoke. When he took his food it was the prac-

tice to call on all present to give a crumb from the "Master's table," in some verse of Scripture. In family prayer, he importuned God for the places and people that had asked to be remembered. Through the day his dwelling was open to receive all inquirers, and his tongue was as the pen of a ready writer, to direct them. Under his speech many found the grace they sought." He lived—

"His blood to show which purges every stain."

If any ask, did not the constant direction of his faculties to this subject destroy the elasticity of his mind, or impair the vigor of his speech, or the depth of his interest? We answer, No. To him the conversation was fresh, like the dew of the morning, welcome as the zephyrs of a summer's evening, and strengthening like the visions of God. He could say with the psalmist, "My tongue shall talk of thy righteousness all the day long." Was he not a man of one idea? He was. So was Paul when he said, "This one thing I do." So was Noah when, for 120 years, he was building an ark. His "one idea" was to save his house. Abraham was a man of one idea, when he looked for a city. One idea has made many a man great. Kane, Livingstone, and Columbus, were men of one idea. But the one idea was enough, in its depth and height, and fullness, for one mind.

Art and science in every department owes much to the confinement and concentration of the intellect. Specialists have pre-eminence.

Dr. Palmer was a man of one idea, but that idea was greater than the material universe. It was God in him of a truth. It was the Infinite filling the finite mind. And as the concentration of the sun's rays shows their intensity, so a single eye catches every beam that falls

from the Sun of Righteousness. Then the whole body is full of light. Let none conclude, because Noah's one thought was the ark, that, therefore, he did nothing else. He met the cares of his family. Abraham "looked for a city," but he had flocks and herds.

Paul said, "This one thing I do." But he was good at making tents, and was for his support "chargeable to none."

Dr. Palmer, as we have seen, did well in the practice of his profession, and God gave him means. He saw the wants of the world. His home was distinguished for hospitality. He was the man to offer \$1,000 to establish a mission in China. This caused Bishop Janes, to say, "The way is now open!" We know the results.

I was twice Dr. Palmer's pastor. No man sat under preaching who was more attentive, considerate and helpful. In the extra meeting he was ready for prayer, for exhortation, or for any service.

Paul could say, "I live; yet not I, but Christ liveth in me; and the life I now live, I live by the faith of the Son of God." This is sublime living. Dr. Palmer knew it. When in the providence of God he was called to part with his wife, who had been to the Church such a power and to him such a glory, he "bowed down heavily," but kissed the rod in a Father's hands. The desolation of his home and heart was seen. He was unequal to the service that had become the habit and happiness of his life.

God does not often give to the race such sisters. In Mrs. Lankford, the sister, he saw the only one to take the place of his wife. He again found that "two are better than one," when they are one in soul and two in the resources of wisdom and worth. His prospects

of usefulness brightened, in the same devotion of time, talents and treasures. In the second wife he felt an added power for usefulness. But facts began to show "the time of his departure was at hand." She watched and ministered. He was trustful, triumphant—but the messenger came. "The chariots of Israel and the horsemen thereof" were there. But God was near. She felt the arms of loving kindness embraced her, and she reposed on the bosom of Jesus. There she rests, in one *grand thought* of Him whom her companion so honored by his devotion.

Could the Church witness such consecration in all her members, "then would one chase a thousand." They would not all labor in the same way, they would not all see the same results, but it would cease to be a necessity that "for the divisions of Reuben there should be great searchings of heart."

The sun that went down on Dr. Walter C. Palmer's death rose on few men of such singleness of purpose, steadiness of aim, and sanctification of nature and of life.

NEARING HEAVEN.—We read that in certain climates of the world the gales that spring from the land carry a refreshing smell out to sea, and assure the watchful pilot that he is approaching a desirable and fruitful coast, when as yet he cannot discern it with his eyes. And to take up comparison of life to a voyage, in like manner it fares with those who have steadily and religiously pursued the course which heaven pointed out to them. We shall sometimes find by their conversation towards the end of their days that they are filled with peace, hope and joy, which, like those refreshing gales and reviving odors to the seamen, are breathed forth from Paradise upon their souls, and give them to understand with certainty that God is bringing them into their desired haven.

A SOLEMN, BUT TRIUMPHANT DEPARTURE.

REV. F. G. HIBBARD, D.D.

THE departure of Dr. Walter C. Palmer is an event that produces a solemn impression upon the general Church. His friends, indeed, have known for some time that the sands of life were running low, and the end was near. Still, it comes upon us suddenly. Yet, sad as it is, when viewed from the earthly standpoint, it is, in all its spiritual aspects, heavenly and glorious. It awakens in us a feeling somewhat like that of Thomas: "Let us also go, that we may die with him." His was a lovable character. His life had been humanly faultless, his spirit humble and gentle, his aims pure and heavenly. His will was "to do the will of him that sent him, and to finish his work," and his faith was firm and unquestioning. Since the days of Fletcher, the Church has not had a more "burning and shining light."

The death of our honored friend and brother has historic significance. His life was not isolated and alone. It was inseparably blended with his beloved Phœbe, "servant of the Church," whose praise is in the Gospel throughout all the Churches. Never did a "Priscilla and Aquila" work together more harmoniously or effectively, traveling, and visiting Churches, teaching and exhorting, than did Dr. and Phœbe Palmer. Great was their labor, great was their success. What a greeting now with them of the redeemed souls, who have been brought to Christ through their instrumentality!

But the historic light of their example and labors must be referred emphatically to the sphere of the higher and deeper experience of the "things of

God." In the doctrinal history of the Methodist Episcopal Church they will be known as the bright examples and faithful advocates of a life of entire sanctification and spiritual mindedness, as held by Wesley and the Methodist fathers, to be the crowning glory of the Church, and the clear teaching of the Holy Scriptures. In this labor and experience "they twain were one." And, like the apostolic two above referred to, their names will go down to posterity. Their light will never go out in God's earthly temple.

I have worked with them and worshiped with them on earth, and I shall follow them, by God's grace, as they followed Christ, till the militant life shall issue in the triumphant. I see dear Dr. Palmer now as I have seen him in other days at my Camp-meetings pleading with sinners to be reconciled to God, and I see his earnest and faithful Phœbe teaching and urging the "shorter way,"—the "way of faith"—into the full salvation—the perfect rest, and my soul kindles with new fire of zeal and love for the blessed old doctrines which have led them triumphantly through, and which are still the pillar of cloud and fire to us who are "journeying to the land of which the Lord hath said, I will give it you."

Farewell, brother beloved, till our forty years of earthly fellowship shall unite with the endless blessedness of the life to come.

ENTERING HEAVEN.—As Bunyan's pilgrims drew near the gate of the Celestial City a great company came out to meet them; and the king's trumpeters saluted them with ten thousand welcomes. The pilgrims were enraptured with their company, and the prospect before them, as many a dying saint has been.

RECOLLECTIONS OF DR. WALTER C. PALMER.

REV. W. REDDY, D.D.

IN 1840, I visited New York, and on Sunday morning preached in the Allen Street Methodist E. Church, the late Rev. J. Leonard Gilder being at that time pastor of that vigorous Church, and Dr. and Mrs. Phœbe Palmer were prominent members of the same. On Monday morning following, in company with the pastor, I called at their house. and had a very pleasant interview with them. This was my first introduction to these eminent servants of Christ. On leaving their door, and exchanging with them the farewell, Sister Palmer stepped back a moment, and returning, presented me with a copy of Mahan's "Christian Perfection," then recently published, inscribing their names in the same, while they were standing in the door. I keep and cherish this little volume as a choice memento of their early friendship.

The acquaintance and the friendship thus begun, have been continued without interruption or abatement for 43 years, so far as the Doctor was concerned. I met him for the last time at the anniversary of Drew Seminary in May last.

In the summer of 1849 I held a Camp-meeting in the Lackawanna Valley, a little west of Providence, now embraced within the corporate limits of the city of Scranton, Pa. The Doctor and his wife were present by special invitation, and labored with great success. It was a bold experiment to attempt a Camp-meeting there under the then existing circumstances. But their labors were especially honored, and among the fruits of their labor, was the entire sanctification of the late Rev. Dr. Reuben

Nelson. O, with what power he preached at Kingston the Sabbath following the Camp-meeting!

The next occasion of their labors with me, and which furnished an opportunity to estimate them, was at a Camp-meeting of wondrous power, held at Plymouth, Chenango Co., N. Y., during my term on the Chenango District. This was about the year 1852. On the Sabbath, when many thousands thronged the ground, and after the altar services were fully inaugurated after the morning sermon, the Doctor and his wife organized an extra altar service in one corner of the enclosure, with a bench for a kneeling form. After earnest exhortations from these evangelists, the Doctor invited penitents forward. The first to present herself was a young lady, who stepped out from a group of young people with whom she had come to the meeting, none of whom were Christians, and one of whom was a young man to whom she was plighted in marriage, and the wedding-day, by agreement, not distant. It was a striking surprise to her company. It was a wise and courageous step in her. Through the labors of the Doctor and his wife, she was happily converted, and in less than three weeks, instead of the bridal robe and the hymenial altar, she was robed in the habiliments of the tomb, and her redeemed spirit was with the Heavenly Bridegroom. Will she not be a star in the crown of their rejoicing? Her funeral was the beginning of a gracious revival at Smyrna.

In 1869, the chapel connected with the First Methodist Episcopal Church of Utica, was about ready for dedication. With the approval of my official Board, I invited the Doctor and Sister Phœbe to come and conduct the dedicatory services, and remain for a season for special labor. Sister Palmer com-

posed a hymn for the occasion, and they had a large edition of it printed for gratuitous circulation in the congregation. This dedication was followed by a revival of great power and extent. Some 280 appeared at our altar, and more than 200 were received on probation. They remained with us about three weeks, and won many souls to Christ. The Doctor was recognized as the leader of the meetings, but they were joint-laborers in the work. Valuable fruit of their work in Utica still remains, and their names are sacredly cherished.

Dr. Palmer's secret of power lay largely in his loving and gentle spirit, combined with his faith and simplicity of aim. He was very sympathetic, and abounded in Scriptural illustrations.

It ought also to be noted in his honor and as contributing to their success, that their labors were gratuitously bestowed.

We need not lament his death, only that he was dear to his family and the Church, and association with him was always a benediction. But he had filled his mission, and was ripe for the garner. His voice will be silent in the Tuesday Meeting, but let the meeting go on. Let it be the perpetual memorial of the Doctor and his household, and let his name and labors be "had in everlasting remembrance."

EARTH AND HEAVEN.—Here we are like men walking in the dim twilight, with occasional gleams of brighter light, sinking again in gloom and darkness; there the path of the just will be as the perfect day. Here we are in gloomy crypt, amidst humiliating marks of sin and sorrow; there we shall worship the Lord in the cathedral aisles of light and love. "Believers," says Howe, "have something of glory now shining upon them, but the many interpositions to which it is subjected, cause a refraction of the light."

A BURNING AND SHINING LIGHT!

In Memoriam—Dr. Walter C. Palmer.

REV. F. BOTTOME, D.D.

Throw open wide your pearly gates,
Ye angels that excel in strength;
A white-robed saint an entrance waits,
Who, long expecting, comes at last.

He needs no herald to declare
His name and rank; the Master knows
The servant who prevailed in prayer
And then a prince in Israel rose.

To whom the new name on the stone
Was given in that sacred hour
When, consecrated and alone,
God clothed him with His mighty power.

A burning and a shining light,
He shed his steadfast rays abroad,
Clear as the dimless stars of night;
Men saw, and magnified the Lord.

A true and faithful witness, he
Of what he knew alone confessed;
This held, by faith, as fearlessly
As ever moved a martyr's breast.

What God had cleansed he counted clean,
A willing sacrifice he lay;
As near to God as far from sin,—
The perfect seeking perfect day.

And so beside the fount he stood,
And to the waters beckoned all;
The crystal stream, the cleansing blood,
Was universal as the fall.

With heaven's own blessedness elate,
His goodness held the willing throng;
God's gentleness had made him great;—
As meek as Moses and as strong.


And so at length the ripened grain
Was garnered for the bending sky;
The earth to kindred earth again,
The spirit to its home on high.

'Twas fit the veil should quickly rend,
And glory unto glory shine;
And the transfigured human end
Where all the glory is Divine.

So, open wide your pearly gates,
Ye angels that fulfil His Word;
A white-robed saint an entrance waits,
A friend and kinsman of your Lord.

IN MEMORIAM.

REV. I. SIMMONS.

 HE pious Rollin would have no tears shed at his death, but said to his friends, "This is for you and for me a festival." So it seems to us our beloved brother, Dr. Palmer, would say to the thousands who mourn his loss. He has finished a long life, beautifully symmetrical—a life verily hid with Christ in God. I first saw him in the Tuesday Meeting in Rivington street, in 1858. A student in the University, I visited the city, and hearing of the meeting, hastened to join the holy throng in the crowded parlor. His words, his manner, his spirit, deeply impressed me. Though studying for the ministry, I had not then received the cleansing and baptism of power, and the hunger and thirst for righteousness awakened in my soul that afternoon never left me until the 18th of August, twelve years afterward, when, alone in the woods, the mighty work was wrought.

After long years of sweet and intimate fellowship, I have come to look upon him as a man of rare saintliness of character. Frequent were the opportunities, in the earlier days of his public ministrations, for entering the field of polemics, and standing for the defense of the faith against those who were wielding heavy opposing arguments, but his gentle and winning work kept straight on. His logic was that of facts. Believers were sanctified in every meeting. Ministers of talent and learning entered into the blessing, and the old and the new world felt the fiery impulse of his Gospel experience.

How strenuously he insisted that the inquirer should, when consciously fully consecrated to Christ, believe that then

and there he was accepted and saved! Faith was the substance of the thing hoped for. The gift given was received. And here the objector raised his voice: "Must we believe we have received, in order that we may receive?" "How contrary to sober judgment." But on he went, his white plume waving at the head of the triumphal column, in country Churches and city Churches, at Camp-meetings, and in the Tuesday Meeting, and thousands believed and received the blessed cleansing. It is an occasion of rejoicing that he lived to see the gifted scholars, who were selected to prepare the revised version, announcing the correct rendering of the verse Mark 11: 24, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." The "have received" anticipates the "shall have." The thing desired is in the faith.

It is an honor above all others to have lived so long, with the whole being, time and toil devoted to a great cause. The timid young Christians who sat at his feet in his early teachings, grew to stalwart saints, while yet he stood at his post. The Church scenery was modified two or three times, missions became influential stations, and great changes took place in the social status of our people, but no changes of season or place could make any change in his mind. This one thing he did: he proclaimed that the blood of Jesus Christ cleanseth from all sin, just now—the moment we believe for it.

Rarely do men of one idea keep steady for a long time. The tendency to overstrain, to cultivate narrow judgments, to burn up the machinery by too intense pressure, is verified by history; but here is a holy soul pushing vigorously one great principle for over half a century, and losing his grasp upon it

never for an hour, until it relaxes in the blissful hours of death. Not a shade of fanaticism ever clouded the sky of his faith. No side issues turned him aside to weaken his purposes and divert his efforts. He joined to no new advance theories. It was his one work to point to the Lamb of God, whose atoning blood could to the very uttermost save. Clear in statement, simple, yet powerful in prayer, tireless in labors, ready to help everywhere, an ardent lover of his Church, yet a warm-hearted lover of all Christian denominations; gentle, amiable, affectionate, a genuine friend, like Enoch, he rose higher and higher in fellowship and communion with God, until quite on a level with the celestial associations, he suddenly stepped "over the threshold of the immortal and was not, for God took him,"—a triumphant end indeed.

Beloved Father in Israel, how much my life owes to thee! The words, the encouragements, the training my early questioning mind received from thee, and the sainted one who went before thee into the heavenlies, and to the seraphic spirit who lingers a little while behind thee, I can never fully tell, but I bring my humble thanks to the blessed Trinity, Father, Son and Holy Ghost, this morning, that ever thou didst live. I drop my flower on the grave of my honored and revered friend, with the earnest prayer that this grand old Scriptural theme of entire sanctification, by private life and public teaching, by Church influence and holiness associations, and fire-crowned ministers and godly men and women, may move gloriously on, with increasing power and success, till everywhere it shall prevail, and religious worldliness and compromised piety and formal godliness shall be driven from the hearts and lives of God's people. Amen and amen.

CALLED TO EXTRAORDINARY WORK.

REV. J. R. JAKUES, D.D.

DR. W. C. PALMER was called by Providence to an extraordinary work. He was a "chosen vessel"—most exquisitely adapted to his sphere of labor. It is no more than truth to say that the gifted Phœbe Palmer could not have reached her highest usefulness without the co-operation of her gifted husband. The two blended their light as double stars of rare radiance. The effect of their joint labors in any community was something undefinable and unearthly. They were in labors abundant in all parts of the isles. Dr. Palmer will wear a crown gemmed with many stars. I scarcely dare attempt to express my estimate of his exalted character and career. It might be deemed exaggeration or "hero worship." Let it suffice to say that, after a somewhat intimate acquaintance and association with the "beloved physician" in protracted meetings in various parts of the continent, I must pronounce him the most Christ-like in his saintliness of all Christians I have personally known. He was my model saint. I expect to thank God through eternity for the privilege of fellowship with Dr. W. C. Palmer, the great evangelist and illustrious saint.

DISTANCE TO HEAVEN.—We measure distance by time. We are apt to say that a certain place is so many hours from us. If it is a hundred miles off, and there is no railroad, we think it a long way; if there is a railway, we think we can be there in no time. But how near must we say heaven is?—for it is just one sigh and we get there. Why, my brethren, our departed friends are only in the upper room, as it were, of the same house.

THE POWER OF A HOLY LIFE.

MRS. M. N. VAN BENSCHOTEN.

WE have in Dr. Palmer a most striking illustration of the power of a holy life. Men can oppose arguments, they can turn away from burning appeals, but they cannot deny the power and living purity of this man of God. The voice of his life, so clear and pure, and penetrating, speaks for Christ and His power to save "unto the uttermost," as no human voice can do. Men are silent before the noble vindication of the doctrine of Christian perfection, as exhibited in the life and character of Dr. Palmer.

For nearly three-quarters of a century the clear, steady radiance of his holy life has shone forth with undimmed brilliancy, furnishing one of the most distinguished examples of earnest piety among the laymen of our American Methodism. What the work of God needs are more of these devoted business and professional men, all along the rank and file of our Churches, to uphold God's ministers, as they lift up a standard against the incoming tide of worldliness.

Dr. Palmer's whole life was both an interpretation and commentary on "consecration to God." There was a wholeness—an entirety about it that convinced men. It proved not only the possibility and reality of sustaining such a relation to the Divine Master, but its unbounded blessedness beamed in his countenance, hallowed his presence and made unctuous his lips. It was the secret of the extended and world-wide power of his life. He was united to Christ—the union with his Lord was complete. He was in harmony with God, in fellowship with the Father and his Son Jesus Christ.

He provided for the soul-needs of the people. He ever dwelt close by the "Living Fountain," and knew well how to turn its healing and refreshing water into channels available for the soul-thirst of God's children. The secret of the Lord was his, and he loved not only to point, but to lead the way into higher and still higher delights of God's redeeming grace and the joys of the Abiding Comforter. His teeming sympathies, noble generousities, and largeness of soul, embraced every child of the Heavenly King, and longed to put upon them the robes of the Princes of God—even holiness unto our God. Many of the grandest workers in the Church of Christ to-day are those whose characters have received the impress of his devoted spirit and felt the power of his consecrated life. The holiness of his life was such as could be seen and felt, and it ever attracted to the cross. There he stood close by the cleansing tide, while from his glad, triumphant lips rang the cry, clear and strong, "It washes whiter than snow—whiter than snow!" His true and noble Christian manhood gave force and cogency to his words. O, it is worth living for to be able to emphasize one's testimony for God with such a life, stirring the hearts of God's people to truer devotion.

He lived on the victory side. "Glory to Jesus!" ever rested on his lips. Satan was a conquered foe. Death had lost its sting, and so we wonder not that when the summons came, with clear response he answered back, "I will fear no evil, for thou art with me!" and that as the divine passion of his life passed into the ecstasies of the upper glory, the arms of the Master reached down and enfolded him, while everlasting love claimed the purchase of its blood, and cried, "I have redeemed thee, thou art mine."

A LOVE-TRIBUTE.

REV. JOHN PARKER.

BELOVED, Dr. Walter C. Palmer was my friend for more than thirty years. He was endeared to me by very winsome, Christian qualities. The gentleness and simplicity of childhood, and the strength of one who walked with God, a lover of good men—having a heart in loving sympathy with all goodness and righteousness and truth. He was a man of deep, thorough convictions, never turning aside from loyalty to Christ and His truth. He believed and therefore spoke. His were not pre-eminent, but natural gifts; but he was largely possessed of good sense, godly discretion, heart-wisdom. He was a gentleman who could not be provoked to resentment or rudeness. Sensitive to the Spirit's voice, and the revealed Word, his whole heart and life, for more than fifty years, was a glad and loving response to every call from God, for service or sacrifice. To him, and to his, as instruments, the Church owes the new interest and the beginning of the new literature on the subject of Christian holiness, more than to any other visible agency. His one work to which his warm and tender heart ever turned with new relish, was to win souls to the favor, then to the image of Christ. And regardless of the favorable or adverse opinions of men, as to his methods of work or definitions of doctrine, he steadily pressed on—working, praying, teaching, and winning. His life was answerable to God's demands for some one to pioneer this new, great, supremely important movement—the spreading of Gospel holiness in this and other lands. He seconded and heartily sustained all the efforts of his beloved wife in this work. For it he gave up, in the prime of life, his lucrative practice; going with her anywhere, everywhere, without fee or reward—to bring men to Christ. Only the books of God can estimate the success, inspiration and blessedness of his life to multitudes, now in heaven and on earth. It was appropriate, however, since weariness and evening had come, that God should give His beloved sleep. We shall see him again in the morning.

CHRISTIAN TRIUMPH.

REV. JOHN SCARLETT.

His life was not finished on earth—
Death did not to "Palmer" end all;
He joyed in the Spirit's new birth,
And well did he answer His call.

God's love in him burned with desire
That all full salvation might know;
So filled was his heart with the fire,
His features reflected a glow.

His soul had love's "longings for home,"
Where life-crowns forever endure;
From whence do such dear drawings come?
Their source must be real and pure.

Hope's life has eternity's years,
With brightness before it to run;
Succeeding this valley of tears,
Beyond our earth's last setting sun.

Immortal humanity's youth
Impresses itself on the soul;
When led by the Spirit of Truth,
Prepared for its heavenly goal.

"We know but in part" what shall be
For us in the future in store;
Here, "through a glass darkly" we see
Some signs of "the ever-green shore."

He, voyager over life's seas—
A sea not again to be cross'd—
Has gone where he ever shall be,
And looks on THE ONE he loved most!

An island of spices is Heaven,
And angels bear fragrance to souls,
Who love, do forgive, are forgiven,
Whom will of the Highest controls!

As streams to the ocean do run,
So we to eternity glide;
As sunflowers turn to the sun,
Our faces we turn to our Guide.

'Tis here holy life must begin,
In Jesus alone is "the way;"
Unfitting for "pleasures of sin;"
Equipping for "mansion of day."

Do we, as loved Palmer has done,
Be filled with the Spirit of love;
Do good—loving all—and hate none—
Prepare for the city above.

MEMORIAL SERVICES AT OCEAN GROVE.

Held in the "Janes Tabernacle," July 21st, 1883.

Hymn 1,033 was announced by Rev. Dr. E. H. Stokes, and after singing two verses, prayer was offered by Rev. Dr. Dickson, of Canada. The remaining verses of the hymn were then sung, after which President Stokes said:

"Dr. Palmer, the leader of the meeting for the promotion of holiness, held in this Tabernacle, daily, at nine o'clock, passed quietly to his home in heaven, last evening about five o'clock. After a hurried conference with a few brethren, we thought it best, at the regular meeting this morning, to hold an appropriate service. It might seem that a memorial service so soon is premature. But the meeting, of necessity, would take that form; and so we concluded to have it to-day. I will call upon Bro. Hughes, who has been intimately associated with him in business; Bro. E. R. Young, whose father first invited Dr. Palmer to Canada to hold meetings; and Bro. Thornley, who has been conducting the meeting since the Doctor's illness, to speak, and then throw the meeting open for voluntary remarks."

Rev. George Hughes, Editor of "The Guide to Holiness," said:—"A great sorrow has fallen upon my heart! Yesterday afternoon, after spending a few hours in the upper room of Association Hall, in writing and devotion, I returned to my house, and there learned that Dr. Palmer had passed away. In his death I have lost my dearest earthly friend, next to those in my home-circle. To him, and to his beloved sainted companion, I am indebted for what I am, spiritually. In my youthful days I was thrown into their company, in the meetings held in Allen St. Church, New York, and they sought to lead me nearer to God. Subsequently, after entering the Christian ministry, physical prostration compelled me to retire, and I crossed the Atlantic for my health. There I met again Dr. and Mrs. Palmer. O, what a period that was in my history! In a meeting held by them there, I was led to lay aside all my ministerial dig-

nity and pre-conceived notions, and to confess to the great multitude assembled how foolish I had been during twenty years of my ministry, in failing to know experimentally what I had preached to others—that 'the blood of Jesus cleanseth from all sin.' That was a new era in my life. It changed the whole current of my being. Every thought, purpose, aspiration and affection were turned into new, yea, divine channels. O, what seasons I have seen since that hour of blessed union with the Lord Jesus Christ —'the Lamb of God that taketh away the sin of the world!' I could take up much time, if proper to-day, in speaking of these matters; but circumstances forbid. I am strangely situated; oppressed by the circumstances, beyond anything language can express. The loss I sustain, personally, is beyond my power at the present time to state. But my loss personally is hardly worth mentioning, when I think of the great loss sustained by the Church of Christ, in the death of this precious man of God. It is now three years since he invited me to become associated with him in the management of The Guide. When I thought of going, I said: How can I go and assume such responsibilities? But with a kindness, tenderness, and love that was so assuring, this dear man of God permitted me to stand by his side, to do the best I could. I have been intimately associated with him these three years. It has been my privilege often to be in his home. Morning, noon, or night, I have been always welcomed with Christian cordiality, to all the delights of his house. And any one who has ever been, day or night, under the roof of Dr. Palmer, in the heavenly atmosphere pervading his habitation, will bear me witness, that it was no small privilege for a man to spend twelve or twenty-four hours under that roof—to be at that family altar and table—and to see how every thing was conducted on the broadest Christian principles. We have worked together for these three years in the greatest harmony and love. Never a dissenting word has been uttered, either upon the part of the Doctor or myself. It gives me great pleasure to say that this morning. In the fullest confidence of Christian friendship and love

we have worked together for the spreading of Scriptural Holiness over these lands. But, what shall I say about the wonderful meeting in New York, held by these dear friends for almost half a century—summer and winter—no cessation, no interruption. It has gone steadily forward. There the friends of God, from all quarters, have gathered, week after week, for nearly fifty years. Even in their absence, it has gone on—under mighty divine sanctions and influences. Thousands now before the throne of God to-day, and thousands on their way, through the mercy of God and the blood of Jesus Christ, can attest the excellency and the power of these meetings. Since the Doctor's severe illness last fall, it has seemed to me he came so near 'sweeping through the gates washed in the blood of the Lamb, that he, as it were, white-robed, came back for awhile to wear it here on the earth. He appeared to be a little disappointed in not being permitted to make the entrance. But he said—

'Well, that delightful day will come
When my dear Lord will bring me home,
And I shall see His face,
Then with my Saviour, Brother, Friend,
A blest eternity I'll spend,
Triumphant in His grace.'

Now, the delightful day has come. It has come at last. I saw the Doctor the other evening upon his bed, taking his evening repast. Hanging over the foot of the bed was that wonderful passage in Isaiah, 'Fear not, for I have redeemed thee; I have called thee by my name, thou art mine: when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.' His eyes were fastened upon that passage. He was delighting himself in the wonderful things contained therein. He realized the sweetness of every sentence. O, how delightful in the last hours of life not to be tempted by any assault of the adversary but to have a clear course toward eternal life! Yesterday afternoon they were able to get him from his bed into his chair, and place him on the front piazza, where he

took one more look at that boundless sea, a bright mirror of the divine life in Jesus, as he had taught for so many years. He saw, in anticipation, the sea of glass upon which he would stand by and by. He was moved back into his room, feeling as though he was about ready to shake off physicians and nurses, and go out to the field once more. He called for writing material and wrote a letter to a member of the family. Friends wanted to do it, but he preferred to do it for himself. It was evident the exertion was too much. The heart-beats became slower, but he was able to retain self-possession to give a final testimony—the last testimony to break upon the ear and the heart of his dear companion with heavenly consolation,—'Thou art with me, *I fear no evil!*' He knew of whom he was speaking when he said, 'Thou art with me.' More than an angel—more than an archangel—more than any one belonging to principalities. 'Thou art with me!' The First and the Last—the Lord Jesus Christ—the Alpha and the Omega. O, blessed be the name of the Lord for this testimony! Our dear Sister Palmer, how she rejoices in the Lord, even amid overflowing tears, over this dying testimony—worth more than millions—inconceivably beyond all value. If Dr. Palmer must die, and it seems to have been the order of heaven, I am glad that he died so quietly: no struggle, no groan, no fierce conflict, but the weary wheels of life standing still but a moment—then, translation to the kingdom of God. Blessed be the name of the Lord for the wonderful mercy which has been extended to this dear man of God in life and death."

A verse of the hymn—

'Who are these arrayed in white?'

was sung, when Dr. Stokes remarked:

"I would say in addition to Bro. Hughes' words, I am glad that he died (since he must die) quietly, but glad that he died at Ocean Grove. I feel forever honored that God has put a new evidence of His love upon us, in making this his footstool, to step into eternity. Rev. Bro. Young, who came here as a delegate to the National Division Sons of Temperance, and whom the Doctor invited to so-

journal at his home while here, will now add a word of regard."

Rev. E. R. Young, of Bowmansville, Canada, said:—"I feel, Dr. Stokes and Christian friends, like one in a dream. It seems so strange that I should come from my far-off Northern home to witness what I have. And yet, it is an inspiration and joy, mournful as it is. When I was a little boy in my father's house, in Ontario, I remember one day that my father, who was a Methodist minister, was reading the *Christian Advocate*, of New York, which he had taken for many years. Speaking to my mother, he said: 'I think we will invite Dr. and Mrs. Palmer to attend our Camp-meeting. Perhaps we can arrange for a series of revival services in this Province.' While that conversation was going on in that far-off Canadian parsonage, the late Mrs. Phœbe Palmer said to Dr. Palmer in New York, 'My dear, I think we will go to Canada. It seems to me as though the Lord will open our way.' Soon the letter of invitation arrived. 'There!' she said, 'just as I anticipated.' They came. They came as angels of mercy, Yes, like chariots of fire. There were, I remember, at one service, three hundred persons, prostrated by the mighty power of God. In our love-feasts and in the obituary notices in our papers, from that year until now, we hear and read so frequently, 'brought to God through Dr. and Mrs. Palmer.' There are scores to-day preaching Jesus brought to the Saviour through their instrumentality. When I was a little boy at home I had to drive the friends in the carriage to and from meeting. One day I had to drive Dr. and Mrs. Palmer to camp. How pleasant it was! They were not like some folks who do not see the boys and girls. The Doctor talked to me as though he were a companion of mine. They led me to the Saviour. They were my spiritual parents. In later years the Doctor put his hand on my head and said, 'Edgerton, consecrate yourself to God, and go into the ministry.' I did not want to do so. Father was a minister, and had hard times. I thought I would go into secular life, serve God, make money, and make my parents comfortable in their old days. I went into

the medical profession, but my health gave way. I never could get away from the influence of the Doctor's hand on my head. I feel it yet. I see him before me still, saying, 'You ought to go into the ministry.' Thank God, I did go. Reference was made to the meeting in New York. It sustains a great loss. Ever since their visit to Canada, we have been envying you. When we would get *The Guide*, we at once turned to the *TUESDAY MEETING* to know what they had been doing there. When shall we look upon his like again? We shall see him by and by! I have been thinking of his reception in heaven. Somebody said last night (I think it was Mrs. James), 'How many will welcome him in heaven?' When we meet here, we say, 'How do you do? Are you quite well?' It conveys the idea of feebleness, pain, disease. When they meet up yonder they have some other mode of salutation. O, thank God, there they never say, 'Are you well?' Never say, 'I am sick.' How did they welcome the Doctor? I fancy a company of glorified ones—a great many from this Republic and our Dominion, and the British Empire. One of them comes and joins them, and says, 'I saw a glorious company sweeping through with a bright spirit, redeemed from earth, I went near and saw who it was—DR. PALMER! I tried to speak to him. He did not recognize me. O, there was a far-away look in his eyes! He didn't stop to speak or look at mansions, or the golden streets. I followed him as they escorted him to the throne. I saw him at the feet of Jesus, whom he had so long proclaimed, and recommended to others. I saw him get his crown and heard him sing. How rapturously he sang! He is there now. By and by we will meet him. What a re-union! God grant we all may be there! Providence buries His workmen, but carries on His work. I would say, 'Keep up that meeting in New York. To Bro. Hughes, 'Keep up *The Guide*.' God help us to work on!

'O, may we triumph so,
When all our warfare's past,
And, dying, and our latest foe
Under our feet at last.'"

The congregation joined in singing—

“Forever with the Lord.”

Bro. Stokes:—“And what he saith, we will do. We will keep up this meeting in the Tabernacle. We will help to keep up the Tuesday meeting in New York, and, with the help of God, The Guide to Christian Holiness. Help us, Almighty God, to do our duty, Bro. Thornley, who will succeed Dr. Palmer in the charge of the nine o'clock meeting in this place, will now speak.”

Bro. Jos. H. Thornley:—“I think you will not expect any connected thoughts from me on this very solemn—I was about to say, very sad, occasion. But the sadness is all on this side. As Bro. Dickson and myself were walking up the avenue last evening, the bell began to toll, and I said to him, ‘There’s no dying on the other side of the river.’

‘Ring the bells of heaven;
There is joy to-day!’

But we are here. A great man has fallen—a Prince in Israel. When my dear Bro. Stokes gave you that part of the announcement that I would succeed Bro. Palmer in conducting this meeting, I fancied myself right along side of Elisha, when he cried out, ‘My Father, the chariots of Israel and the horsemen thereof!’ I want the Doctor’s descending mantle to fall on me; unless it does, it will be a poor meeting, so far as I am concerned. God will help his child to bear on this precious interest where so many have been helped and blessed. You remember Elisha prayed that a double portion of Elijah’s spirit might rest upon him. May God send upon me a portion of His Spirit! I dare not disobey God, speaking to me through His servants. I have been praying God to make me useful. He will, if I am submissive. As I have come into this meeting again and again, I have taken rest to my soul, and have sat together in heavenly places in Christ Jesus. Dear friends, I shall look for your presence. I shall rest wonderfully upon your prayers. I was reading, before leaving home, a portion of his ‘Four Years’ Visit to the Old World.’ One of the grandest scenes on the Emerald Isle, was down at Enniskellen, on the grounds of Lord Belwer. He and his wife had a camp-meet-

ing. It was a wonderful occasion. O, I expect to be there one of these days! I expect to enter the heavenly city. May we not look for just such a gathering as this every morning at nine o’clock? O, come praying! Pray at home! I feel like laying my face in the dust before God. I am incompetent for this task to carry forward this standard of holiness.”

Singing:—

“Content with beholding his face.”

Dr. Stokes then remarked:—“Six years ago, Dr. and Mrs. Palmer were invited to take charge of the nine o’clock meeting in this place. They have occupied the position faithfully during all these years, and have held a meeting every morning during each season—over two months in each year. Thus they have given us *one solid year* of truly holy service, two hours a day. To God Almighty, Father, Son and Holy Spirit, be eternal praises. I am assured, thousands of people during these six years have been wonderfully blessed. Where could we find leaders for such a meeting, back of whom was richer spiritual character, than in those dear friends who have been engaged in leading this meeting so intelligently and effectively? Last April, while visiting at Dr. Palmer’s for three or four days (such a privilege!), he said, ‘Perhaps you had better make a change in the leadership.’ I replied, ‘Dr. Palmer, while you live and are able, it is your meeting. When you are gone, what shall we do?’ He said, ‘The Lord will provide.’ I trust He has. There are a number of you who wish to speak. I know hundreds would like to say a few words. Try to compress your testimonies into two or three minutes.”

Bro. Brummell (90 years old) said:—“I have known Dr. Palmer many years. He came to my place a few weeks ago. I told him I loved him, and hoped we would meet together in the upper world. He was so humble and pure, I liked to be where he was.”

Singing:—

“I will sing you a song of that beautiful land.”

Dr. Wythe, pastor of St. Paul’s, Ocean Grove:—“While sitting here, and, indeed,

all morning, I have fancied I could hear Dr. Palmer say, 'I rise,' emphasizing I, 'I rise to walk in heaven's own light,' &c. He utters that now in a sense as never before. At the last gasp, he said, 'Thou art with me!' and then rose to walk in heaven's own light—a brighter light than rules on earth. There he is to-day, eternally shut in with Christ and His glory."

Singing:—

"I rise to walk in heaven's own light."

Bro. George H. Stuart, of Philadelphia:—"Suffer a Presbyterian from Enniskellen, to lay a flower upon the sainted Palmer. I stood once in the presence of the crown of the British Empire. I asked the value of it. 'Twenty millions of dollars!' was the answer. The crown of Victoria contains 1,700 diamonds; the imperial crown of Russia, 2,500; the crown of the Empire of France, 5,352. The crown which the sainted Palmer wears to-day is one solid gem, not to be compared in beauty or value with all the crowns of earth. My Methodist friends, permit me to say, as I said to a colored brother, there are no Methodists in Heaven, no Presbyterians, no Baptists. They are one in Christ Jesus. A parent parted with a child to go to China. She exclaimed, clasping her hands and looking heavenward, 'Heaven is nearer than China.' Yes, it is nearer than Ocean Grove, with all its precious surroundings."

Singing:—

"All hail the power of Jesus' name."

Rev. W. P. Corbit:—"I have been acquainted with Dr. Palmer 42 years. I am in possession of Paul's paradoxical experience, 'sorrowing, yet rejoicing.' Dr. Palmer was a faithful servant. Every characteristic of a good and faithful servant he possessed. A good servant must be intelligent and know something about the work he has to do. He knew his work, had repented of his sins, believed in Jesus Christ, had been regenerated by the power of the Holy Ghost, and sanctified by the same Spirit. He not only possessed, but lived it, always, and under all circumstances. When men took their place at his feet to learn salvation, the trumpet blown gave no uncertain sound. If Dr. and Mrs. Palmer could not set it forth nobody on

earth could. As a faithful servant, he could be trusted—trusted as well as old Abraham. He laid all his honors at Jesus' feet. With him, the blood of the Master was the only cleansing fountain. The philosophy of the old schools was all, so to speak, dross to him. He kept converted to the end, and there was a shout along the halls of heaven when he entered. We will keep on, and never stop, until we take down one of the golden harps of eternity and shout forever. I want to lay this little flower on the tomb of Dr. Palmer. He was a great man. I never saw anything wrong in him. God grant that we may follow him as he followed Christ."

Singing:—

"Glory to his name."

Mrs. James:—"I feel I am so deeply bereaved—personally bereaved, because to me, for 44 years, Dr. Palmer has been as a brother. I want to say a word about what was to me the most beautiful and interesting feature of his experience and life, and that was, the exaltation of Christ. It was always the name of Jesus he dwelt upon with such delight. O, my heart has been thrilled many times by his expressions of love to Jesus! I remember one in particular. I shall never forget it. I heard him say, 'When tempted, I just repeat the name of Jesus, and Satan always departs.' It was Jesus—all the way along, it was Jesus."

Sister ———:—"In 1849, in a cold, back-slidden state in New York, while attending Bro. Corbit's meeting (I dare say Bro. Corbit remembers the struggle) the Lord brought me to my senses, and through a brother, I was told about these meetings, and introduced to Bro. and Sister Phœbe Palmer. How much care they took with me! I always attended their meetings when in the city, and many happy hours I have spent. Dr. Palmer has been, in the hands of God, the means of helping me in the Divine life. I expect to meet him on the shore by and by."

Bro. Matthews:—"Some years ago it was my privilege to have a little experience with Dr. Palmer. He was spoken about falsely, and it was necessary to visit him about the

falsehood. He listened, and said, 'We should treat a lie as we do fish when caught. At first they kick and make a bother, but let them alone, and they will die of themselves. Let the lie alone and it will die.'"

Sister Wheeler:—"I was led into the blessing of perfect love by Phœbe Palmer. I had been seeking for 16 years, and had difficulties about believing. She sent me a little book, and on my knees I entered into this experience. I asked my pastor to invite Dr. and Mrs. Palmer to our city. How wonderfully God blessed their labors. Twenty-four years ago, this spring, I was married. We had our plans laid for a tour. We suddenly changed our minds. My husband wanted to enter into the blessing of perfect love. He said, 'Let us go to the Doctor's holiness meeting.' We went. The Lord greatly blessed us!"

Rev. Prof. Darnell, of Jacksonville, Fla.:—"I suppose none of us question the grace of this great and good man, and yet some of us may not think it can be free from certain weaknesses that age brings to men. He was no ordinary man—a man that will leave his profession and wealthy prospects, to work for Jesus, is no ordinary man. I knew another side of his life to which no allusion has been made. I know many poor, impoverished pocket-books, which have been replenished by this man's munificence. Again and again our mail came with evidences of his generosity. The last night I was home he sent a check in the mail, and it came like a pastor's benediction, proven by word and deed."

Rev. Bro. Meeker, Troy Conference:—"I have been intensely moved upon by the good received in this meeting. I recollect an afternoon's discussion between the Doctor and Bishop Hamline on the higher life. I never heard any conversation on this subject before that afternoon."

Bro. Stokes read a few verses from the Bible suggested by Bro. Matthews' remarks, "Blessed are ye when men shall revile you," etc.

After a few remarks by Rev. A. K. Street, in which he emphasized the fact that Ocean Grove had honored holiness, and God had honored us in Dr. Palmer's dying here,

Dr. Stokes closed by some remarks relative to the orthodoxy of Dr. Palmer, and announced the first hymn, and emphasized the words as Dr. Palmer was accustomed to do. After the singing, the meeting was dismissed with the benediction.

"THOU ART WITH ME."

MRS. MARY D. JAMES.

"Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."—*Last words of Dr. W. C. Palmer.*

In the valley—passing over—
Death's dark shadow drawing nigh,
Yet my soul is filled with gladness,
For to me "'tis gain to die;"
THOU art with me! THOU art with me!

JESUS most lov'd—Most High!
THOU art with me—death can't harm me,
Perfect love has cast out fear;
Sure no evil can befall me
While the mighty Saviour's near;
JESUS—ever blessed Jesus—
My unfailing Friend is here!

THOU art with me—my Redeemer!
Here's no terror—here's no gloom;
Death is vanquished—Christ is risen—
Glory shines upon the tomb!
THOU art with me—hallowed Presence—
Heavenly radiance fills my room!

Earthly scenes are all receding,
Heavenly glories greet my sight;
Loved ones waiting now to meet me
Yonder, on Mount Zion's height;
THOU, the *dearest one*, art with me—
JESUS, my supreme delight!

Thou hast led me through life's journey,
Thou hast been my constant Guide;
Thou hast crowned my life with blessings,
Ever walking by my side;
Loving Saviour—precious Saviour!
Thou dost still with me abide.

JESUS, how my soul adores Thee!
JESUS all my vision fills;—
Heaven would not be heaven without Thee,
How Thy name my spirit thrills!
With Thee I am going over
To the bright celestial hills.

Holiness in Testimony.

"Ye shall be Witnesses unto me."
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer.

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon, at 2 1/2 o'clock.

MEMORIAL TUESDAY MEETING.

The services were opened by singing the 1,066th hymn—

"Who are these arrayed in white?"

Rev. Geo. Hughes then read numerous requests for prayer, from all parts of our country and from Canada; and he asked that dear Mrs. Palmer, and all the members of Dr. Palmer's family, be specially remembered; several were also presented by others; after which, Rev. Bros. Robinson and Scarlett offered prayer. Then followed the hymn—

"I would not live away;"

after which, Rev. Geo. Hughes spoke as follows:

"As we are to-day so strongly reminded of the changes of this earthly life, our thoughts are very naturally directed toward heaven—that heaven where our dear friend and beloved brother, Dr. Palmer, is to-day—that land where there is no change, no death, no sorrow or crying. I shall read some of the inspiring declarations of the 5th chapter of Revelation, and part of the 7th chapter. In that book which was seen by the Revela-

tor in heaven, the destiny of our entire race was sealed. No one in heaven, or in earth, or under the earth, was able to break a single seal. But, blessed be the Lord, when there was no arm to save, there was one found worthy—the Lion of the tribe of Judah. He could break the seals of that mysterious book. Then heaven and earth were pervaded with the odors that arose from the vials in the hands of the four beasts and the four and twenty elders. The disciples once asked of our Divine Lord, 'Are there few that be saved?' They desired to know about the number of those who were to be saved. Jesus did not directly answer their question; but here we have the answer—Of the saved there will be an innumerable multitude. In the hymn it is, '*Who* are these arrayed in white?' but here it is, '*What* are these?' God has respect to character, not to person. It is not necessary, I presume, for me to say to this company of Christian friends, that I have come into this room to-day to take up about as heavy a cross as ever rested upon me in my life. I have often entered this holy assembly with buoyant step. My soul was bounding a thousand times more than my body, exulting to be in the midst of the saints, listening to their songs and testimonies; and to see the smiles, and hear the words of that blessed man who stood about in this spot, where I am now standing; and of his dear sainted companion, Sister Phœbe Palmer, who has been these years before the throne; and of his precious companion now surviving. To-day I have come in with different thoughts and feelings—sorrowful beyond all expression, and yet at the same time rejoicing with exceeding joy. I doubt not if the dear Doctor could speak to us from heaven to-day, he would say: 'Put away sadness. Put away all gloom. Rejoice and be exceeding glad. I have passed through the gate washed in the blood of the Lamb! Go on with the meeting; do not let it stop. Let the saints still congregate together. Jesus will continue to invite them to the banqueting-house. Let them come in and regale themselves with the good things of the kingdom of heaven!' I think that would be about what the Doctor would say to us to-day. The only relief to the great burden

which now rests upon me, is the thought that God will, by His marvelous grace and wondrous mercy, put a double measure of power upon our dear Sister Palmer, so that she will be able in due time to stand in this place and lead on the people of God. At present we must do as well as we can. My acquaintance with Dr. and Mrs. Phoebe Palmer, and Sister Lankford Palmer, dates back about forty years. It commenced when I was but a youth, in the old Allen Street Church. They became my friends. Their loving words to a stranger-boy, in the city of New York, away from home and friends—can I ever forget them? If in response to their excellent words and counsels, and Christian virtues, I had at that time entered, as it was my privilege to have done, upon the way of holiness, and kept on, I should have been much more closely united with Jesus, and with the heavenly hosts, than I am to-day. But I went into the ministry, trying all the while, and as one of those requests for prayer says, ‘preaching *at* the subject, but not preaching the subject,’—because it was not in my heart. No man can preach holiness as God would have him preach it unless it is in his soul. I did the best I could without the experience. I tried to keep in remembrance my vows as a Methodist preacher; but O, what heavy work it was for me to climb up my pulpit stairs, and carry with me in my head and heart a sermon on holiness, and give it to my people, when I knew nothing of it experimentally! I cannot enter much into particulars this afternoon; it would not be right for me to take up the time. Suffice it to say, for twenty years I continued to preach the doctrine, theoretically, as best I could. When at length prostrated and laid aside from the work of the ministry, Dr. and Mrs. Palmer were made the instruments of leading me into the truth. During a marvelous revival in England, when *six hundred* were saved in three weeks, I went down into the cleansing fountain. Toward the close of the meeting, one Saturday night, they had a Praise Meeting. What a moral giant this blessed man, Dr. Palmer, seemed to be in that Praise Meeting, when more than fifty, in a half hour, passed through the gate into the king-

dom of God’s glorious salvation! All the tendrils of my heart twine themselves around the memory of this dear man of God, and his sainted companion, and the one that is still living—left with us to teach us and help us in the way to heaven. Well, we will rejoice in spite of sadness. The death of Dr. Palmer has been a most glorious death. I was permitted, from time to time, to visit the Doctor and to talk with him. At the last hour there was perfect self-possession. After having been taken out on the piazza, to enjoy once more a sight of the great ocean, he passed away without a struggle, saying in his last moments, ‘I fear no evil, THOU art with me!’ Then that passage which was suspended at the foot of his bed: ‘When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee,’—he had been repeating it all day long, and now tried to get it out, articulating distinctly, ‘I have redeemed thee—thou art mine! When thou passest —,’ there his voice faltered; but he had the blissful realization. So, while our hearts are sorrowful, we must rejoice that God has given us such an example in life and death. At the last he leaned his head on Jesus’ breast, and breathed his life out sweetly there. O, that God may help us to improve this dispensation—and to give ourselves, as we should, every one of us, more earnestly to the work of the Lord! The event has put upon me strange and awful responsibilities. I cannot realize at all that the Doctor is gone. I have been accustomed to see him come up the stairs at the Bible House, and entering the room full of smiles and good cheer and encouraging words. His face was always like heavenly sunshine. But he still lives. Let us think of him as being before the throne of God. Dr. Palmer is not in Greenwood: his earthly tabernacle has been laid there; but his glorified spirit is with the holy angels before the throne of God.”

As Bro. Hughes resumed his seat, all joined in the singing of the refrain—

“In the sweet by and by,” &c.

Rev. Bro. Robinson said:—"During the reading of the lesson from Revelation, thoughts crowded upon me that were almost overwhelming. John saw the angels round about the throne, and knew them. He named them. But next the throne he saw a vast multitude all in robes strangely white. He did not know them. The angel saw John gazing in wonder at those next the throne. And the angel asked John, 'Who are those next the throne?' John said, 'Sir, thou knowest; I do not know who they are.' He never thought that they had suffered, or been on the battlefield. But the angel answered: 'They were redeemed from among men. They came up out of great tribulation; they washed their robes and made them white in the blood of the Lamb. Therefore are they next the throne—nearer the throne than the angels are.' Now, two thoughts crowd into my mind. The saints do not stop somewhere between death and the throne of God—they go direct-up to the throne. The next thought is, that our blessed Dr. Palmer stands with them to-day. Many in that multitude will hail him as the instrument of leading them to the fountain. They show their robes strangely white, and say, 'We washed them in the fountain to which you pointed us, to which your meetings led us.' Then I look over this assembly, and ask myself, Is there a family represented here that has not a loved one there? Is there one here who has not one member of his family there to-day? No, no! Power from the throne is around us. It is lifting us up. Look at the wondrous goodness of God! See Jesus come from the heavens! He finds men in prison, He opens the door. He finds them in chains, and He takes them off. He finds them polluted, and he leads them to the fountain where they are washed and made whiter than snow. When man is bowed down, He raises Him up and bears him in His arms, and takes him to the throne."

Rev. John Scarlett:—"David said, 'I shall be satisfied when I awake in thy likeness.' Bishop Janes said that he was not disappointed. When I received a card announcing the death of Dr. Palmer, I involuntarily looked up, and it seemed as though

I saw Dr. Palmer in glory. Probably it may have come from the way of my looking at him when I was here last. He had a peculiar glow in his countenance. I have been greatly benefited by Bro. and Sister Palmer. About forty-six years ago I became acquainted with them. I came to labor awhile in this city—I forget whether it was in Mulberry or Green street—and I entered into fellowship with Bro. and Sister Palmer for the first time. They gave me an impression of a religion that was in the right direction. I had been an infidel. Some people think you can easily get off the infidel track and into Christianity. This is a mistake. In conversing with Dr. Palmer and Sister Palmer, I received helps that gave me my best experiences. But I do not want to speak long now. I have felt solemn about Dr. Palmer's death. But may it not have been right for him to die where he did? When Moses died it gave an impulse to Joshua and the rest of them. This afternoon the singing has gone to my heart, and there seemed to be a joy—a solemn, Holy Ghost joy, in the singing of the first hymn. Will the Holy Ghost help you to sing anything that is not true? The Spirit must be true. I do not mean critically true, but primarily. That is the real idea which the Spirit gives us. We may have it dimly, but it is true. You may say, 'Bro. Scarlett, do you doubt these things?' No; but I do like to have my faith burnished brightly. It will not be long before I shall see Dr. Palmer among the white-robed millions, realizing the very essence of the song. Bro. Hughes said something about preaching *at* holiness. God converts a man by coming in. What makes the difference between one who is wholly sanctified and one who is not? It is God's truth that is in him. The unconverted man or the dimly-sighted Christian does not do it that way. He thinks he must keep on working, and then God will be pleased, by and by, to give him a blessing. When we say that God takes us and gives us the impulse, then they think that that must make us proud. No; it does not. God will take us right through. God took care to anoint the eyes of the blind. God never pays too much for a soul; it is redeemed by the blood of the

blessed Christ. I believe the love of God can keep every one."

Bro. Chauncey Shaffer :—"I was not permitted to see our beloved brother during the last few weeks. The great matter is to live right. I cannot but magnify the grace of God that has led Dr. Palmer all through the days of the years of his pilgrimage, and for his triumphing when he saw that his work here was about closing forever. I was afraid to enter his sick-room, lest there might be too much said. The physician informed me that he required repose. I went there to look at him and say nothing. That was impossible. His body weak, but his soul overflowing, he could not keep still, and I could not help praising the Lord. That which had been a staff to him all through life, he was leaning upon: 'I go to prepare mansions for you.' We had to repeat it together, and I was impressed with the good theology in the hymn,

'He is fitting up my mansion there.'

The Doctor was resting upon the promises, sweetly, firmly, with no misgiving. Whether it was faith or reality, I hardly know. His faith stood in place of reality. He said 'The promise will soon be fulfilled: I will take you unto myself, that where I am, there ye may be also, and behold my glory.' I have seen many men in my life, and had very intimate relations with some good men, but I never was impressed as I then was with the thought that men die as they live, and that if they would die right they must live right. Dr. Palmer was a man of no ordinary mind. Such was the depth of his piety, that men sometimes lost sight of that remarkably keen, discriminating, sagacious intellect that he possessed. But the highest effort of the mind is to comprehend enough at the outset to take Christ for the portion, and the Holy Spirit for the guide, surrendering one's self without reserve to the leadings of that Spirit whose office it is to lead into all truth. His ways will be ways of pleasantness, though they may be ways of conflict. His paths will be peace, and I am glad to say this afternoon that I have somewhat of that experience. My path is peace, my ways are pleasant, and somehow or other, in the struggle

of life, I have that which enables me to appreciate, in a strong degree, that which led captive the mind and soul and life of our beloved brother. I rejoice in the climax made by Wesley in his argument in defense of Methodism, when he said, 'They die well.' I am glad that I was ever acquainted with Dr. and Mrs. Phoebe Palmer, and with Mrs. Lankford. Some forty years ago, in this city, I made their acquaintance, and I have always found them friends. I feel lonesome without Dr. Palmer. It seems to me this afternoon that he must be very near. I cannot see him, but that does not prove that he cannot see me."

Singing :—

"Shall we meet beyond the river."

Bro. Henry Smith said :—"When I was sitting in the gallery in the church last Tuesday, looking at the brothers and sisters below—seeing them weeping, I was led to say, 'Behold how we loved him!' I thought as I sat there just now, if Bro. Palmer were here and I should say to him, 'Bro. Palmer, can I, who have only been serving the Lord four and a half years, coming as it were at the eleventh hour—is it possible that I can die like you died?' O, blessed God, help, if any within the sound of my voice now, are not living right, to get closer, closer to thee! I have been thinking of the verses I have heard Dr. Palmer sing. There is one verse that he repeated very often:

'Well, the delightful day will come
When my dear Lord will bring me home,
And I shall see his face;
Then with my Saviour, Brother, Friend,
A blest eternity I'll spend,
Triumphant in his grace.'

Lord grant that we may all so live."

Bro. M. D. Hancox: "I remember the words of Paul, 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him; but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things.' The natural man cannot know God. We have all philosophy and earthly wisdom—all that this world can give us—but we cannot by these know God, or enter upon eternal life. The life I now live

in the flesh, says Paul, 'is by the faith of the Son of God. For me to live is Christ.' All that I can receive here, must come from heaven—must come from above. The blessed life of the dear Dr. Palmer reveals to us one thought which has not been touched upon to-day. I can, as it were, hear Dr. Palmer's voice speaking to us from the throne, saying, 'Be crucified with Christ here, and then the gates of heaven will be opened to you; you will go sweeping through, washed in the blood of the Lamb.' Paul says, after he had been comparing natural things with spiritual things, 'O, death, where is thy sting? O, grave, where is thy victory?' 'The strength of sin is the law, and the sting of death is sin.' Are we under the law? God forbid! We are under grace. Beloved, we must be crucified with Christ. I never expect to die. I died once, when I lay for three days upon my sick bed, and the angels of God came down and spoke to my soul, and when I saw Jesus himself, and the Holy Ghost came down with power. I died then, and yet I live. I now live in Christ, and Christ lives in me, and I am only waiting until this earthly tabernacle is dissolved. I live now in heaven, and this is the privilege of every one of us. Jesus says, 'I will pray the Father and he shall send you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world knoweth not; but ye know him, for he is with you and shall be in you.' There is no death to the Christian. Jesus says, 'I am the resurrection and the life. He that believeth in me shall never die.' Death, the devil, hell—none of them can prevail against me so long as I am crucified with Christ. I know that Jesus reigns in this body of mine. I beseech you that you will give up all for Christ. Lay down your life if necessary, but let Jesus come in and live in your soul, then you will not fear death, but be one of those who stand upon Mount Zion. To you the promise will be verified, 'To him that overcometh will I grant to sit with me on my throne.' Rise now! be like Christ, and then you will have this blessed testimony in your soul: 'They shall be kings and priests unto God.' I am to-day a priest of God by the blood of Jesus Christ."

Bro. ——— said:—"Blessed are the dead which die in the Lord.' I knew Bro. Palmer and his wife—used to worship with them and rejoice with them. They loved God and rested in Him then: they are still resting in God. What a blessed thing to think: 'Blessed are the dead which die in the Lord, for they rest from their labors and their works do follow them.' The last time I saw Brother Palmer here, a man came in and said: 'I was brought up a priest, but I begin to think I must leave the Catholic Church.' God had shown him different things, and he wanted prayer. Dr. Palmer asked me to pray for the brother. As I put my hands on him God placed His hands on me, and filled me with the Spirit."

Sister Hall:—"I should not be true to my own heart, if I did not say that I have a greater inspiration to follow the Lamb whithersoever he goeth, this afternoon than ever. I do not know that I ever stood on my feet in this room to speak without being admonished by Bro. Palmer: 'Sister Hall, speak louder, so that all may hear.' I want you all to hear this afternoon. I know that I love God more than ever, and while I have been sitting here I have been thinking of the contrast between those who have tried it, and those who do not know anything about grace. I do not believe that there is a heart here that is acquainted with Christ that feels any rebellion because the Doctor's chair is vacant. Ever since I heard of his death I have been thinking of him as over yonder, and as I came near the house I thought of that passage in Revelation, 'To him that overcometh will I give a white stone, and in it a new name.' Dr. Palmer knows that name this afternoon. Dr. Palmer has finished his work, and we are going to be patient and wait until the Father says it is enough. It is said in the precious Word that the Christian shall not see death. I do not believe Bro. Palmer saw death. I believe he did not see anything about death, because I know when I was low down in the valley, I saw nothing of it. They gathered round me, and I saw them whispering, and I said: 'What are you talking about? What seems to be the matter?' They kept coming in and looking and going away, and say-

ing nothing. No one had courage enough to tell me they thought I was dying. When, after sending a message to this room, I began to feel the healing power of God, I knew that some one had been praying, and I said: 'I am better.' The last time I heard Dr. Palmer he quoted that passage respecting the earnest of our inheritance. I said: 'Dr. Palmer, I am so glad that He has given us the earnest of our inheritance;' and he leaned over the table, and said: 'So am I.' I could not go to the funeral, but I picked up *The Guide*, and Dr. Palmer's testimony in it seemed so precious to me. If any of you have *The Guide*, look at the June and July numbers. It seemed to me that he was more earnest, if possible, for people to take hold of the promises and claim them as their own—to rest upon the Word of God as the earnest of our inheritance. I bless God for a saving faith in the blood of the Lamb."

Singing:—

"I will sing you a song of that beautiful land."

Sister Brown:—"Since Dr. Palmer's death I have been thinking of God's word, 'By their fruits ye shall know them.' The Lord has permitted me to go over a little of the ground that Brother and Sister Palmer passed over years and years ago. And I find living witnesses that their fruits remain. You know we have often had revivals in our Churches, and a wonderful time, just for the time being; but in a few weeks, in some of the Churches, few remained. But the fruits of these dear people remain. Many people have been blessed and saved—gloriously saved, they stay saved. They rest from their labors, and their works do follow them, and I believe, will follow them while the world stands. I have often come here with joyous steps, and my heart would bound along the way; but to-day I came with a sad heart. I could not help it. I have always been glad since my own deep sorrow that Jesus wept at the grave of Lazarus. I do not believe that the religion of Christ takes away our natural feelings at all. I sometimes think it makes them more tender. I am glad now that I can weep. Praise the Lord! When my son picked up the paper and said, 'Ma,

Dr. Palmer is dead,' I felt that I must go somewhere, so I went to a holiness meeting, and in that meeting I said, 'I have lost two of my dearest friends.' I never could understand why they were so good to me. Mrs. Palmer was just as kind to me as a mother, and if I ever came near idolatry it was in worshipping that woman. I do not think I ever had courage to speak in this meeting without first having received a sign from Dr. Palmer. Then I felt encouraged and, getting up, told the story of what the Lord had done for me. And, as I have been looking down the past, I am more fully convinced than ever (and I must say it, dear friends, from the very depths of my heart) that the old way is the best way—that the old saints are the surest ones for us to follow. Look at their grand, lovely, noble lives! I could stand here week after week, and tell you wonderful things. I could, indeed, dear friends. I could tell you of remarkable answers to prayer; for I myself have been twice in sight of the city. I could tell you how the Lord has brought me back again, and how He has led me; but I will keep that back. It seems so little, compared to the wonderful story, and the earthly tennement so insignificant when compared with the wonderful soul that is going to live forever, that I have not told the things that I could tell. I feel that it is the business of my life to get the world to Jesus—to bring them to the cross, and to bring the Church up where they can be fully sanctified. Then the Lord will take care of the soul, and it matters very little if the body is racked with pain. Soon we will be at rest, to rise in immortal youth. I believe that I shall rise again—shall see the King in his beauty. Glory, glory, glory!"

Bro. Clark:—"In Canada, I became acquainted with Dr. and Mrs. Phoebe Palmer. Glory be to God for such an acquaintance! I rejoice this hour in the Gospel. There are very few months difference between myself and Dr. Palmer in age, and I expect soon to join my companion. I rejoice that I can say, 'The blood of Jesus Christ washes me whiter than snow.' I am a witness of the power of God's grace to save to the uttermost. My heart swells with gratitude to God that I am

here this afternoon to give you to understand that my hope is beyond this vale of tears, centered in Christ the living Head. Glory be to God on high for full salvation!"

Sister ———:—"Then shall all men know that ye are my disciples, if ye have love one to another." I am so glad that when I recognize Christ's children, I feel a love in my heart for them. It seems to me this afternoon that the note of triumph from Dr. Palmer would be, if we could hear it, *Hallelujah!* I shall always think of him as he looked when he raised that heavy Book, and recommended the Word of God, and spoke of his love for it. I am sure I shall never forget that. I am certain that the note of Dr. Palmer this afternoon is, 'Hallelujah!'"

Singing—

"The cleansing stream I see, I see."

Rev. George Hughes then said:—"If Dr. Palmer were here, about this time, rising in his place, he would say, 'It is about time to bring this meeting to a close.' There are some dear ones here, however, who ought to speak. There are those who would like, perhaps in a word or two, to re-plight their faith to the Lord Jesus Christ. Surely this is the hour for us to pledge our faith anew; by the help of God, to stand more closely around the standard of holiness than we have ever done in our lives. It may be that there are some here this afternoon who have not yet come to the fountain of cleansing who would like to express their desire to be fully saved; to have this occasion signalized as the time of their entrance into the inner kingdom. If so, improve the remaining moments."

Bro. ———:—"I know that the Lord saves me, and I give myself anew to Him, praying that He may baptize me more fully, and that I may sound His praises more."

Bro. Rev. I. M. See:—"I have some lessons in my soul. Of course they will be too long to bring here now; but they are very deep. Holiness requires us, every moment, to be entirely surrendered to God. That chair is not empty in the sight of God. Heaven is not a place, beloved, half so much as it is a condition—a condition of the real reigning of God in the soul. That is heaven, and if we

enjoy the condition, we are there now. We shall not be there, if we do not enjoy the condition. In this room, heaven has been all the time. If Dr. Palmer could just now enter here, with all that he has already seen of the other world, he would say, 'Say very little about me.' He would point us to the Lamb of God, of whom even yet he says, 'I have but a faint conception.' He would say, 'Fill my chair. Fill up the ranks; stand shoulder to shoulder and breast to breast.' Mrs. Phœbe Palmer was a real heroine. When she lay sick, we met in this room with subdued song and prayer; but we felt in our souls the wish of the dear woman that the meetings should go on. I have been more inclined to laughter than tears in this room, this afternoon. I met Mrs. Hannah Whitall Smith about the time that the first Mrs. Boole was killed, and I said, 'Mrs. Boole has gone!' Mrs. Smith at once began to laugh, and the company asked, 'Why do you laugh?' She said, 'I always begin to laugh when I hear of the death of a saint. It is so grand to get through the gate.' The name of Jesus is the only name. At one of the last meetings which Dr. Palmer attended, he said we should all engage in the consecration meetings, and I feel to-day that it is my desire to consecrate myself afresh to God's services, and to say,

'Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee.'

Bro. Hughes invited all who desired a clean heart, to signify it by rising, to which request a number responded. Then a call was made for a re-dedication to Christ and His cause, of all who know the power of the cleansing blood, and all present united. Then was sung,

"Lord, in the strength of grace,
With a glad heart and free," &c.

And that other song,

"Glory to the Lamb."

While engaged in singing, the Divine presence was signally manifested. After prayer, and singing of the doxology, the benediction was given.

THE FUNERAL SERVICES.

Held in Seventeenth Street Methodist Episcopal Church,
New York, Tuesday, July 25th, 1883.

Notwithstanding it was a rainy day, a large concourse of people assembled at the church at the appointed hour, 2 P.M. Many venerable friends were present. And, indeed, devoted lovers of Jesus came from distant points to do honor to the memory of this eminent man.

The services were conducted by Rev. Bishop Harris. The ministers preceded the casket up the aisle, the Bishop reading the burial service, "I am the resurrection and the life," &c.

Hymn No. 1050 was then sung, commencing,—

"Forever with the Lord."

and Rev. John Parker read as the Scriptural lesson, 14th chapter of St. John's Gospel.

After which Rev. George Hughes offered prayer.

After the singing of hymn 991, commencing,—

"Servant of God, well done!"

Bishop Harris said:—"The great apostle has spoken to us words that seem exceedingly pertinent on an occasion of this kind: 'Beloved, I would not have you ignorant concerning them that are asleep. That ye sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' These words were spoken, not to forbid grief and sorrow, but to moderate and control it. Death creates sorrow, and to weep over the graves of our friends is natural and gives relief. Religion does not stifle our sensibilities. In relation to the sickness of Timothy, his son in the Gospel, the apostle says, 'He was indeed sick unto death, but God had mercy upon him, and on me also, lest I should have sorrow upon sorrow.' Even Jesus wept at the grave of his friend Lazarus. To a heathen, death is terrible, as being a separation from all which he loves; it is a night without a morning. And to the Jews it was not much brighter. To many of them, death was a starless night. Christianity moderates our

grief, because of the clearer light which it throws upon the destiny of good men. Paul, in the words cited, uses two arguments to check immoderate grief. 1st. The condition of the departed, 2d. Their destination in eternity to come. As to the condition of the departed, the apostle says they are not dead. They still live. They are not suffering purgatorial fires either. They are asleep. This is the figure frequently used in Scripture, 'I would not have you ignorant, brethren, concerning them that are asleep. This figure has been used frequently with reference to death. Thus it is written of the five hundred witnesses of Christ's resurrection: 'Some have fallen asleep.' It requires, I admit, some faith to substitute the idea of sleep for that of death, but such is the Bible view. Its propriety is seen in, that in both sleep and death the body rests while the soul lives on. Again, 'They shall both awake from death and from sleep.' Life and immortality are brought to light in the Gospel. Dr. Palmer is not dead; he sleeps—sleeps in Jesus. and if we believe that Christ died and rose again, so also them which sleep in Jesus will God bring with him. The statement brings to us consolation, as revealing the destination awaiting the holy dead. In the first place, He will bring them with Him. God Himself is coming. 'Behold the Lord cometh with ten thousand of His saints.' God will bring those who are of the holy dead, with Christ, at the last day. The certainty of this rests upon the two great cardinal facts of the Gospel, viz.: that Jesus died and rose again, and these facts are supported by indisputable testimony. Now this is the consolation which comes to us to-day, that our friend is not dead, but sleepeth, in the hope of a glorious resurrection—a resurrection unto life eternal. Christ died; His children sleep. Christ died that they might not die, but that they might sleep. Is not that a blessed and glorious thought to us, that while Christ died—it is not said that Christ slept, but 'Christ died'—His disciples, however, sleep; and He died that they might sleep in prospect of a glorious resurrection. At Christ's final appearance, the holy dead shall appear with Him; not as disembodied spirits, but as perfected soul and body, redeemed from earth, and

now heirs of heaven. So that we stand before the assembled universe as redeemed by His grace, as the children of His adoption: as the sharers of His love. Let us then, this day, take consolation to our hearts in view of the great sorrow that overshadows us, which stirs the heart of this community and multitudes afar off, as not usually stirred. Let us rejoice that our friend sleepeth in Jesus, and that if we are faithful to the vows that we have made, as he was to his, we shall triumph as he triumphed, and share with him a glorious immortality.

The Rev. Dr. Stokes said:—"Some weeks ago there came to our little city by the sea a casket that contained a jewel of remarkable purity and brilliancy. Four days ago a messenger, unseen by mortal eyes, came and unlocked the casket and took the jewel heavenward. We bring you back the casket empty. The jewel has found its prepared setting in eternity. We are solemn, but more joyful—we are submissive, but more triumphant—we are humble, but jubilant—so that our hearts and lips are ready to exclaim: 'Glory be to God the Father, God the Son, and God the Holy Ghost!' I thought, as our dear Bishop quoted that passage from the great Apostle, I might quote another brief utterance as appropriate to him whose departure calls us together: 'This one thing I do!' How this man, I was about to say, *this matchless man*, filled out that great declaration, all along the pathways of sixty-seven years. Every day, hour, and moment there was the life-declaration:—'*This one thing I do!*' Who among us have ever known more intelligent devotion to one great work—the work of saving souls. Rising above every thought, and every act, of that sixty-seven years, this single purpose predominated—to save souls. It was not a fanatical impulse, but based upon an intelligent conception of the value of an immortal soul. And how wonderful the success of his devoted labors! Few of us have known such intelligent efforts to bring men to Jesus for so long a period of time. Every one here feels honored to-day in having been permitted to grasp the hand, and look into the face, and hear the words, and listen to the prayers and the exhortations, and witness

the efforts which have had such rich divine sanctions. For six years of these sixty-seven precious years of his life, Dr. Palmer has been with us in consecutive labor by the sea. For two months of each of these six years, every day in these two months of these six years, over two hours of each day, he has devoted exclusively and publicly, to say nothing of private efforts, to leading souls to Christ. To this one specific work he has given over one solid year for Jesus. Who will ever write up a history of this period? Who will ever record the souls that have been brought into light, lifted out of despondency, and directed into the narrow way? It will remain unwritten until eternity. And, O, what a beautiful translation has been the lot of this known servant of Christ! We mourn and yet rejoice with joy unspeakable and full of glory, our father has left us for the courts of eternal peace. He has left behind him a trail of light, O, so brilliant! in which we may follow him homeward. I seem to hear his voice saying: 'Follow me as I followed Christ.' I seem to see the great hand, that is silent and cold this afternoon, beckoning us on, and saying: 'Come! come!' In that beautiful light we walk to-day; we are following on, pressing on, and the time will not be long ere we shall grasp that great hand again, so full of warmth and affection and life."

Rev. B. M. Adams said:—I shall say but very few words. I came rather with the mourners to-day. Dr. Palmer was my dear friend for many years. He was my admiration when I was but a boy—a clerk in this city. I used to attend the Allen St. Church, and one evening, at a revival service, Dr. Palmer seeing me sitting there as a stranger, came and laid his hand on my shoulder, and said, in a tone that was soft enough to have melted a stone: 'My son, do you love the Lord Jesus Christ?' I said, 'Yes, sir.' He slipped his arm around my neck and said, '*Be faithful my son!*' How many that man took to the altar for prayer that night I don't know, but I counted twelve, and I had to leave early, and when I left he was still at it. It was equal to a sermon to see him and his wife go to the communion table together. Plain, old-fashioned Methodists; no better

people ever lived in this world, I believe. I come to-day to cry with the rest of you, yet I feel like saying, 'Let the trumpet sound, let the banners wave and the shout go up, for he has *won the fight!*' He consecrated himself to the doctrine of the Methodist Church, the doctrine of holiness, to spread which over the lands Methodism was raised up. If a man gets hold of a *small* idea, and concentrates all his powers on it, it may be a bad one, a silly one, and he may run into fanaticism; but if he gets hold of a *great* idea, and concentrates all his powers to its development, it will make him. This great thought of holiness to the Lord took hold of his heart, and his heart was bent to it as a rose is to the sun. He set out and found it and began to advocate it, and kept on advocating it, and has advocated it through all sorts of misunderstanding, (I was going to say opposition, and should not have been very far out of the way if I had), misunderstanding, abuse sometimes, as I have witnessed. He held on because there was something that lay back of all he said on the subject that was like a great propeller, and drove him on, namely, the experience—he could say, 'I know!' I have sat at the feet of himself and sainted wife many a time, and she who survives him, glad to know what he had to say about this great specialty that gave his name significance, and does to-day all over the Christian world. Great numbers will be found who have been bettered by this man carrying this great specialty through. Glory be to God for this one man who carried the banner through and never let it fall! When you took his hand you knew that at the other end of that hand was a man whose heart beat strong, and with one strength, and that strength was holiness to the Lord. If I could meet him to-day I should say to him: 'Doctor, I congratulate you!' The heaven he has gone to is good enough for me, and I hope to go there before long. Blessed be the name of the Lord for such a gentleman, who, whilst he was propelled by this great specialty, never ran it on a narrow gauge. He was a Methodist, and he was every man's brother who loved our Lord Jesus Christ. It was a delight to me in my earlier days to go to his meetings. You would there find

brothers and sisters of all denominations sunning themselves in his light. Blessed be the name of the Lord, those days will be reproduced by and by. If we should keep the funeral services going all the week we could not state all that he has done. It is just in the words that Mr. Stokes stated, 'This one thing I do!' and if it is great enough, as we find it is, to absorb a man and consecrate him, and glorify and encourage him, this is an illustration of it. It made Dr. Palmer a great man. He was a great man in this, that he saw what the true point of real life was, he seized it and held fast to it, and it glorified him, and it will glorify anybody. I was sick when I was a missionary at the Five Points in 1853, and Dr. Palmer's wife stood by me. I did not ask for Dr. Palmer, but he came and saw me, and before he gave me any advice he said, 'Brother, shall we have a word of prayer?' He knelt down by my bedside and prayed, and we both became wonderfully happy. O, how the benediction came on me as he prayed there, and when he arose and felt my pulse and said, 'Brother, you will have to take a little rest; you cannot work all the time; you must do as your Master did.' I never thought of it in that way before, that the Master got into a boat and pushed off to sea, and lay down to sleep. When my dear friend, the Doctor, went away, it seemed as though a great basket of sunshine had been emptied into the room. The love has been with me ever since, and he has been a benediction to you and the Church ever since. Is there not a man who wants to take up the banner and carry it to the front? The Lord raise up such men, men who show what Jesus Christ can do for humanity."

Rev. E. R. Young, of Canada, said:—I feel as if my place is with the mourners in the pew. This may seem strange to some of you who do not know me, and you may wonder if I am one of the family. The family of this dear man was a very extensive one. He has sons and daughters in other lands than this over which the stars and stripes float. I am honored to-day in speaking a few words and bringing a flower from a distant land. (Bro. Young here narrated how his father had invited Dr. and Mrs.

Phoebe Palmer to Canada, and their loving interest in him as a little boy, instrumentally leading him to Jesus. The facts are given in his address at the memorial meeting at Ocean Grove. See report.) Then he said: "It was my privilege to spend the last few days with Dr. Palmer, and a blessed memory I shall always carry of those days. When I first went into the sick chamber, (you know the magic way he had with those hands of his, there was more in them than in many a sermon from others), he said to me, 'I am a prisoner of the Lord. He is such a good jailor, it is very nice, praise the Lord! There is no temptation, the adversary does not seem to have found me out, and it is just the atmosphere of heaven'—and he died in just that way. It was a glorious translation, and now I feel as though it had been a stimulus to me to go to work again. A friend over there at the Grove said, 'How much New York has lost by the Doctor's death!' We used to say in Canada, 'How fortunate you were in New York, for forty years, in having such a man to lead the Tuesday Meetings, holding up steadily the banner of holiness.' It is related that during the battle of Waterloo a certain Colonel said to the Duke of Wellington, 'Can you not send me reinforcements?' All the answer he received was, 'Close up your ranks and keep up your standard, and if you fall, fall with your face to the foe,' and so we close up the ranks and fight on. May God bless us all, and grant that wherever in this country, in Britain, and in the Provinces, the sad tidings of the Doctor's departure reach, that as we drop our tears of sympathy, there may be a girding on of the armor, and that in dying we may find our latest foe under our feet at last."

Rev. Dr. Dunn said:—"It seems to me that this is a sad day for the Church of God in this country. I have looked at the leaden skies and the weeping rain and felt, somehow, as if there was a sympathy between nature and the feelings of our hearts to-day. It was a fancy of the poet that when a poet died nature mourned—and it seems to me to-day as if nature sympathized with us in our deep sorrow. Wherever the intelligence of this sad event shall go, from the

Atlantic to the Pacific, and in foreign lands, among missionaries and Churches, tears will fall. We see his face no more, hear his voice no more, and feel no more the power of his wonderful magnetic presence. There is, however, another side, blessed be God! The world may feel a shock at the fall of this good man: but up yonder I can almost hear the sound of the harps of welcoming joy as this one, so long standing in the fore-front of the battle, is at length a ransomed, glorified soul before the throne of God. There is sadness on the earthly side, but glory on the heavenly side. Dr. Palmer's life has already been referred to as one of full consecration, standing up prominently before the Church and the world as an advocate of the great doctrine of Christian holiness. He had experienced this great verity in the depths of his soul's consciousness, and he marched up to the light which God gave him, not only with his voice proclaiming these truths, but he started the periodical known all over the world, "The Guide to Holiness." He and his companion published books and tracts all bearing on this great question, until the wide world has felt to a greater or lesser extent the power of this work. There was controversy with him at times, and difficulties were thrown in his way, but he never arrayed himself against the Church of God, its Bishops or ministers. He loved the doctrines of Methodism, our Hymnology, and saintly biographies. He reveled in the glory of these Christian annals. Hence, steadily, through sunshine and storm, he went right forward. And now, to-day, after life's fitful fever, he sleeps well, the glory lingers on his brow. Now the glory that dwelt in his soul breaks through the thin veil of the flesh, speaking for the honor and glory of the Divine Master. Dr. Palmer has shown what may be done by a man of entire consecration. O, that this spirit might come to the Churches of our land that, everywhere, there might be this devotion to Christ! The world can ill afford to spare this good man. There are so few that are ready to stand up for Jesus. I was reading this morning, in my family, the account of the translation of Elijah and the wish of Elisha that his mantle might fall on him. I

said, 'On whom will this mantle of our heaven-ascended Elijah fall? Who will do his work? He has gone from us, but the great cause which he represented will never die. The great truth which he upheld will spread and grow wider and farther as the years go by, in the Church of God and all its branches. God will raise up a holy Church in America and in the world, and will sift her as wheat until she shall look forth bright and clear as the morning. O, let us wash our robes in the same precious blood in which he was washed!—pursue the way that he pursued—live consecrated lives and, when we come to pass away, I cannot say, 'die,' when we come to walk through the valley of the shadow of death, we shall fear no evil, for we shall find it vocal with songs of joy, and on the eternal shores rejoin him and all the blood-washed saints, to sing Hallelujah for ever and ever."

The congregation then passed around the Church and viewed the remains, which were afterward taken to Greenwood Cemetery for interment.

"SERVANT OF GOD, WELL DONE!"

REV. JAMES CAUGHEY.

NOW many thousands in various parts of the world have so exclaimed since hearing of the death of Dr. Palmer! The above line has rested upon my own mind also, most of the time since I heard of his departure for heaven.

The opinion has been expressed that pre-intimation of the death of a distant friend may pass over us like the presence of a passing cloud. It may be so to some, but I had no such premonition. I knew not even that he was sick—only that he had buckled on his armor for his Ocean Grove campaign in the cause of holiness,—until, at the twilight hour in New Brunswick, in the street, a friend said, "Dr. Palmer is dead." A cloud came over me then, and a feeling of deep stillness. The world seemed lonelier that one so long loved and revered had left it with the suddenness of an April cloud. But on my cloud I saw a silver lining, and sunshine breaking through it. Thoughts of his amazing bliss, the

crown, reunion with loved ones gone before, and the glad recognition of thousands gathered there, instrumentally by "The Guide to Holiness." O, he knew not the joys that there awaited him, "the scenes of radiant glory, the bliss beyond compare!" He is consciously safe, happy, and young forever. He is saluted by songs, never chanted to human ears below—the "new song," that "no man could learn," and the union of the two songs—the song of Moses, the servant of God, and the song of the Lamb! I must die to know the rest, and to know it to my eternal joy, I must die in the Lord, like him. Amen.

And how such impressions will abide with one through the night, nor quit us with opening day, light after light departing from Israel's host, and fading into sky, and a feeling within one's self of a yearning to that same transition line! O, I cannot say all I would! But I may repeat these sweet lines of one, which once refreshed me so much, when detained by deep darkness on a certain far-away river, many years since. With what freshness do they come over me!—

"Stay, thou triumphant spirit, stay,
And bless me ere thou soar'st away,
Where pain can never come!
In vain my call, the soul is fled,
By Israel's flaming steeds convey'd
To his eternal home.

The happiest hour is come at last,
When all his toils and conflicts past,
He shall to God ascend;
Worn out and spent in Jesus' cause,
He now takes up his latest cross,
And bears it to the end!

Fill'd up with love and light divine,
The house of clay, the earthly shrine
Dissolves and sinks to dust.
Without a groan the body dies,
The spirit mounts above the skies,
And mingles with the just!

With mix'd concerns thy flight I view.
With joy the ascending pomp pursue,
Yet for our loss distress'd;
Our bosom friend from earth has flown,
A father in our Israel has gone
To his eternal rest!"

What, then, must be the feelings of a be-

reaved wife and children? May our God comfort them with the richest consolations of hope!

How strangely, under some circumstances, do the sighs of memory and imagination's pictures commingle with the teachings of faith! I have walked under lofty pines and listened to the sighings of the wind among their branches, seldom so heard under other trees,—like the voices of spirits on missions sent! There are sighs in the air, wafted over this, and from other lands. The air of the Atlantic bears them, Ocean Grove is rife with them. "Gone, missed, mourned!" is sighed from many who have never seen his face, nor heard his voice, but who have received the inspirations of holiness from his Guide! And I would have my sincere and humble sigh mingle with theirs,—

"For him is sorrow's purest sigh
O'er ocean's heaving bosom sent."

Who could read of that farewell scene without being reminded of Acts 20th, and the closing words of St. Paul, after rising from his knees, to his spiritual children, the infant Church of Miletus, whom he knew he was looking upon for the last time: "And they all fell upon his neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more," filling the air with tokens of sorrowing grief as "they accompanied him unto the ship." The Church of God has been no stranger to such sighing grief, from that scene on the Miletian shore, to that witnessed by the seaside at Ocean Grove.

Well, our friend Dr. Palmer has gone, but he has left an influence behind him that will never die. Those waves of purest salvation which swept over the Churches during his lifetime may have already received fresh impulses since his death. The gates of heaven which opened to receive his ascending spirit may have emitted new light and power, and quicker too than thought to those he left behind him,—sweeter than the influences of *Pleiades*, and stronger than the bands of *Orion*.

A philosophic writer, many years ago, gave it as his opinion that the death of a human being may throw a sort of gleam through the

spiritual world—that it is not impossible that now and then some congenial minds, still in the body, may catch a sudden light when in a proper position:—as the *twin spires* of a Cathedral may be momentarily illuminated by some far-off flash, while the countless roofs below lie in unbroken gloom.

A pleasing thought! Nor would I say, but without leaning toward *modern Spiritualism*, that I am a stranger to some such heavenly manifestations. Perhaps on some such principles one might account for that strange visitation which *St. Augustine* recorded in one of his Epistles. He tells us, "that on the same day in which his dear friend St. Jerome died he was in his study, many miles away, and, not knowing of his death, he took up his pen to write him some of his views of heaven. Suddenly a singular light flashed into the room, attended by a very sweet fragrance, and he thought he heard these words, "O, Augustine, what doest thou? Dost thou think to put the sea into a little vessel? When the heavens shall cease their continual motion then shalt thou be able to understand what the glory of heaven is, and not before, except thou come to feel it, as I now do!" He afterward felt a strong assurance that it was the soul of his beloved Jerome!

Well, I commenced this little article for the Guide with the line—

"Servant of God, well done!"

and I now conclude with:—

"Servant of God, farewell!"

until we meet again, and it may not be long.

"What, though the stream of death divide,

Our souls a moment on its shore,

We part to meet, we join to abide

Where pain and parting are no more."

I salute thee now in the words of a Danish poet:—

"Thy soul is with thy God,
Thy name is everywhere!"

STEPS TO HEAVEN.—A poor man told Roland Hill, that the way to heaven was short, easy, and simple; comprising only three steps:—"out of self, unto Christ, into glory."

BUSINESS ARRANGEMENTS.

Our patrons were definitely informed in our last issue, that the New York Holiness Publishing House would continue to prosecute its blessed enterprises. The departure of our beloved colleague, of course, makes an indescribable vacancy. But, in the order of a gracious providence it is arranged that the work which has so long filled his heart and hands, shall not be in any wise interrupted.

It will be remembered that in 1877 Walter C. Palmer, Jr., son of Dr. Palmer, who had for a number of years conducted the business, retired. His father then assumed the publishing responsibilities, and thenceforward the work was continued in his own name.

Three years ago, on account of advanced age, and in order to provide for future contingencies, the writer became associated with the Doctor, editorially, and in the management of the business. It was arranged that he should have an equal interest with the Doctor. No change, however, was made in the firm name. It has been to him more than a joy to relieve, as far as possible, God's honored servant in his declining years. Upon him has rested the entire business management, and to a large extent the editorial conduct of the magazine, and other publications. In all this work he has enjoyed the able counsel, cheering words, and aid, so far as strength would allow, of his beloved senior. He was full of holy ambition to the last, to plan and work for the edification of God's dear saints. And our friends may be assured that THE GUIDE will continue to be, thoroughly, on the line of *Christian love*, avoiding as heretofore, controversy and profitless discussions.

The interest of Dr. Palmer has now been transferred to his beloved surviving companion, who has entered into co partnership with the writer, the firm name adopted being PALMER & HUGHES. While, therefore, upon the undersigned will still devolve the chief part of the work, he will be strengthened by the wise counsels of Mrs. Palmer—and, he hopes that she will have some excellent and mature thoughts to give to our readers. The knowledge of Mrs. Palmer's relations to the work, as above stated, will afford a guarantee of the strength and permanency of the establishment. Indeed, we hope that the interest may be in perpetuity. We are not, however, on the line of money-making. We donate largely to our patrons in premiums, commissions, and in furnishing the magazine to needy

persons. This is additional to the gratuitous circulation of holiness literature, through the "PHOEBE PALMER HOLINESS FUND." Thus it will be seen that we have no mercenary aims. We seek God's glory, with singleness of eye, desiring to enjoy the largest possible facilities for the spread of Scriptural holiness.

Under these circumstances, we lay our cause upon the hearts of our patrons. The love they bear to the now sainted Dr. and Mrs. Phoebe Palmer, we are sure, will prompt them to hearty co-operation with us. We renewedly consecrate ourselves to the great work upon our hands, in humble reliance upon the guidance of the Holy Spirit.

Communications intended for insertion in THE GUIDE, or on business, should hereafter be directed to PALMER & HUGHES. Checks and money orders should be made payable to their order.

GEO. HUGHES.

NOTES.

—The decease of Dr. Palmer makes it necessary to close up our business accounts belonging to his estate. Persons indebted for The Guide, or on book account, will please remit soon.

—Our acknowledgements of receipts for the Phoebe Palmer and Taylor Funds are crowded out this month.

—We have good reports from a number of Camp-meetings, and hope to give some cheering facts in our next.

—This number has been delayed somewhat, on account of our peculiar circumstances. Our friends will excuse us.

—In order to give the friends of Dr. Palmer the fullest possible opportunity to express their thoughts, we have added four pages to this number.

—We can furnish a handsome steel-plate portrait of Dr. Palmer, on India paper, suitable for framing, to any who desire it, for 25 cts. including postage.

—The returns of new subscribers received from our agents this summer are highly encouraging. The Guide is more and more winning the favor of Christians in all the Churches.

—We propose to publish the life of Dr. Palmer, as soon as the necessary material can be collected. Friends having letters, or being in possession of interesting facts relating to the Doctor, will please communicate with us as soon as possible.

—Just as the magazine was going to press, Rev. Geo. Hughes started for the Burlington, Vt., District Camp-meeting, at New Haven, Vt., by one of the steamers of the excellent "Citizen's Line," for Troy. He will report his trip in the next number.

—We have received from the National Publishing House, Philadelphia, an excellent book on "The Offices of the Holy Spirit," by Dougan Clark, M.D. We will give a particular notice hereafter. Also, we have now a supply of "The Soul Winner," by Mrs. James. Price, 80 cts.

THE GUIDE HYMNAL

Fear Not.

Rev. E. H. STOKES, D. D.

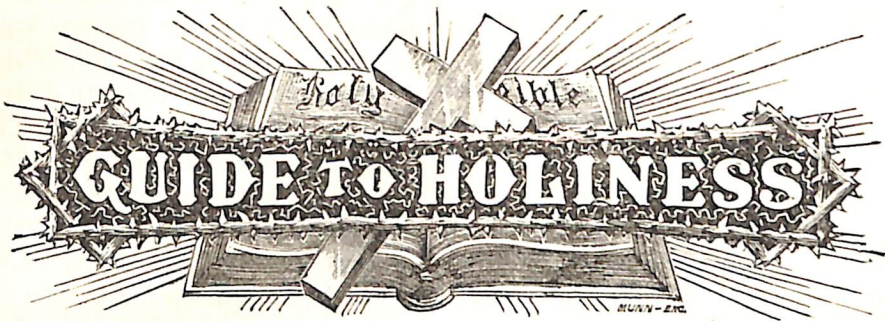
JNO. R. SWENEY, Mus. Doc

1. I've been redeemed with price divine, And I am Christ's for - ev - er;
 2. Fear not! he called me by my name, And I am his for - ev - er;
 3. Fear not! the fire shall not consume, For I am his for - ev - er;
 4. Fear not, though in the vale of death, For I am his for - ev - er;

Fear not, he saith, for thou art mine, And I am his for - ev - er;
 My heart with joy is all a - flame, For I am his for - ev - er;
 In darkness there shall be no gloom, For I am his for - ev - er;
 With - out a fear I yield my breath, For I am his for - ev - er;

I will not fear, I will not fear, For God is always ver - y near,
 Though passing thro' the watery deep Who giveth his be - lov - ed sleep
 Fear not, thy God will nev - er fail, Though all the hosts of sin as - sail,
 I fear not,—life is ebb - ing fast; I fear not,—all my toils are past;

His presence fills my heart with cheer, And I am his for - ev - er.
 My spir - it still doth sweetly keep, And I am his for - ev - er.
 His grace for me doth still a - vail, And I am his for - ev - er.
 Home, home, sweet home, is reach'd at last, And I am his for - ev - er.



—OCTOBER, 1883.—

WORD FOR THE MONTH.—“I must work the works of him that sent me, while it is day; the night cometh when no man can work.”—John 9: 4.

“Jesus, confirm my heart’s desire
To work, and speak, and think for Thee;
Still let me guard the holy fire,
And still stir up Thy gift in me.”

“Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,
And make the sacrifice complete.”

BRIEF MONTHLY COMMENT.

REV. GEO. HUGHES.



OUR passage for the month, given above, contains the words of Jesus, “I must work the works of him that sent me,” &c.

1. A divine obligation is here recognized. He had work given him of the Father to do—specific, grand, comprehensive—including God’s glory and man’s salvation. He had voluntarily assumed the obligation before leaving the excellent glory, saying, “Lo, I come to do Thy will, O God!” The obligation He regarded as sacred and imperative—“I *must* work.”

2. A definite time for its fulfilment—“While it is day.” The eternal Son, in

His mediatorial work, became subject to the time—limit—“*a day*.” A day! How brief, and yet how momentous! The destiny of a race, the glories of heaven, the terrors of hell—all suspended upon a single *day*!

3. An all-controlling reason assigned. “The night cometh!” Perhaps the natural day was declining, and the night-shadows being stretched forth, when He spoke. And, six months only remained ere the tragic close of His earthly life on Calvary. How impressive the utterance, “*The night cometh!*” Reader, only a day is given you to work your Father’s work—a brief day. Be active! Crowd all your energies into the period. Remember, “*the night cometh!*” How soon, who can tell?

A Sermon.

THE INDWELLING SPIRIT.

REV. C. W. L. CHRISTIEN.

TEXT.—“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” 1 Cor. 3: 16.

THESE words do not apply to the unrenowned man. The Holy Spirit visits and strives with him, but dwell in him He does not. It is when the temple has been consecrated, and salvation realized through faith in the atoning blood, that the Spirit comes to take up His abode in the soul. And we wish to try and answer the question, “What is it that the Holy Spirit intends to accomplish by thus making the saved man the dwelling place of God—God’s truest temple upon earth?”

We might say, in a sentence, that the Spirit indwells to produce in the Christian’s heart just that inner life which it was the design of Calvary to bestow. The atonement of the Incarnate Son purchased spiritual blessings for man; the Holy Ghost is the agent in bringing them to the individual heart, the work of the Spirit being commensurate with the designs of the Cross. But let us particularize:

1. The Spirit of God dwelleth in the believer as the witness of his adoption. Pardon is an act that passes in the mind of God, and is consequently unknown until revealed. So the testimony of the Holy Spirit to the fact is a necessity. How can I know unless He bear witness? But this assurance the Spirit gives. I am not left to infer my acceptance with God from “the fruits of the Spirit.” They come as a confirming evidence. But the pardon is made sure to me by Him who alone knows it. God gives His direct attestation that

the name of the accepted one is written in the Book of Life, and that he is henceforth entitled to all the privileges and immunities of a child of God. “The Spirit itself beareth witness with our spirit, that we are the children of God.” And He does not come to deliver His message and depart, any more than the morning sun comes to make it day and then to leave again. No; He makes the heart His abode, so that the forgiven one shall have every hour of his life made bright by the joy of a present, conscious acceptance.

2. He indwells as the teacher of “spiritual things.” It is His work at first to “reprove the world of sin, and of righteousness, and of judgment.” He comes to lead the ruined soul to penitence, pardon, peace. But the new-born soul has only entered upon the pathway of light. He has but just matriculated at the university of spiritual knowledge, and has a thousand times more to learn than he has already mastered. And it is the work of the Spirit, as the Saviour said, to “guide,” to “teach,” to “testify,” to “take of mine and shew it unto you.” So one part of the Spirit’s office is to throw light upon revealed truth. We have no warrant for expecting that He will reveal to the Christian truths not already found in Scripture, for the revelation is complete. Nor that He will teach him that concerning the Book as a literary production, which he can learn by the use of his unaided reason, since God will never do for any man that which He has given him power to do for himself. But while He leaves the mere literature of the volume to be dealt with by the intellect, He gives that light upon its spiritual meaning, without which it is sealed to the spiritual vision of him who reads. And, as one has said, “Thus, to have the Spirit as the enlightener, is like possessing the

work," and then having the author himself to explain his own writings, and at the same time, He teaches the believer self-knowledge, using all the circumstances of his life as occasions for instruction. He gives him increasing light upon his own special needs and difficulties, and dangers; and is forever illuminating the Cross, showing Christ as the all-sufficient Saviour, meeting the believer's case at every point. So that the inspired prayer may be transformed into an experience, "That ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding."

3. But the Spirit indwells as the sanctifier—"Because God hath, from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the truth." The Holy Spirit, coming to bear witness to the pardoned sinner's altered relation to God—he being no longer a condemned rebel, but an adopted child—sheds abroad the love of God in his heart, and thus effects a real change. The man is now "born again of the Spirit," and is become "a new creature." God does not give him the child's status, and leave him with the rebel's heart; nor does he give him the heart of a child and let him still occupy the position of the rebel. Pardon and regeneration are necessarily linked. And regeneration is the beginning of sanctification—the gate admitting to the "way of holiness." Still, though sanctification is commenced, it would be against the testimony of the Book, and the universal experience of the Church, to suppose that the new birth is synonymous with entire sanctification. The one is no more the other than a part is a whole. But it is the will of God that each one of His children should be sanctified wholly. If the Bible teaches any truth with clear-

ness, it teaches this. And if so, and if the Spirit, throwing light upon the sacred Book, makes the blessing stand out as clearly promised; if He shows the believer the corruption of his nature, and makes him long for deliverance from inward sin as much as he longed for pardon, surely we might take for granted that the Spirit must be willing to bring him to the definite possession of a clean heart. But we are not left to presumptive proof, for His work in the world is to bring human souls to be what Calvary designed they should be. If Christ has only purchased a partial salvation from sin, then the Spirit can only give this partial salvation. But if the Cross meant "that the body of sin might be destroyed," that we should be "dead indeed unto sin, but alive unto God," that we should be "made free from sin," that "we should be holy and without blame before Him in love," then the Holy Ghost dwells in the Christian to effect all this. And if the believer will take the Word of God, and not the teachings of men, as his guide, and if he will loyally follow the Spirit's leading, he shall be brought to realize full salvation. The Lord cannot leave His work half completed. "The Lord will perfect that which concerneth me." Many a time, indeed, has a Christian been led to the enjoyment of the blessing, even when he had never heard the doctrine of entire sanctification preached. He had it, although he did not know by what name to call it. And when at length he did hear it proclaimed, he was taken by a glad surprise, and said, "Why, thank God, that is the very blessing He has granted me this long time."

(To be continued.)

♦♦♦
"Many good purposes lie in the churchyard."—*Philip Henry.*

ISHI, NOT BAALI.

REV. SHERIDAN BAKER, D.D.

"And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali."—Hos. 2 : 16.

HERE are degrees in alienation from God. All sinners are far from Him, but some are farther, and some are farthest. There are bad, worse, worst—among the unconverted. So, while all true Christians are near to God, some are nearer, and some are nearest. There are good, better, best—among the pious. There are degrees in salvation, or stages in the religious life.

One of the most interesting methods by which Inspiration represents the different degrees of affinity between God and His people, is in the use of the amicable relations existing among men. Prominent among these, and embracing all others, are the servant, the child, and the spouse.

1. The lowest plane upon which God's people may be found is that of mere servants. The religious life commences upon this low plane, serving God for wages—to escape hell and gain heaven. The apostles commenced at this point, and hence Peter said: "We have left all and followed thee; what shall we have therefore?" But before the Saviour left the world He had occasion to say to these disciples: "Henceforth I call you not servants, * * but friends"—intimating a nearer affinity than at the beginning of their religious life. This low plane, however, excludes all voluntary sinful action. "No man can serve two masters. * * Ye cannot serve God and mammon."

2. A higher degree of affiliation is represented by the child-relation. Hence we read, "Wherefore thou art no more a servant, but a son." "And because

ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Endearing as this relation is, it involves the notion of service, but on a much higher plane than that of a hireling. "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." But children do not serve for the patrimony to be inherited, but because they love their parents, and the family to which they belong. They are actuated by love, and serve whether there be any property to descend or not.

So there is a gracious state in which the believer serves God and the Church, not to escape hell and gain heaven, though this first prompted the effort, but for the pleasure there is in the service. Love for God and the institutions of Christianity leads the thoughts and the activities.

As it happens that right minded children sometimes feel a wilfulness and an opposition to some of the parent's arrangements, so it happens that God's loving children sometimes feel an aversion to the Heavenly Father's arrangements, which leads them to cry out,

"'Tis worse than death my God to love
And not my God alone."

To relieve His people of this native perversity, God has provided for its removal and their elevation to a perfected union with Himself, symbolized by the marriage relation. Hence notice,

3. The highest affinity of God's people with Himself is brought to view in the Scripture heading this article, "Thou shalt call me Ishi"—my husband—"and shalt call me no more Baali"—my Lord. The most intimate of all the amicable relations implies service, but with an affection which renders the most menial service a pleasure.

To live in wedded union with one loved more tenderly than any other on earth, is the climax of terrestrial life, and is the state to which every human being in the normal condition of man aspires. In its embrace the wife gladly sinks her name into her husband's—merges her property into his; chooses his fortunes, whether good or bad, as her own; accepts his honor or disgrace, and, in short, becomes one and inseparable with her husband in all joys and sorrows, and all the possible successes and reverses of this life. So in this highest phase of Christian life, the believer sinks his name with Christ. He becomes in the highest sense a Christian—an anointed one; his property becomes the practically acknowledged possession of Christ; his honor and reputation go up or down as his Lord's; he stands identified with his Saviour in effort to save the world; in short, he is one and inseparable with the Crucified One.

If each of the married pair abandon the personal habits that may be wrong, and take on each other's habits that may be right, there will follow a continually increasing affection for each other, and a continuous assimilation to each other in affinities, choices, and mental peculiarities. Indeed, it is said that the physiognomy or facial outlines of such a wedded pair assimilate to each other. So the completed union with Christ is not a finality, but rather the beginning of an unfettered and rapid assimilation to His likeness which is never to end.

It ought to be noted that the Scripture suggesting these thoughts, reads, "Thou shalt call me Ishi." Hence, to reach this highest plane of service is imperative, and not an optional matter with the people of God, as too many seem to think. And this affectionate address cannot be used by believers in

any lower stage of experience. Indeed, some believers complain of their brethren who have come into wedded union with their Lord, that they seem irreverent, and address the Divine Majesty in terms too familiar. The secret is, they are married to Him, and enjoy a communion with Him unknown to all living in a lower experience.

These different relationships which God's people are represented as enjoying, are as real, and should no more be jumbled together, and confounded in thought and act, than the corresponding relations among men. What would be the state of society if the servant, the child, and spouse claimed the same rights, and took the same liberties? And the confusion of these well defined relationships in spiritual life, or a want of discrimination in the stages of Christian experience has made bad work in the Christian Church.

But while this language is imperative, it is also a tender proposal. And all that is necessary for one in the conscious enjoyment of love for Jesus, to consummate this blessed union, is to accept the proposal, reckon it done, and declare the fact. It is a valid and legal marriage in some States when lovers declare before witnesses their purpose to live together as husband and wife. So it is a divinely legalized marriage with Jesus, when the true evangelical believer, rejecting all rivals of the Saviour, accepts a wedded union with Him, with all that is included in such union, believes or reckons that it takes place, and puts himself in this attitude before the Church and the world.

BE PATIENT.—Christ went to heaven with many a wrong; His visage and countenance was all marred more than the sons of men. You may not be above your Master.—*Rutherford*.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHEBE PALMER.

MONDAY, March 20, 1847.—What a privilege to be permitted to ask in faith, believing, nothing doubting ! Asked that the Lord would direct my way this evening, and concluded to respond to what have been the frequent, urgent invitations to attend the Monday evening meeting held at the house of my brother-in-law, Mr. Cox. We had a gracious season. Here, also, the Lord added to the list of witnesses. Three more were permitted to unite with the blood-washed company, and to say, "Unto him who hath redeemed us and washed us from our sins in his own blood ; to him be glory."

For a few months past, I have been most prayerfully interested for a rising of the work in the Greene Street charge. But I have not been alone ; others also have felt deeply as we have said, "By whom shall Jacob arise, for he is small." The Lord has raised up an instrumentality in Bro. Gorham. His labors have been greatly blessed. He began with the Church. "Blessed are they which hunger and thirst," &c., was the foundation for the first discourse. Those who were truly hungering and thirsting were invited forward, when the most, and probably all the official brethren present, with others as far as the altar and front seats would contain, came forward and knelt as humble suppliants for full salvation. It was thus that the membership waited for the full baptism of the Spirit, and presently God began to work upon the hearts of sinners. It was not long before the Church was so fully baptized into the spirit of working for God, that in every part of the house, individuals might be seen at work endeavoring to persuade their friends to

come to Jesus. Frequently, the altar is surrounded by sixty or seventy penitents. A deep interest also prevails in relation to the theme of entire sanctification. Some have lately obtained the witness.

Tuesday, March 21st, 1847.—This afternoon we had a gracious season. Mrs. R——, of Brooklyn, received the blessing of holiness after the meeting closed. About four weeks ago she was powerfully converted. Two weeks subsequent she became truly awakened to the importance of an entire renewal in the image of righteousness. She became absorbingly interested in searching the Bible as the charter of her salvation. This precious volume, she said, to her seemed to be full of admonitions—to be holy. Speaking of her desire to attend our afternoon meeting, a well-intentioned, though mistaken friend, had said that he feared the experiences of the meeting might be too strong meat for her ; but she obeyed the monitions of the Spirit and came. During the prayers of the meeting, she saw clearly that it was her privilege to enter into the holiest, through the blood of the everlasting covenant ; but, to use her own expression, she said, that something seemed to keep her back and to say, "Not now." In this state of mind she was when I addressed her at the close of the meeting. Immediately after her conversion, she had commenced family prayer, with the permission of her unconverted husband. In allusion to this and other religious duties, she observed, "It seems to me that I need something more than I have yet." "What you want is entire sanctification," said I. "Why is it," she asked, "that so many professors seem to know so little about this blessing?" "You have nothing to do with other professors, only so far as their example is helpful towards eluci-

dating the Scriptures. You have acknowledged that the Bible is full of requirements to be holy." To this she again heartily assented, but shortly referred to yet another perplexity. "And why, if I may obtain this blessing so soon, are many others so long in seeking it? And why were the Israelites forty years in going a journey which might have been accomplished in eleven days?" "You have been more than eleven days in journeying toward the Canaan of perfect love; now you have come up to the borders of the promised land, and unless you are careful to obey God and step over—for it is His command that you go over and possess it; and unless you do it speedily, you also may be turned back to wander in the wilderness of unbelief." She said, "I believe the Lord will bring me in." "But, *when?*" I asked. "I believe He will not be long." He says, "Now is the accepted time, and do you not believe Him?" "I will believe!" "But *do* you believe? The poet says:

'Lord, if on Thee I dare rely,
The faith shall bring the power.'


Do you not believe, if you should *now* rely on Christ to save you from sin this moment, that He would save you? And let me tell you, it is not left optional with yourself whether you will do this. God requires this act of present reliance, and unless you come to it, you grieve His Spirit." She soon said, "I will trust Him to save me now." "If you are really *now* trusting Him to save you, He *is* saving you *now*, and do you not now feel that He is now saving you?" She cried out, "Bless the Lord, I am saved!" The full assurance of faith was given, and she was filled with the joys of present and full salvation. The little company of us that remained with this dear disciple, fell on our knees and returned thanks to Him who hath hid these

things from the wise and prudent, and revealed them unto babes. While Mrs. R—— shouted the praises of God, and with deep emotion expressed the joy of her heart before God, "O," she exclaimed, "I am wholly sanctified!" Surely, he that believeth, hath the witness in himself.

PANSIES—(HEART'S-EASE.)

GATHERED BY LELIA WATERHOUSE.

VI.—TRUST.

 WAS once standing with a lady and her husband in the *patio* (inner court) of their house, when a pet dove fell into the curbless well, which had been left uncovered by a careless servant. We heard no sound save a faint flutter. The gentleman instantly threw off his coat, entered the well and picked his way down to the surface of the water by the uneven stones which lined the well.

He found the dove quietly sitting in a cleft of a rock just above the water. He reached down to take the little pet, when it flew to his shoulder and nestled closely to his cheek. It sat undisturbed while its master worked his way upward, and when both were again in the golden sunlight it spread its soft wings and flew tranquilly to a lemon tree which stood in the *patio*. * *

Thou art in a sinful world. Thou art as weak as the little dove. A Rock has been cleft for thy hiding place. Its foundation was in the beginning, when the Word was with God and the Word was God. St. John I, 1 to 19.

Neither the lightnings nor tempests of Satan's forces can shake this Rock. The malice of wicked men, and the rude, blasphemous questions of infidelity have dashed and roared against its eternal, unchangeable sides, without causing one jar.

Then let us coo our trust songs and abide in the cleft. When the angel of death reaches down to lift us heavenward, let us rest in his care until he bears us safely to the light of heaven. Rev. 21-23.

THE SPIRITUAL CONSTELLATION.

REV. W. REDDY, D.D.



DISTINGUISHED writer of the last century said: "In every scheme of religion there is one principal position, which, like the foundation of an edifice, supports the whole system; and there is generally some doctrine, which, like the top-stone, gives a finish to the fabric. In Christianity, the former of these is the doctrine of human depravity, or the total degeneracy of mankind; and the latter, the perfection of the soul in divine love—or, the being filled with all the fulness of God." These fundamental doctrines have constant correlation with each other.

In meeting the objections which were urged against the doctrine and experience of Christian Perfection in his day, Mr. Fletcher recognizes this objection, then urged, namely: that "it sets repentance aside." He answers: "Impossible! for it is *perfect repentance*."

Repentance signifies *to feel pain, sorrow, or regret*, for what one has done or omitted to do. Mr. Fletcher's language implies, that repentance is an inherent and essential element of Christian Perfection; that it is one of the strands which help to make up the strong cord of perfect love—one of the *stars* of the constellation. But in the general apprehensions, even of spiritual believers, repentance pertains only to the *guilty*, or the *voluntarily delinquent*; that it is only the gate of religion, necessary only at the beginning of our Christian course.

This, doubtless, is a great mistake. There is what Mr. Wesley calls "*the repentance of believers*." Though pardoned and begotten unto a new life—"born again"—yet, the self-knowledge which is gained under the light of life, as it

shines into the heart of a believer, will enable such an one to detect, ere long, the lurking remains of pride in the heart; of self-will; of idolatry; of the "love of the world;" of inordinate affection—and perhaps of envy, or bitterness, or of a proclivity to backsliding. Here, then, is place for the repentance of believers.

But even after the soul is wholly cleansed from all inbred sin, and perfected in love, there may, and will be, many involuntary mistakes, errors, and faults, which, on discovery, cannot fail to cause pain, sorrow and regret. And this repentance—not of guilt, not of delinquency, but of infirmity—though covered by the atoning blood, nevertheless calls for, and will occasion, regret and godly pain.

And this is that first star in that spiritual constellation. And it is akin to those other beautiful sister-stars—Perfect humility, perfect meekness, and perfect poverty of spirit. Prominently among these, stands out that brilliant star—perfect faith. This is central. Borrowing its lustre from Jesus, its "author and finisher," it casts its radiance on all the other associated stars. *Self-denial* is vitalized by its light, and *Courage* is inspired to do and to dare. Here is a mild but not a pale star on the heavenly chart, called *Patience*—"perfect patience;" having its "perfect work," so that the believer may be "perfect and entire, wanting nothing."

But the "greatest," most glorious, and attractive star of the whole constellation is, "Perfect love which casteth out fear." "And this last star," says Mr. Fletcher, "is always accompanied by all the others, as Jupiter is by its satellites; and we frequently use, as St. John, the phrase *Perfect Love*; instead of the word *Perfection*. All these graces are planted in the soul in regen-

eration, but they are in a rudimental state. They are plants in the soil of the heart, but they are associated with the weeds of sin, which draw off their life and strength—or which, at least, obstruct their growth. Hence the necessity of what Mr. R. Watson calls, “*A further work of cleansing*, as well as a higher degree of Christian growth.”

This further work of cleansing is the *negative* part of Christian Perfection. It is received *instantaneously by faith*, and is often, perhaps generally, accompanied with the fulness of love—of perfect love, with all the other graces; freed from their antagonisms. And yet, this completeness in Christ is dependent upon the apprehension of the believer, as to “what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward, who believe.” And then, apprehending these, it depends upon the embrace of faith. These things, no doubt, account for the different degrees of manifested power and glory vouchsafed to different persons.

But Christian Perfection has a still higher and deeper significance. It denotes a maturity of these graces, an establishment in these pure elements; and while it is glorious to know, and to claim complete cleansing by faith—a faith which Christ doth himself impart—yet, to be “established unblamable in holiness before God, unto the coming of our Lord Jesus Christ,” involves a process of testing, and of suffering, even as our Lord: though free from sin, from the beginning, and always, yet was He “made perfect through sufferings.” (Heb. 2: 9-10.) In like manner, sufferings, trials, and patient endurance, are the antecedents, and the instruments of perfection in its full Christian measure. Only in this sense can we intelligently

interpret the language of St. Peter, 1 Chap. v: 10. “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.” The phrases, “stablish, strengthen, settle,” are exegetical of the term “perfect”; as though St. Peter had said, “Make you perfect,” i.e., “Stablish, strengthen, and settle you.” And this establishing and settling followed as the sequence of “suffering awhile.”

Thus Christian Perfection is sure to embrace in its scope, two aspects and stages, distinctively:

1. That of entire sanctification in the sense of entire cleansing from sin, and renewal in righteousness and true holiness; and,

2. That of being made perfect in the sense of maturity and establishment—of development and feelings.

Hence the prayer of St. Paul, “Sanctify you wholly,” and “Preserve you blameless unto the coming of our Lord Jesus Christ.” This is the standard of practicable attainment under the gospel dispensation.

Some corollary deductions may be properly noted.

1. There is here found a basis for harmonizing the different theories of this comprehensive theme.

Instantaneous sanctification by faith¹ is the proximate side of Christian perfection, while maturity, establishment in holiness is the remote, or farther side; but both embrace the generic term perfection. Hence there is a “going on to perfection” even after the heart is made pure—“rooted and grounded in love,” —“Make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.”

2. There is a seeming paradox in the idea of perfection, and yet that the elemental graces of "repentance," "poverty of spirit," self-denial, and other graces are to be cultivated all along the highway of holiness. But this is nevertheless true and essential. In arithmetic, even in its highest form, we carry along the elementary rules of addition, subtraction and multiplication. In the highest range of literature, the rules of syntax are carried along and are in constant use in composition and construction.

Though we are urged to "leave the elementary principles of the doctrine of Christ and go on unto perfection," the idea plainly is, that we are not to linger in these elemental exercises; not always to be babes, and live on milk alone, but to graduate to the senior class." Who by reason of use, have their senses exercised to discern both good and evil." To be a perfect Christian is to be "thoroughly furnished unto every good work,"—it is to be "endowed with power from on high."

3. The relation of "tribulation" to this maturity and establishment needs to be more fully explained and emphasized. The Church needs "edifying" in this regard.

On the return journey of Paul and Barnabas from Asia Minor, they revisited the places where they had labored and planted Churches, and they labored to "confirm the souls of the disciples, exhorting them to continue in the faith, and that we must through much tribulation enter the kingdom of God." "Tribulation worketh patience," and perfect patience is a star in the spiritual constellation."

4. This "perfecting of the saints" is the peculiar work of the ministry. Apostles, prophets, evangelists, pastors, and teachers were "given" for this

purpose and end. (See Eph. iv: 11, 12, 13 and 15). Ministers, at their ordination, are charged to "never cease their labor, care and diligence, until they bring all such as are committed to their charge, unto that agreement in faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among the people, for error in religion, or for viciousness in life."

5. This symmetry, meetness, "completeness in Christ" is "the crown of glory in the hand of the Lord, and a royal diadem," bestudded with stars, "in the hand of thy God." Some of the star-graces have shone brightly in their single glory, but not as making up a constellation. Some of them have not appeared in their relative order and their conjoined beauty. Some have been obscured. Perfection is the objective mark. To this we are called. The garments must be "washed white in the blood of the Lamb;" but these clean vestments must be kept "unspotted from the world."

O, the blessedness of this supreme delight in God—this "conformity to the image of God's dear Son!" Appropriately may the perfected child of God exclaim,

"Both my arms are clasped around thee,
And my head is on thy breast;
For my weary soul hath found thee
Such a perfect, perfect rest.
Dearest Saviour!
Now I know I'm fully blest."

THE Rev. Henry Martyn used to lay down this rule for himself, to know when to speak and when to abstain from speaking, in reproving sin; when *he felt some love to the person and hatred to the sin*; and as love is most genuine when the heart is abased, he resolved not to speak unless he felt some compunction in himself.

TESTIMONY OF REV. DUNCAN MC'GREGOR, OF BROOKLYN.

BY REV. E. DAVIES.

THE following is an outline of a wonderful experience of entire sanctification, as given at Merrick Camp Meeting, Aug. 20, 1883. It thrilled and melted many hearts. He said he was converted when a youth, and walked in the light of justification for three years. At a Camp-meeting, he was impressed with the fact that the late Dr. W. C. Palmer, whom he met at that meeting, had an experience to which he was a stranger. Conviction fastened upon him, so much so, that he became wretched. He wandered in the woods, and almost lost his mind. He went into a little tent, and in a season of silent prayer, he thought the heavens were opened, and he saw the bleeding Lamb before the throne of God and the holy angels. He felt as though he was burning up with fever and thirst. He saw something exceedingly white coming toward him from the throne, and he thought, "If it would only touch me, it might cool my body and comfort my heart!" This brilliant something went back to the throne; but again it appeared, coming toward him, and this time it quivered over his longing spirit. At length it touched him, and he fell upon the floor, and for three hours was unconscious of earthly things. When he came to himself, he shouted aloud the praises of God. Thence he retired to his tent, and fell into a gentle sleep. When he awoke and began to think that he had this wonderful experience, the glories rolled out so loud as to awake everybody around him. This gave offence, and his pastor solemnly charged him never to mention this subject again, and when he went home to his

Church, he did not hear a word about it.

That was the first time that he found that any Christian would ever oppose holiness. When his father met him at the door, he said, "I know what is the matter with you, my son. I can see it in your face!" Now we will establish the family altar on the line of holiness. The first family altar service lasted two hours. The next night the house was opened for revival services. God was there, and souls were saved. When he testified or prayed at the church, the fire spread among others, and the meeting ran on for an hour beyond the control of the pastor. The revival flame spread, and fifty or sixty were added to the Church.

He had freely indulged in the use of tobacco, and could hardly live without it; but God showed him that it must be given up. He solemnly promised that he would never touch it again. For two weeks he was sick in bed. The doctor said, "You must use tobacco, or lose your reason."

"Then I will lose my reason." He became worse and worse, till the doctor said, after looking it all over, "You must use tobacco or die."

"Then I will die, and go to heaven the sooner; but I will go clean!" He turned his face to the wall, in this extremity, and Jesus revealed Himself to him in His uttermost power to save, and rebaptized his soul and took away the appetite. The doctors were surprised. Other tests came up, but he was able to conquer all by faith in the Lord Jesus. The Holy Ghost fell upon us as he related this glorious experience.

When the Lord is mine, and I am his,
Of paradise possessed,
I taste unutterable bliss,
And everlasting rest.

Charles Wesley.

A TRIBUTE OF ESTEEM.

BY REV. J. WESLEY HORNE, LL.D.

THANK you exceedingly, good and wise editors, for the memorial number of *The Guide to Holiness*. I read it through on last Sabbath, during the interval of public worship, and felt that the reading made me more than ever "in the Spirit" 'on that blessed day. What a sweet and refreshing bouquet of flowers you have been enabled to present, gathered from the pure and beautiful life and character of our departed friend and brother in the Lord—gathered by so many kind and sympathizing friends and lovers! May our Heavenly Father make it a great sanctifying and comforting blessing to the thousands of his adoring children, who, while gazing on it, will glorify God in his faithful servant! Well have you placed on the frontispiece,—

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

And all true Christians who knew the Beloved Physician will say, Amen!

What a demonstration of the divinity of our holy religion is afforded by such a life and character, manifested in the midst of the Church and the world! What other force than the power of the Gospel of Christ could produce and mold such a life and character? Could the force of science, or of Philosophy or of ethics, or of mere philanthropy? "I trow not!" When or where have they ever done it? Free-thinkers may utter "their great swelling words of vanity" until doomsday; they will never touch God's anointed, nor do His prophets any harm, while the Gospel continues to be the power of God unto

salvation, making in Christ Jesus new creations, from whom old things are passed away. Behold, all things are become new!

I came first to know Dr. and Mrs. Palmer, personally, when I was stationed, in 1864-65, at South Second St., Brooklyn. Joseph Knapp, Esq., the son-in-law of Dr. Palmer, and his wife were members of the Church, and the popular and successful superintendents of the Sabbath-school. Through the kindness of these friends, we became very pleasantly and blessedly acquainted with their beloved and illustrious relatives. Dr. Palmer and his wife led meetings at the Church during my pastorate; and many, older and younger, were raised up into newness of life, and into higher spiritual life, to call them blessed. At Willett St., N. Y., also, while I was there, they held meetings, by which the Church was edified and strengthened.

While at South Second St. my attendance was commenced at the Tuesday meeting, held in St. Mark's Place, and has been continued, as I have found opportunity, in East 15th St. Through this gracious means I entered into the friendship and fellowship of a circle of devoted brethren and sisters in the Lord, which have proved of inestimable spiritual blessing and benefit to me. With them I attended many of the National camp meetings, and the camp-meeting season at Sing Sing; and I have never ceased since to praise and bless the Holy Trinity for the baptisms of purity and power sent down upon us.

"Through all eternity, to Thee
A grateful song I'll raise;
But, O! eternity's too short
To utter all God's praise."

A couple of years ago, while attending the General Missionary Committee Meeting, I had the privilege and pleas-

ure of spending a week or so in Dr. and Mrs. Palmer's family circle, and of proving how sweet it is to sojourn where the gentle courtesies of a deeply Christian household have sway.

While we meditate, sadly but sweetly, over the removal of these sainted ones from the Church militant to the Church triumphant, how we grow into the feeling that this is not our rest; our company before is gone, and we are left alone; but to Christ we say, ardently,—

“With Thee all night we mean to say
And wrestle till the break of day.

For Heaven shines clearer,
And rest comes nearer;
And Christ is all,
Before His face we fall.”

—“Considering how many difficulties a friend has to surmount before he can bring himself to reprove me, I ought to be very much obliged to him.”

FEEBLE KNEES.—“Feeble knees!” How many professed Christians do these words of the prophet represent! Feeble kneed Christians! Weak, unreliable, unable to be on duty, vacillating, untrue, trimming between the good and the bad, the Church and the world, ready to desert the post of duty for popular favor. Alas! how many of this class do we find everywhere! What a trial and burden to the Church! How they misrepresent Christianity to the world! How they hinder the progress of every good cause! When they are needed most to bear burdens, to aid in any important Christian enterprise, to engage in any movement for the spiritual improvement of the people, they are not available. When true principle and unflinching purpose are demanded to sustain the Redeemer's cause, they are too feeble-kneed to be of any service. They are a standing grief and sorrow to the faithful, earnest servants of the Lord. How earnestly should we follow the exhortation of the prophet, “Strengthen ye the weak hands and confirm the feeble knees?”—*Selected.*

IN MEMORIAM—DR. WALTER C. PALMER.

MRS. LIZZIE FENNER BAKER.

O, friend much loved!—the heavy tears fell fast
When first I knew that thro' the gates of pearl,
Amid the chanting of celestial choirs,
Thy soul had passed—to sit at Christ's right
hand—

For I am yet upon the battle-ground,
Bearing the heat and burden of the day;
Oft, when the strife was hottest and the way
Grew rough beneath my feet, and I was tired—
So tired with burdens that seemed hard to bear—
Thy words of tender counsel and strong trust
Have lifted me to cloudless heights of peace,
Amid whose calm I sat in perfect rest,
Thanking our Father for such blessed help,
Such strength and comfort as I gained from thee.

O, rare, rich life! whose long and hallowed years
Were the meet garnerers where all holy thoughts,
And words, and deeds, stored their abundant
fruit!

Sweet life! so full of love to God and man,
Who ever thinks to link thy name with death?—
Death comes not to the soul whose life is hid
With Christ in God! 'tis but a noiseless step
'Thro a white door, by angels opened wide,
And closed by angels on the other side.

And thou did'st love *my* singing—just for this:
That all my songs were for my Master sung,
And pleasing *Him*, was always pleasing thee!
Now, where ecstatic harmonies unite,
And crowned seraphs sweep their harps of gold,
Where the confessors, and the martyrs pour
Their rapturous music on heaven's sinless air—
Thou art to-day!—while I, still left on earth,
Sing for my saint, whose home is Paradise!

Forget me not, in that fair land of light!
But sometimes let a thought float earthward down,
Where my tired feet yet tread—for am I not
'Salvation's heir?'—to such the Good Book saith
The ministering angels are sent forth!
Perchance thou still wilt minister to me—
Thy scholar in the truth—thy child in holy
things—

Thy loving friend in Jesus for long years!
And when *He* bids me come, I think thy hand
Will clasp my own in a glad welcome home.
Till then, dear faithful heart, “good night,”—
“good night!”

For in the morning thou and I will meet,
And never more will utter parting words.

Holiness in Testimony.

"Ye shall be Witnesses unto me."—
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon, at 2 1/2 o'clock.

OCEAN GROVE BRANCH.

The meeting was opened with singing and prayer by Dr. Palmer, after which Mrs. Palmer read the eighth Chapter of Romans and, referring to the seventh Chapter, remarked that many professing Christians were living in legal bondage whose experience was expressed in the sad language, "O, wretched man that I am! who shall deliver me from the body of this death?" But in the 8th Chapter, deliverance from that bondage is clearly set forth as our privilege in Christ—full liberty as the sons of God, having peace and joy in the Holy Ghost.

Dr. Palmer, in the exuberance of holy joy that welled up in his heart and shone in his face, exclaimed, Why should we not all be free? Freedom—perfect, glorious freedom, is provided for us in the Gospel of Christ, and freely offered to us. Let us accept it at once. But some, like the colored slave who was told that the President had made all the slaves free, but would not believe it, and, therefore did not claim her liberty—are still refusing to accept the proffered boon, and living in legal bondage. The return of the anniversary of our nation's liberty, suggests gospel liberty through our mighty Saviour, who has conquered death and hell, and has brought life and immortality to life. Many

years ago he was "brought from the bondage of Satan into the glorious liberty of the children of God," and more and more he rejoiced in that liberty, and longed to help poor souls into it who were bound in legal slavery. O, that all might taste and see the great salvation in Christ! Who will come now and claim their right to gospel freedom? Who will sing with us,

I rise to walk in heaven's own light,
Above the world and sin;
With heart made pure and garments white,
And Christ enthroned within.

Many joined in singing the inspiring words, while his heart was all aflame and his countenance glowed with the hallowed fire as these utterances fell from his lips. As these were among the last utterances of our ascended friend, they seem the more precious, and will be treasured as delightful reminiscences.

OUT OF LEGALITY.

Dr. Ball said, for many years after he became a professed follower of Christ, he was living in legal bondage, and did not know of any better life; but when he became aware of his privilege in Christ, he sought it, and was brought out into gospel freedom. For many years he had known this great salvation. He had the living Christ in his heart, who was working in him both to will and to do of His own good pleasure, and he was a happy man. A Presbyterian lady who had not enjoyed full liberty for years, and was not happy afterwards, but was fully liberated and had a joyous experience, when asked what had made so great a change in her, replied, "In former years Jesus was an accepted lover in a far country, but now He has come to me, and I am united to Him, and He stays with me. That is the reason of my great joy."

THE HEAVENLY GUEST.

Mrs. Stevens, of Delaware, said, when she was a little girl, her mind was arrested by the words, "Behold, I stand at the door and knock. If any man will hear my voice and will open the door, I will come in." She said, "I opened the door, and He came in. But He came in as a guest. I enjoyed His company, and loved Him; but you know we

don't give the whole control of the house to a guest; we don't hand him the keys and say to him, 'Now take the entire charge of this house—it is at your own disposal.' But there came a time when I wanted Jesus to be Master of the house, and have it just as He desired, and so I said to Him, 'Here, blessed Jesus, take the keys of every apartment—of every closet and bureau, and take the complete control of everything.' He then took charge and became the only Proprietor and manager. The first thing He did was to turn out the old furniture, and then he gave the house a thorough cleansing. I looked at the empty house and felt some solicitude as to how He was going to furnish it. But, dear brother Alfred Cookman said to me, 'Don't be anxious about that. Jesus will bring in just the right kind and the best, and you will be thoroughly furnished for every good work. He is going to glorify Himself in your furniture.' So I left all with Him, and let Him do just as He pleased, and I have been well satisfied with the furniture He brought in. It was all just right, and it pleased H.m. So I have been exceedingly happy with Jesus as Lord and Master."

DEFINITE TESTIMONY.

Rev. J. L. Sooy spoke in glowing language of the work of entire sanctification in his own heartfelt experience. For years before he entered into this blessed rest, he had believed in it as a Scriptural doctrine, and at times deeply felt the need of a more thorough work of grace and a fuller baptism of the Holy Spirit. At the time, while in the city of Trenton, as pastor of State Street Church, he was favored with the aid of Rev William C. Stockton in a series of revival services. His heart was not fully at rest, and Bro. Stockton understood his condition. One day, when in his study, the dear good brother came and threw his great arms around him and pressed him to his bosom and said, "My dear brother, just let Jesus do that to you." He thought how he wished for that loving embrace from his precious Saviour, and he had been really longing for it, but there was one thing in his way. He was not, up to that time, willing to confess it. But so intense had the desire become,

that he resolved to have it at any cost. Then came the divine manifestation of Infinite love. The everlasting arms enclosed him, and he found his weary soul resting on the bosom of the adorable Jesus. Ever since that hour he had been conscious of that sacred nearness to the Saviour. From Trenton he went to Covington, Kentucky. In attempting to confess and preach full salvation there, he found great opposition, but he unflinchingly performed his duty, and God blessed his labors. The following summer he visited Ocean Grove. A great cross was presented in being called upon to preach. He ought to have come out definitely on the subject of perfect love, but he withheld his testimony. A cloud came over him and his experience was not so clear afterward, till he went to Olean, N. Y. Yet there was no departure from his position. At his new appointment he was faithful in preaching the doctrine, although there was great opposition. God marvelously blessed him—poured out His Spirit—gave him a glorious revival in the Church and 300 souls converted. Last summer he came again to Ocean Grove and preached full salvation definitely, relating his own experience of the gracious work. Clearer light, and great peace and joy were the result. His experience had ever since been more full and blessed than before. He was fully convinced that definite testimony is the duty of those who are fully saved. Ministers had questioned him concerning his experience and testimony. He always told them very fully concerning the work in his heart, and though many of them had been opposed to such a testimony, they were convinced, and became seekers. A number had entered into the rest of perfect love, and are now preaching it."

The unction attending this testimony was marked, and many, after listening to the clear and blessed evidence thus given, became earnest inquirers, and some received the blessing before leaving the ground.

THE INNER KINGDOM.

Rev. J. M.—— spoke of having a kingdom which cannot be moved, and felt the advantage of being established—especially when death stared him in the face. When on

a train, in imminent danger every moment of being thrown by an accident over a trestle work, and all his fellow-passengers turned pale with fear, he was kept in perfect peace.

Rev. Mr. M—— said he came to these meetings as a child would go to the beach to seek beautiful stones, or a geologist would look for valuable specimens. He gathered here the most precious pearls of testimony. There is no place, he said, on this earth, where such rich experiences are found as in meetings like these, and especially here at Ocean Grove, where so many advanced Christians are gathered together.

DIVINE FRAGRANCE.

Bro. Smith, holding a flower in his hand, said, flowers always reminded him of Jesus, who was called the Rose of Sharon and the Lily of the Valley, combining the charms of both these lovely flowers. He felt the fragrance infused into his soul—the love of Jesus—sweeter, richer than the perfume of flowers. He had imported goods from foreign lands, which had been perfumed by mingling flowers among them, and when opened, after crossing the great sea, the fragrance would fill the building where they were placed. So he would have his soul filled and permeated with the love of Jesus, so that all who meet with Him might catch the hallowed influence, and fall in love with the precious Saviour.

Mrs. Dr. Wheeler said her sister, a missionary in India, sent her two bottles of the Otto of roses wrapped in cotton. In coming from that far-away land, one of the bottles was broken, and the cotton was saturated with the fragrant oil. Years had passed, and the delightful fragrance remained still in the cotton, diffusing itself through the contents of her bureau drawers. So does the love of our divine Redeemer abide with us, to refresh and cheer us, and make lovely the lives devoted to Him. The community where such a one lives, recognizes the hallowed fragrance of such a spirit, and God is glorified.

THY WILL BE DONE.

A brother asked the question, "Can we all, from our hearts, use the petition in the

Lord's prayer, 'Thy will be done!' without any reservation? Are we willing that His will should be done in us, and by us, concerning all our relations and interests in this life? Is there no resistance at any time, but a joyous acceptance of His will, letting Him have His way with us in everything?" This is the secret of perfect victory—perfect rest and perfect security, and full ability to do the work which God has given us to do. This indeed amounts to Christian perfection. For if God has us entirely under His control He will work in us both to will and to do of His own good pleasure, and we shall be just what He desires us to be, and we shall do just what He would have us do.

DISAPPOINTMENTS GOD'S APPOINTMENTS.

Rev. M. Dickson, of Canada, said he had found, all through his life, that God's plans were far better than his own, and had often found reason to thank Him for the frustration of his own purposes and desires. He had discovered that there is perfect safety in committing everything into God's hands and asking Him to direct and control, and suggest everything for Him. Christ's teaching about the vine and the branches, shows that the purging or pruning process is necessary to the fruitfulness of the vine. He had found in his own experience that the pruning knife was needful. He had been greatly blessed and made more useful by afflictions and trials. God, in mercy and love, purges us that we may bring forth more fruit. In reference to "unfruitful branches being taken away," he said, in his early years, he had been in the habit of grafting, and in some cases the grafts had not been carefully inserted, and the result was, they did not become united to the vine or tree, and consequently did not bear fruit, and would finally have to be severed or cut off. Thus it is with some who make a profession of faith in Christ and do not really become united to Him vitally, and hence backslide and are cut off. How important to have vital union with Christ.

All ! for far more I owe
 Than I have to bring ;
 All ! for my Saviour loves me so !
 All ! for I love my King !

The Social Meeting.

"With my mouth will I make known Thy faithfulness to all generations."—Psa. 89 : 9.

"Dear Lord, Thy faithful grace
I know and I adore.
What will it be to see Thy face
In heaven, for evermore!"

—Rev. John Gilliland, Alba, Oregon: "My soul is full of the peace which passeth all understanding. I have no doubt as to my title to heaven."

—Celuvia Wheaton, Sweet Grass, Montana: "I can testify that Christ saves to the uttermost. I understand your language perfectly—it is the language of the Holy Spirit, witnessing with mine."

—Edwin Babb, East Dixfield, Me.: "I am persuaded that my salvation is sure, if I lean on Jesus. I have not been troubled with doubts and fears for over seven months. Bless the name of Jesus! He saves me now and keeps me. But I am not out of bow-shot of the enemy. I am obliged to fight against temptation, but Jesus keeps me from getting into "*Doubting Castle*." Jesus is a glorious Captain."

—J. D. Todd, Armourdale, Kansas: "A bright morning dawns upon our beautiful young city, but my soul is made more bright by the precious blood of Jesus. O, that I could tell the whole world of the precious love of Christ, and what He has done for one so unworthy! Over sixteen years ago He filled my soul unutterably full of glory and of God. Hallelujah for full salvation in a present Saviour! I am now in my sixtieth year, and still realize that He is all in all."

—G. C. Stull, Miles City, Montana: "'The Guide to Holiness' is lying on my table, one of the most acceptable periodicals. You little imagine the comfort I derive from its perusal. I am alone, in a wide field—no, I am not alone; best of all, God is with me. I missed an anticipated pleasure in that I

was not permitted to attend your New York meeting before my departure for the West. Let the friends of mine know that Christ is all and in all, and that I want their prayers so that every moment may be spent in doing the most good for the cause that I love so well."

SETTING THE SEAL.

—Mary E. Stanley, Butlerville, Ind.: "I desire to set to my seal that God is true. The blood of Jesus cleanseth from all sin. "He came unto his own, and His own received Him not, but to as many as received Him gave He power to become the sons of God, even to them that believe on His name. "O, that the sons of men would believe on His name—he that believeth on the Son hath everlasting life." I have many times been comforted by reading your excellent Guide. It has been to me as a brook by the way.

HATING EVERY FALSE WAY.

—Mrs. G. W. Almy, Troy, N. Y.: "In answer to the question in The Guide, '*Do I hate every false way?*' I would say, yes! I praise God that the Holy Spirit has so enthroned truth in my heart that I can say, 'Thy testimonies have I taken as a heritage forever, for they are the rejoicing of my heart. Through Thy precepts I get understanding, therefore I hate every false way.' Early in life God converted my soul. Very soon after the Holy Spirit urged upon me the need of cleansing. So deep were my convictions that I could not rest where I was; neither could I get away from my needs, or the light. I was willing, but knew not how, to take Christ as my complete Saviour. My mind was full of doubts and fears. A friend lent me a few numbers of the dear old Guide. O, how they helped me into the kingdom of perfect love! I was soon rejoicing in the liberty of the sons of God."

GETTING INTO CLEAR LIGHT.

—S. Hansford, Mt. Clare, Harrison Co., W. Va.: "While reading the testimonies given in The Guide, my heart has been stirred to add mine. I was converted in

a train, in imminent danger every moment of being thrown by an accident over a trestle work, and all his fellow-passengers turned pale with fear, he was kept in perfect peace.

Rev. Mr. M—— said he came to these meetings as a child would go to the beach to seek beautiful stones, or a geologist would look for valuable specimens. He gathered here the most precious pearls of testimony. There is no place, he said, on this earth, where such rich experiences are found as in meetings like these, and especially here at Ocean Grove, where so many advanced Christians are gathered together.

DIVINE FRAGRANCE.

Bro. Smith, holding a flower in his hand, said, flowers always reminded him of Jesus, who was called the Rose of Sharon and the Lily of the Valley, combining the charms of both these lovely flowers. He felt the fragrance infused into his soul—the love of Jesus—sweeter, richer than the perfume of flowers. He had imported goods from foreign lands, which had been perfumed by mingling flowers among them, and when opened, after crossing the great sea, the fragrance would fill the building where they were placed. So he would have his soul filled and permeated with the love of Jesus, so that all who meet with Him might catch the hallowed influence, and fall in love with the precious Saviour.

Mrs. Dr. Wheeler said her sister, a missionary in India, sent her two bottles of the Otto of roses wrapped in cotton. In coming from that far-away land, one of the bottles was broken, and the cotton was saturated with the fragrant oil. Years had passed, and the delightful fragrance remained still in the cotton, diffusing itself through the contents of her bureau drawers. So does the love of our divine Redeemer abide with us, to refresh and cheer us, and make lovely the lives devoted to Him. The community where such a one lives, recognizes the hallowed fragrance of such a spirit, and God is glorified.

THY WILL BE DONE.

A brother asked the question, "Can we all, from our hearts, use the petition in the

Lord's prayer, 'Thy will be done!' without any reservation? Are we willing that His will should be done in us, and by us, concerning all our relations and interests in this life? Is there no resistance at any time, but a joyous acceptance of His will, letting Him have His way with us in everything?" This is the secret of perfect victory—perfect rest and perfect security, and full ability to do the work which God has given us to do. This indeed amounts to Christian perfection. For if God has us entirely under His control He will work in us both to will and to do of His own good pleasure, and we shall be just what He desires us to be, and we shall do just what He would have us do.

DISAPPOINTMENTS GOD'S APPOINTMENTS.

Rev. M. Dickson, of Canada, said he had found, all through his life, that God's plans were far better than his own, and had often found reason to thank Him for the frustration of his own purposes and desires. He had discovered that there is perfect safety in committing everything into God's hands and asking Him to direct and control, and suggest everything for Him. Christ's teaching about the vine and the branches, shows that the purging or pruning process is necessary to the fruitfulness of the vine. He had found in his own experience that the pruning knife was needful. He had been greatly blessed and made more useful by afflictions and trials. God, in mercy and love, purges us that we may bring forth more fruit. In reference to "unfruitful branches being taken away," he said, in his early years, he had been in the habit of grafting, and in some cases the grafts had not been carefully inserted, and the result was, they did not become united to the vine or tree, and consequently did not bear fruit, and would finally have to be severed or cut off. Thus it is with some who make a profession of faith in Christ and do not really become united to Him vitally, and hence backslide and are cut off. How important to have vital union with Christ.

All! for far more I owe
Than I have to bring;
All! for my Saviour loves me so!
All! for I love my King!

The Social Meeting.

"With my mouth will I make known Thy faithfulness to all generations."—Psa. 89 : 9.

"Dear Lord, Thy faithful grace
I know and I adore.
What will it be to see Thy face
In heaven, for evermore!"

—Rev. John Gilliland, Alba, Oregon : "My soul is full of the peace which passeth all understanding. I have no doubt as to my title to heaven."

—Celuvia Wheaton, Sweet Grass, Montana : "I can testify that Christ saves to the uttermost. I understand your language perfectly—it is the language of the Holy Spirit, witnessing with mine."

—Edwin Babb, East Dixfield, Me. : "I am persuaded that my salvation is sure, if I lean on Jesus. I have not been troubled with doubts and fears for over seven months. Bless the name of Jesus ! He saves me now and keeps me. But I am not out of bow-shot of the enemy. I am obliged to fight against temptation, but Jesus keeps me from getting into "*Doubting Castle*." Jesus is a glorious Captain."

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March, 1846, and tried to live a Christian life, sometimes walking in the light and then again getting into the dark. In January, 1879, I was aroused to seek the full baptism of the Spirit. I sought it earnestly, until at length that perfect love which casteth out fear, of which John speaks, was shed abroad in my heart. I did not, however, receive the clear witness until January 1st, 1880. Rev. C. H. Lakin, a faithful preacher of holiness, preached on 1 John, 1:7. "If we walk in the light," &c. I was then enabled to claim the promise, and to get out into clear light. O, what a flood of light came into my soul! And, to the praise of God, I can say that ever since I have been kept by power divine. Although called upon to pass through deep waters, they have not overflowed me. Glory to the Father, to the Son, and to the Holy Ghost!"

PURITY AND GROWTH.

—Mrs. J. A. Brown: "It is a great privilege to testify to those understanding the language of Canaan, for it is true all do not. For six years and one month I have endeavored to keep my soul constantly under the cleansing power of the blood of Christ, and the life-giving rays of the Sun of Righteousness, and to the praise of my covenant keeping God I want to say my soul has grown more, both in knowledge and grace, in *one* of these six years than in any previous six years of justified experience. How rapidly and luxuriantly a choice plant will grow and bloom if placed near the fountain, and under the continuous spray thereof. So, beloved, let us see to it that our souls, the trees of our Lord's own vineyard, dwell near the Fountain-Head, that they may be as those "planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jeremiah, 17:8. O, for more evergreen, fruit-bearing Christians.

A MINISTER'S TESTIMONY—HOW IS IT?

—Rev. S. R. Herrick, Ashburnham, Mass.: "Some time since, a Christian brother approached me and said, 'I understand,

Brother H—, that you are a believer in and advocate of the doctrine of heart-purity, or of Christian holiness, as *attainable now and retainable to the end* of this mortal life—a state of grace that may be enjoyed by every child of God on earth.' I replied to him by saying, that I believe this with all the strength of my being, and for the best of reasons. 1st. Because it is taught from the first chapter in Genesis to the close of Revelation. 2d. Because I have learned it from precious and blessed experience. To-day I am fully and forever committed to this grand Bible doctrine, which holds a prominence in the sacred canon. The blood-stained banner of the Cross I have unfurled and flung before the sweet gales of heavenly grace, and expect to stand by my colors till I exchange the cross for the crown, prayer for praise, and hope for glad fruition, in the kingdom of Heaven. The brother then asked, 'What led to your present position, and how did you attain it?' In my work as a Christian minister and pastor I came to feel very keenly my want or need of greater spiritual power—felt that I had reached the utmost limit of my usefulness, and had a burning desire for a better outfit, which could come from God only. Thus convicted, and prompted by the Holy Spirit, I took the Word to my closet, and there, on bended knees before God, I sought for a clear revelation of the truth upon this subject, having first committed myself to the faithful and untiring discharge of each, and every duty that God might ever require at my hands. I made a perfect consecration of everything, without the slightest mental reservation, or any side issues. Being fully convinced that it was my blessed privilege to have a clean heart, the Spirit said to me, 'expect it by *faith*; expect it as you *are*, and expect it *now*.' At that moment I was enabled to step into the fountain, and was made every whit whole. Glory be to Jesus! I am cleansed in the blood of the Lamb! Thus, my brother, while I am enabled to give all and do the *trusting*, Jesus does the *keeping*, and so I am sweetly saved moment by moment, and that is all I need, My feet are on the 'Solid Rock,' and labor and duty are sweet."

Holiness in Home Life.

"A devout man, and one that feared God with all his house."—Acts. 10: 2.

"Here, in earth's home, preparing
For the bright home above,
And there, forever sharing
Its joy where God is love."

CHRIST IN THE HOME.

MRS. M. N. VAN BENSCHOTEN.

When we seek a home in which Christ is given a place, as a real and personal friend, or for a Christian parent whose life gives expression to the reality of Jesus Christ, we are apt to turn away back to the home at Epworth, or to a Lady Maxwell, a Hester Ann Rogers, or to some marked character of the present time. This ought not to be necessary. Our Heavenly Father intends we shall all be "living epistles," manifesting a vital relation to Christ, and exhibiting to the world a conscious apprehension of the personality of the Lord Jesus Christ.

Although to many the Lord Jesus is more a mysterious Power than a revealed Intelligence, "nigh at hand and not afar off," "very pitiful and of tender mercy," yet there may be found in all our Churches those to whom is given the open vision, who walk and talk with God, true Enochs and adoring Marys. Such lives, made luminous by the bright shining of the Divine Presence, have wondrous power to win souls to the Cross. Last Sabbath, in a quiet village church, a mother went with hushed and reverent steps to the Communion-table, with her little son and daughter of eight and ten years of age by her side. As I saw them I said, "Ah, she *knows* her Lord!" She believes in Him as the Saviour of little children. I sought her in her home. It was the refined and cultured home of a prominent citizen, and the atmosphere was heavenly. The benign presence of the Master pervaded all the house. The blessed Lord had not only a name there—He was given a place.

"My Saviour is a real and personal friend to me," said the devoted mother. "He comes into my home. He abides with me. I *know* He is here, even as if my eyes beheld Him. He lays His hand in blessing upon me, and O, the rapture of His revealed Presence!" Was it any wonder that her children loved their mother's Friend, who was such a living reality to her, and whom she so devoutly adored? Was it any wonder that her sons, grown to young manhood, loved and worshiped the "Young Man of Galilee," the lowly Jesus of Nazareth, as their dearest Friend and Saviour?

Jesus sought the home of Martha and Mary, and in these days He will come into our homes. We, too, may sit at His feet; like John, we may lean on His bosom, if, with an intense whole-heartedness, we desire Him. If we will give ourselves to Him, He will flood our hearts with the rich joy of His presence. We shall know the "reality of Jesus Christ." We may not see His face as it beamed upon Mary, but He will lift up the light of His countenance upon us. We may not feel the touch of His hand, but we shall hear His voice, and His mighty love will realize to us the living Presence.

"I will come to you," are the sure positive words of our dying Lord. Has He come, my sister? Does He abide in your home? Does the rich, sweet consciousness of His abiding presence in the person of the Holy Ghost hallow all your life? Does the question, "Will it please the Master?" seem like a part of yourself, being the expected inquiry of your divinely intoned life? Has it power in your household, because "lived up to" by yourself?

O, let us make "room" in our homes for the Christ of God—our adored Lord and Master!

... "Thanksgiving is good, Thanksliving is better."

HOME SUGGESTIONS FOR OCTOBER.—*Heart-Questions* :

1. Have I returned from the summer-resort stronger in God than ever? 2. Have I won any soul to Christ?
3. Is my joy in the Lord full?

Home Exercises.—1. Be more careful and systematic in home-worship. 2. Encourage wholesome reading. 3. Make loyalty to Jesus a motto of special study.

Home Bible Lesson—139th Psalm.

Hymns for Domestic Worship—614—616—622—629.

Letters to the Children

MRS. MARY D. JAMES.

GOD COMES TO CHILDREN.

DEAR CHILDREN :—You have heard that God comes to people and fills their hearts with joy and praise. I was reading about a little girl who was so young that her parents were not expecting her to be converted. She began to feel very sad on account of her sins, and that caused her to look sorrowful and to spend much of her time in her bedroom. Her parents wondered what made her do so, and asked why she was so sad? She replied: "Because God won't come to me. I call to Him and He won't come to me." Soon after, she came from her room with her face bright and joyful, saying, "O, mother, God has come! He comes to me now when I pray to Him!" From that time she was so happy, and such a devoted Christian, that the people all wondered at her remarkable piety. She sometimes prayed in social meetings with great power, and she had much influence over older people, for they saw in her the power of religion. This hallowed power remained with her as long as she lived, and the good she accomplished was wonderful. She lived to be over sixty years old, and then went triumphantly to heaven.

So you see, dear children, God will come to you if you will seek Him with all your heart, and will fill you with joy and make you greatly useful in the world.

A dear little boy that I know was at a children's meeting not long ago, where the children were invited to come to Jesus. He went home very sad, and in a few minutes his mother heard him crying in her bedroom. She went to him, and asked him what was the matter? He said: "I'm such a sinner, and I want God to forgive me and give me a new heart." The dear boy cried and prayed for some time, and his mother prayed for him. In a little while he looked up and smiled, saying: "God has forgiven me all my sins and given me a new heart."

He has shown ever since that it was true God had come to him and given him what he had prayed for. That little boy is not quite ten years old. O, how beautiful it is for children to seek after God and to find Him. And he is sure to come to all who seek Him.

DAILY DUTIES.

At early dawn as a seeker of grace,
My soul hies away to her trysting place,
As key to the portal of coming day,
An hour I'll wait, and watch and pray.
Fresh trials of grace, in household care,
Follow close after the hour of prayer;
But I go forth clad in armor strong,
In the path of duty to find ere long
The things I must do for Jesus to-day.
There are lessons to learn, crosses to bear,
Deeds of charity, words of prayer;
To cheer the strong, and pity the weak,
To sinners of a Saviour's love to speak,
And this I must do for Jesus to-day.

H. R. D. D.

"Prayer without heart is like a lamp unlighted."

THE TRY COMPANY.

We are once more at home from our *summering*. Now, then, we must give ourselves to work, anew. We must think, and speak, and work for Jesus. We want The Try Company boys and girls to be up and doing.

ANSWERS TO QUESTIONS.—The word "SIN."—Nettie F. Tyrrel, Westport, N. H., 125; Samson Britten, Hazleton, O., 128; Gertie Williams, Earlville, Ill., 227.

The word "JOY."—Harris R. Erskine, Sprague's Mills, 30.

The word "OBEY."—Charles Lewis, Elgin, Pa., 15; Harris R. Erskine, Sprague's Mills, 12.

LETTERS.—Estella M. West, Wurttemberg, Pa., writes: "I am a little girl nine years old. I want to do something for Jesus. My mother has been taking The Guide for seven years. I like to read the children's pieces. I found the word 'Sin' 199 times.

Birdie I. Curtis, Alexandria, Mo.: "I have been reading the letters of The Try Company, and thought I would write. I am twelve years old. My mamma is a Christian, but my papa is not saved, nor my two brothers, who are grown up. I have a little brother four years old, and a sister, eight. I was converted at a camp meeting four miles west of here, but I am not sanctified. I wish to join the Try Company. [The Lord bless and sanctify Birdie soon.—ED.]

NEW QUESTION.—How many passages contain the word FAITH? Let answers come by October 15th.

Loved Ones Gone Before.

"The righteous shall be in everlasting remembrance."
Psalm 112: 6.

UNA MEMORIA. REV. D. WATERHOUSE.

(Died of heart-disease at Newfield, Me., May 22d, 1883.)

BY LELIA H. WATERHOUSE.

A small sheaf of wheat resting on the casket; an empty pulpit, whose drapings are relieved by pansies and purple violets; a tiny band of mourners; a bereaved congregation, who had listened to the voice of their new pastor but one Sabbath before he was removed from them,—is this death?

No; it is an "orderly step in life!"

The eldest son stands at the head of his father's casket, and with suppressed emotion conducts the services. The clergyman who was to officiate, and the brethren in the ministry who were invited, by a strange combination of uncontrollable circumstances, are all unable to be present at the services. The Lord seems to manifest his purpose to shew forth the sufficiency of his grace under trial and affliction.

A hillside cemetery, a silent company, clouds overhead, buds and blossoms and singing birds around; an open casket, and our father's face turned toward us, with the look of agonizing suffering replaced by a calm, moveless, saintly restlessness.

By his side stands our widowed mother. In compliance with a request previously made by her, we children gather around our father and sing. Some of us have been separated for years, but to-day our voices blend as in other days, and beside the open grave of our loved one we sing,—

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me!

I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? Where, grave, thy
victory?

I triumph still, if Thou abide with me.

Hold Thou thy cross before my closing eyes;
Shine through the gloom, and point me to the
skies;

Heaven's morning breaks, and earth's vain
shadows flee;

In life, in death, O Lord, abide with me!"

How *could* we sing? Because two beautiful angels stood near us. Submission, with drooping head and tear-filled eyes, poised just above the open grave; while Faith, clasping Submission's arm, leaned her head on her shoulder in simple trust. A friend writes, "He so delighted in your singing while here, nothing could have pleased him more if his desire had been expressed to you at that time."

His daughter, who now tenderly lays this little *memoria* upon his hillside grave, gives thanks to God that she was permitted to be with him during the last year of his earthly life, and to help care for him when he ran the race of life so swiftly as he drew near its close, that he constantly panted for breath. If she were to write his epitaph she would write, in golden letters, "Faithful." For nearly half a century my father was an effective member of the Maine Conference. I quote from one of his brethren:

"His fields of labor have uniformly been fields of sacrifice and hard labor, but he bore the work well, and only one year, 1854, was out of the effective work. On all of his charges he has borne witness to the truth, and left seals to his ministry. His deportment was ever marked with ministerial gravity. The interests of the Church rested heavily upon his heart. Day and night it was his study to reach souls and bring them to the Saviour. At times this desire burned like a consuming passion in his heart. His intercourse with his brethren in the ministry was always pleasant. He knew no rivalries. If he had any personal ambition it was only manifest in trying to do well the work committed to him. So, finally he fell at his post, in the discharge of his duty."

Sinless, tireless, our father waits for us, and the time until our reunion seems brief, as we again take up life's routine and turn steadily to the God of comfort, with the whisper in our hearts, "Here am I, send me."

MRS. JULIA A. CARY

Died near Los Angeles, California, March 13th, 1883. She was born in Orange Co., N. Y., Feb. 10th, 1822. When quite young, her parents removed to Paterson, N. J. She was converted at the age of 15, and from that time until her death, it could be said of her, she grew in grace and in the knowledge of our Lord and Saviour Jesus Christ. Being naturally timid, she shrank from public observation. Her light shone brightest in the home and social circle—purity marked her whole character.

She was married Aug. 31st, 1845, and removed with her husband to Newark, N. J., residing there 21 years. At that time she attended the weekly meetings for the promotion of holiness at the house of Mrs. O. M. Fitzgerald, and became convinced that it was her privilege to be made perfect in love. It is believed that, Aug. 26th, 1865, she obtained this pearl of great price. Thenceforward the Bible was her constant companion, and, for many years, it was her daily custom to spend much of her leisure time in closet communion with God, reading the precious volume upon her knees. These exercises were not in vain, as pencil-marks all through the sacred book attested.

For about 30 years she was a subscriber and a constant reader of *The Guide*, and, friends calling upon her, often found her with either the Bible or *The Guide* in her hands, and would read to them some portion as she thought desirable. She loved the assemblies of the saints, and her seat at preaching, class and prayer-meeting, was never vacant, if able to be present.

In November, 1868, our sister came to California, residing one year in San Francisco, and being connected with Central Church, Rev. Dr. R. Bentley, pastor; subsequently living five years at Compton, seven at Westminster, and one at Los Angeles.

For three years her health had been declining. In June of last year she had a severe illness, and it was thought her end was near, but she was full of peace. When it became evident in the last sickness that the time of her departure was at hand, she said, "She was only waiting for the boat-

man." Her mind wandered considerably, but in lucid moments she gave expression of unshaken trust in Jesus. Once she remarked, "Bishop Haven said there is no river here; but I see a river, and I like the idea; *but it is good walking over*, and, O, how beautiful it is on the other side!" At another time, as we watched by her bed, she said: "Don't sing the doxology quite yet!" Her voice failing, I bent my ear to catch her whispers, and, "Jesus, Jesus my all—*Jesus saves me now!*" were audible utterances. And, so long as she could speak, Jesus was on her lips. Thus passed away this dear saint, to be forever with the Lord. C. W. TARR.

EZEKIEL JOHNSON

Died suddenly in Buffalo, N. Y., Oct. 9, 1880, aged 77. He was happily converted in early youth, and became an unusually joyous Christian. Many times he was filled to overflowing with love to God. He became deeply interested in the subject of Christian holiness, and when about thirty years of age experienced entire sanctification. It was so clear and glorious a reality to him that his life ever afterward was full of joy and gladness. He delighted to read *The Guide*, and urged his friends to peruse its pages. Continuing constant in prayer, he was a true witness for his Lord all along his earthly pilgrimage. When death came to release him from the shackles of mortality, he was ready for the upward flight, and had an abundant entrance into the home of the blessed, sitting down with Christ in His throne, and enjoying the fruition of heavenly bliss. Surviving friends refresh themselves, now that he is absent from the home-circle, in remembrances of his happy Christian course and final triumph. H. J. BRADLEY.

MRS. SARAH BARKER

Died at Parkville, Ct., January 18th, 1883, in her 77th year. She had been a follower of the Lord Jesus for fifty-seven years, realizing in her long pilgrimage, the blessedness of a Christian life. She was deeply interested in the subject of Christian holiness, and had been a subscriber to *The Guide* for thirty years. She is forever with the Lord.

E. A. P.

News Along the Line.

"Watchman, what of the night? The watchman said, The morning cometh!"—Isa. 21: 11.

"Hark, the voice of Jesus calling,
Who will go and work to-day?"

FROM OUR LETTER DRAWER.

SALVATION IN AFRICA.

LETTER FROM AMANDA SMITH.—It has been nearly one year and a half since I set my foot upon the shores of Africa. And let me, before I proceed another step, say, Glory to God in the highest, on earth peace and good will to men!

I have long felt that I ought to report my work, but many have been the hindrances. God has blessed me and given me friends and homes in a strange land. In all my sickness I have been marvelously cared for.

The first three weeks of my sojourn in Monrovia, I spent with Miss Sharp, at the Seminary. There I was taken with the fever. Mrs. Matthew Payne, sister-in-law of the late ex-President of Liberia, invited me to her home, for a little change, and all through the worst of my fever they treated me as if I had been a daughter or sister.

When able to be about, I visited Mecklenburg, Bro. Day's mission, 13 miles from Moravia—Careysburg, 12 miles in the interior, and met Bros. Hagen, Sims, Cooper, and "Chas. Pitman," who had received full salvation, and gave clear testimony—Clay Ashland, and there tarried with Martha Ritt, known as Aunt Martha, who has enjoyed holiness for forty years—organized a Band of Hope there, old and young, now numbering 200.

I must tell you more about Mrs. Payne. Her mother, Mrs. Matthews, is the Abraham of Monrovia. She has marvelous faith, and is a great Bible student. Her daughter, Mrs. Payne, was early converted. But, notwithstanding the life and testimony of her godly

mother, she was not clear on the subject of holiness. Many times, while I made my home there, we talked and prayed together. Sometimes I was tempted to think it was no use talking on the subject; she would never see it. Then I began to cry mightily to God to know why He sent me there, for I knew He had sent me. She had read much on the subject, and I had given her several numbers of the dear old Guide, "Wood on Purity," &c. Yet no result. One morning I kneeled before the Lord in my cosy room, and told Him I gave up the case to Him, and I would not ask to see why He sent me. He said, "Fear not, I am with thee!" I said, "Amen." I rose up, and my soul was filled. I began to sing that lovely hymn, "Wondrous Love!" I heard a gentle knock at the door, and said, "Come!" I thought it was Miss Clara bringing me a cup of tea, as was the custom. But it was Mrs. Payne, her face all radiant with light. She is not demonstrative, but she came to me with open arms and embraced me. She said, "Glory to Jesus, Sister Smith, the blood of Jesus Christ His Son, cleanseth me from all sin! I wanted it for years, but did not know it was so simple." Well, I had nothing else to do, so I gave myself up to praising the Lord, for He had done great things for us.

In a few weeks, five or six sisters came into the blessing, and Sister Payne is like a princess among them. She, like her mother, is a good Bible student. A Band was organized, and she was appointed leader. The Guide and "Christian Standard" are getting to be quite familiar in the homes of the people. I have sent them in every direction. Miss Sharp, too, has done a good work in this respect. Please make those in Africa, who have come into the experience, special subjects of prayer. How I should like to take up a Tuesday meeting and set it down here!

I attended the Annual Conference in January, and God was with us there. During another attack of fever I was kindly entertained at the house of a Baptist minister. On my recovery I resumed my work, and saw the power of God at several stations.

I often think of the Tuesday meeting, and the good Camp-meetings, and some-

times get very hungry, but I have no word from the Lord to return home yet. I have a cordial invitation from ministers to go to Cape Town, and am asking the Lord for guidance.

At times, as a mother, I feel I must see my child; but the Lord makes my heart still, and free to trust Him, to wait and work. Hallelujah! What a Saviour! My testimony is,

"I am so wondrously saved from sin,
Jesus so sweetly abides within!"

KIND WORDS FROM CALIFORNIA.

Mrs. E. M. Carley, of Pleasant Grove, Sutton Co., Cal., writes, Aug. 10th, 1883:—"Rev. G. Hughes—My very dear Brother, My Guide of August came last evening. After reading all the evening, in the fore part of The Guide, I turned to sing the hymn in the last of The Guide, and it was now for the first time, my eye fell on the mourning marks. O, my dear brother, I cannot tell you my feelings as I saw the death of dear and warmly beloved Dr. W. C. Palmer! I had not so much as heard of his sickness. Sobs and tears were my only relief. This morning, before I arose, I said, 'I now must find his last testimony in the July number.' It was short, but full of gratitude to God, to know that Jesus condescends to reveal Himself to all who seek Him, and not to those who are worthy.

O, I shall miss his talks so much! Over thirty years ago, The Guide found its way into our home in Syracuse, N. Y., and when God called our much-loved Sister Palmer home, my prayer then was, "If it please Thee, O, Lord, let some of her mantle fall on me!" I do believe it was answered, and now the same cry I am sending up to our God, 'O, let some of his mantle fall on me!' I will not weary you. With thousands, I pray for our dear Sister Palmer and all the dear ones of our departed friend, to be sustained and comforted.

We love our dear Guide, and while we live, will always take it. May the Lord bless you, Bro. Hughes, in all your labor for us and His dear children, is the prayer of your Sister.

FOREIGN GLEANINGS.

—The Salvation Army has begun a campaign in Rome, Italy.

—The West India Wesleyans raised last year, \$210,000—nearly \$5 per member.

—At the National French Fete, 60,000 tracts were distributed. Working people received them gladly.

—A Bible Carriage movement is inaugurated in France, for the sale of Bibles, and other books and tracts.

—The Italian Wesleyans have been holding a conference at Genoa. They report many open doors for usefulness.

—Mr. Spurgeon's wife has been for some time collecting books for ministers with small salaries—altogether has procured over 50,000 volumes.

—A meeting for discussing the diaconate of women in the Church of England, was held in Lambeth Palace recently, the Archbishop of Canterbury presiding.

—Bishop Merrill held the annual meeting of the Japan Mission, July 20 to 26th. The missionaries hopeful, and the natives contented, happy, and earnest. Good signs.

—The Bengalee Methodist Episcopal Church of Calcutta, originated seven years ago by Dr. Thoburn, has 39 full members, and 53 probationers, and a Sabbath School of 90.

—Revival work is progressing wonderfully in Natal, N. Africa, under the labors of the "old man eloquent" from Scotland, Dr. Somerville. Churches, halls, and theatres filled.

—Field preaching prevails in India. The "Bombay Guardian" says.—"The Methodists preach first, and at dusk lead off a large portion of their audience to the church near by, and soon after the Salvationists march in an opposite direction to their barracks. Meanwhile, the Mohammedans maintain preaching in two different congregations, and the Hindustani Christians also put in an appearance two or three evenings in the week. All this preaching is not without result. In the Methodist Church seekers present themselves almost every evening, and the interest is certainly not on the wane."

The Camp-Meeting Season.

"Jesus, the conqueror reigns,
In glorious strength arrayed!"

God has graciously visited His people as they gathered, during the past summer, in the "Forest Temples" in various parts of the country. We can only give a bird's-eye view of the campaign. We glorify God for the returns.

NEW ENGLAND.—The New England Holiness Association held a meeting in the early part of July, at Fall River, Mass., having rich fruits. Next came "Douglas," July 24th to Aug. 3d, on the grounds of Bro. G. M. Morse. God honored the plain, positive Gospel truth, on the line of holiness—large numbers converted and wholly sanctified—a time of real triumph. The Burlington District (Vermont) Meeting, supervised by Bro. J. J. Noe, P. E., was very definitely on the holiness line—large numbers—ministers and people, had a rich divine visitation—many saved. The last National Meeting of the season, at Orchard Beach, was full of power—preaching in the demonstration of the Spirit—joyous saving results, many being converted and sanctified. "The Faith Convention," held by Dr. Cullis, at Old Orchard, was mercy-crowned—preaching and testimony unctuous—saving effects both as to the soul and body. From Yarmouth, Sterling, and Hamilton, Mass.; Plainville, and Willimantic, Ct.; Richmond, Me., tidings of victory have reached us.

THE MIDDLE STATES.—The National Meeting at Pitman Grove, N. J., was full of powerful preaching and powerful altar work. Large numbers saved—many young people and children converted—in one meeting, 40.

OCEAN GROVE had a time of victory—ten days of earnest work, crowned with saving results. Over 300 reported to be sanctified, and a like number converted, and many hundreds, or thousands, "spiritually helped." At Syracuse, N. Y., District Meeting; Silver Lake, N. Y.; Merrick, L. I.; Sing Sing, N. Y., the tides of salvation rolled strongly, at the latter place, 125 converts. At Chester Heights, Pa.; Atlantic Highlands, Ocean City, Seaville, and Island Heights, N. J., the work

went forward, holiness being, at each and all of them, quite prominent. "Camp Tabor" has been richly crowned, both at the Newark Conference Meeting and the Women's Union Holiness Meeting following; 100 conversions reported, many sanctified.

IN THE WEST.—Our Western brethren have been pushing the battle with commendable vigor. In Ohio, the battle-grounds at Orville (Ohio State), Ohio Conference at Lancaster; Urbana, Lakeside, and Loveland, and other places, were glory-crowned. Dr. Lowrey and other holiness workers were there. The meetings of the Illinois Holiness Association, at Toledo and Towanda, were highly successful. Rev. A. McLean was helping on the work, in connection with members of the Association. Then, in Indiana, Iowa, Kansas, and California, the banner has been strongly uplifted. In California, quite a number of meetings have been held, with marked saving results.

IN THE SOUTH.—The Baltimore meetings, the meetings at Emory Grove, and other places in the vicinity of Baltimore, have been unusually successful in winning souls to Christ.

The M. E. Church South, reports some glorious work in the sunny realm. At the Jackson District Meeting, Tenn., "Dr. J. B. McFerrin was on hand, and in good Camp-meeting trim. The old man swept everything before him. His preaching was grand and melting. Old men shouted and wept, and the entire Camp-ground was a scene of gospel power. The grand old preacher would preach and shout, and preach and shout again. I have attended (says the writer) many Camp-meetings, but never attended but one that at all equaled this one, and that was in 1845. There were many converts, mostly men of advanced years.

CANADA.—The first Holiness Camp-meeting, under the auspices of the "Canada Holiness Association," held at Grimsby, Aug. 1st, was a decided success. Bishop Carman, Dr. Williams, ex-President of the Methodist Church, and others, rendered the brethren of the Association efficient aid. A detachment of the Salvation Army also gave good help. The altars were often crowded with seekers, and many were saved.

The Editors' Study.

Our Motto :—Purity, Love, Power.

—No bitterness—No wrath—No strife—

—No malice—No evil-speaking—

—Love, Love—only Love.—

OUR TRANSLATED FRIEND.

THE old arm-chair is vacant! The hand has forgotten its cunning. The flashing eye casts not its light upon us. The familiar voice is hushed—stillness reigns in the Council-chamber! There is an indescribable, all-pervading vacancy! And yet, paradoxical as it may seem to some, our revered colleague is yet present with us. The physical organism is absent—the intelligent, immortal entity is present. The outward eye fails to apprehend the material presence—the interior eye distinctly, gloriously recognizes the spiritual presence. We have no fellowship, not the slightest, with “spiritualism,” in the ordinary acceptance of the term; but with New Testament spiritualism, we are in closest fellowship. That marvelous passage of the Apostle never seemed such a living verity, or, was so precious: “But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and Church of the first-born, which are written in heaven,” &c. Heb. 12 : 22-24. Read it, ponder it, and remember that it is in the present tense—revealing verities which are within the compass of the all-comprehending Now.

We are not ready to part company with our beloved friend even on the earth. The casket containing the moldering tabernacle is in Greenwood—the immortal life is near us, on our right hand and on our left—all around us. In the Tuesday Meeting, in the Editorial sanctum, in the beautiful home scenery, Dr. Palmer still

lives. The immortal is beyond the sweep of the death-sceptre! Our friend is with us, divinely with us—his bright eye, his waving locks, his inspiring voice, his saintly tread!

Our last issue was so full of excellent things, the outbreathings of loving hearts, that not an inch of space was left to us. And yet our heart was brimful of good things that we would like to have said. What sort of a heart must it be that could conceive aught but good and loving things in regard to Dr. Palmer—a man whose countenance beamed with light, whose mouth was ever “full of pleasant words, and whose heart was ever inditing a good matter?” But our pen will find sweet employ, if God hold us in life, in bringing out many a lustrous passage from his pure life, as also from the records of the beloved Phoebe. We have a work before us that may not be committed to other hands. Blessed Holy Spirit, help us to the fulfilment of heaven’s design! We cannot just now forbear the giving of a word of testimony, which affords us profound satisfaction.

Our editorial intercourse during the past three years has been precious beyond compare. Dr. Palmer had no ordinary mind—his intellect was clear, strong, mightily discriminating—filled with light by the Holy Ghost’s wondrous inspirations. Place before him a manuscript, and he would, almost instantly, even in advanced age, apprehend its peculiar excellences or defects. And he carried with him, ever, the Christly spirit—not a line in these columns was to be given to controversy, to denunciation, or to reply to any attack. And so thoroughly have we entered into the spirit and purpose of our now glorified senior, that we shall solemnly and determinedly hold these columns to the “love-line.”

In business matters, the Doctor evinced constant carefulness and conscientiousness. He held rigidly to the Scriptural precept, “Owe no man anything, but to love one another.” No man holds a *just* claim against him unsettled. His business record is untarnished—it is positively pure, honorable, unsullied. We speak that we do know. God has put the seal upon

his unchallenged and unchallengeable integrity. He lived long enough to see the publishing interest which he had cherished for so many years, rising into new and larger proportions, under blessed Divine auspices. Not since the departure of the beloved Phœbe, has The Guide had such a wide circulation, with promise of further enlargement. To God be the glory!

To show how the Doctor carried Christ into business matters, an incident will illustrate. On June 20th, one month before his death, he wrote to a friend in England on a matter of business. Before, however, referring to the item of business, he testified for Christ thus:

"Dear Bro.: It is cause of thankfulness to the Giver of every good and perfect gift, that I am still this side of the river, but camping in view, and within hearing of the celestial choir, whose song-echoes of "Glory to God in the highest," and "Unto Him that hath loved us, and washed us from our sins in His own blood"—very delightfully vibrate on my ear, and cheer my heart. Glory be to God."

Mrs. Palmer recently found the letter among his papers, inserted in an envelope, directed, and stamps on the envelope, but somehow it was not mailed. It remains to us as a beautiful memento.

Such was the course of our translated friend. His body sleeps—his great soul is awake and marching on. We hear his voice, and that of his immortal companion, bidding us on, on, ON! The command reaches us from the invisible and the eternal, ON! And this will we do, if God permit. "THE GUIDE," the publication of books and tracts—the "TUESDAY MEETING,"—each and all, in the name of the blessed CHRIST, shall move onward!

THE SOUL WINNER.

This new work, by Mrs. Mary D. James, is now on our counter. It is gotten up in neat style. The matter is excellent, portraying a beautiful Christian life—one of eminent usefulness. It is just the book for the sons of Christian parents to read. It will make a nice holiday present, and should be in every Sunday School Library. Price, 80 cents. We would like to send out one thousand copies this month.

—A divine counsel: "Ponder the paths of thy feet" What then? "And let all thy ways be established." The margin has it, "All thy ways shall be ordered aright." Lay emphasis on the word "Ponder." It means to weigh, to deliberate, to consider.

SUMMER HARVESTING.

"The harvest is past, the summer is ended." Who have been saved? Who? Important question, relating to the deathless soul! Who have been saved? we repeat. Sister, has your husband been saved? Mother, has your son or daughter been saved? Has the reaping been abundant? Have large sheaves been garnered?

We have visited some of the harvest fields, and seen the reapers at work, heard the harvest songs, and seen them "bringing in the sheaves." What a glorious sight! We were at Douglas Camp-meeting in July. The harvest there was plenteous; no unholy trading to hinder the work. The banner was grandly uplifted and the sons and daughters of Zion shouted the harvest home! We spent several days at Pitman Grove. It bears an honored name, and has an honored record as a salvation ground. The brethren of the National Association did nobly. The great "Reaper" on the holiness line swept resolutely over the field. Great sheaves were gathered. Our own household shared richly, a beloved daughter being gloriously saved. To God be praise! We had a single night with our brethren at Camp Tabor, N. J., giving them a Gospel shot, and off again in the morning. There, too, we saw the harvesters at work, and we have learned that the final results were triumphant. We saw but little of Ocean Grove this summer, being there only at the opening and closing. We saw them as they were wheeling the great "Reaper" into the field, and then as they were shouting over the sheaves garnered. Joyous testimony, jubilant songs, waving hands, told the story! One of the dearest lambs from our own fold was among the fruit gathered! We left the ground on Thursday for a northward trip, to look upon new and unexplored regions, and to know how Vermonters

can reap down the fields for Jesus. We were not disappointed. Taking one of the magnificent steamers of the "Citizen's Line," to Troy. at 6 P. M. (and, by the way, these steamers are indeed first-class, with as excellent appointments as any floating upon our rivers), we had a calm, refreshing night, in an excellent berth, and, next day, after a pleasant run by rail, arrived at New Haven at 4 P. M., the seat of the Burlington District Camp-meeting. We received a hearty welcome from the presiding elder, Rev. J. J. Noe, and other brethren, and the stranger was soon at home. It was at once evident to us that *holiness* had the right-of-way there, the elder and those in command being in true sympathy. Holiness was inscribed on the cottages ("society tents" they are called) around the circle—such passages as "Holiness becometh thine house, O Lord, for ever," &c. There was earnest Gospel preaching from day to day; the altars were crowded with seekers, and many obtained the great salvation. Some of the old saints from the mountains and the vales lifted up their hands and wept, and shouted the high praises of God. One venerable man, with a real sparkle in his eye, said, "He and a little holiness band had been in straits, but he really believed God was going to give them *full swing*!" "Amen!" we said—Lord, let them have full-swing! We enjoyed our visit, rejoiced with the harvesters, under the broad beams of the "Sun of righteousness, and shall long remember the days of sweet fellowship with ministers and people in the brave "Green Mountain State." And for all the summer harvesting in uncounted and unvisited fields, we bless God.

"BRIGHT AS THE PROMISES."

Dr. Judson was once asked, "do you think the prospect bright of the speedy conversion of the heathen?" "As bright," he replied, "as the promises of God." God's promises are full of brightness—the brightness of eternal Divinity. And behind every promise is Infinite power. So, we have an infallible guaranty of the fulfilment of every one. Whether relating to individuals,

nations, or the wide world, they are as immovable as the throne of God. Like the beloved Judson, let us simply ask, "Hath God promised?" No matter about mountain-obstacles—

"What in truth His mouth hath said,
His own almighty hand will do."

Beloved, keep your eye on the brightness of God's promises.

ARISE, SHINE!

"At home again!" is the joyous note. From mountains and "the shores of the sounding sea," once more at home! And how pleasant the home-bringing is! The old song is newly sung—in thousands of glad hearts—

"There is no place like home!"

Blessed home, sweet home, hallowed home—the scene of unnumbered joys and blessed exercises! The rooms were never so pleasant, the atmosphere so pure, or the surroundings so attractive. Why is this? Because Jesus comes back with you to brighten every room and hall with His lovely presence. He went with you to the summer-resort, has filled your whole horizon with His glory, and cast ineffable splendor upon every path in which you have trodden while the summer days were gliding sweetly by. Now he returns with you, delighted to keep company with you, at every step of the journey homeward. O, the Chiefest among ten thousand, the One altogether lovely! 'Tis heaven to have intimate fellowship with Jesus.

Now, then, the sweet love-call, the autumnal call is in your ear—"Arise, shine!" Arise to nobler, vaster, sublimer exercises in the King's highway of holiness. Let your Christianity take on a more positive mold—the Christ-mold—bold, courageous, defiant—trampling under foot Satanic baits, and being mighty, through God, to the overthrow of sin's strongholds. *Shine!* Not in worldly array or the ornaments of pride and fashion. No! Shine in the image of the glorious Christ. Let your children see it, let all your life-associates see it—

Bright with borrowed rays divine
Your glorious circuit run!

—A good verse for you—

"I am trusting Thee to guide me ;
Thou alone shalt lead,
Every day and hour supplying
All my need."

ONE EACH DAY.

Sydney Smith recommends it as a rule, to try to make at least one person happy every day, and adds the calculation : Take ten years, and you will have made 3,650 persons happy, or brightened a small town, by your contribution to the fund of general joy." Holy persons delight to make others happy. They seek for opportunities. The well of life implanted within, is ever overflowing, sending forth its pure, limpid water for the refreshing of thirsty souls. It is well to follow out the rule above indicated—*make one happy each day*. Somehow, by some means, let it be one each day.

—The beautiful season of autumn is here. Set a value upon these bright days. Let the Master's blest employ engage all your powers. Seize with holy avidity the golden moments.

"NO RESPECTER OF PERSONS."

Holiness is no respecter of persons. Such a spirit is contrary to the whole genius of Bible holiness. Why? Because God is holy, infinitely holy, and He is no respecter of persons. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." What wondrous impartiality! "He is kind unto the unthankful and to the evil." Golden sentence—flaming with the glory of God! Now, holiness is God-likeness—it is a transcript of Divinity upon the human. Hence, none who bear the image and superscription of the Heavenly can have respect to persons. If holiness be infused into the spirit, old carnality is crucified—self is dead, and we are risen with Christ. To such, respect of persons is abhorrent—the pure mind revolts at the idea. There is a counterfeit Christianity, very pompous, and sometimes very sanctimonious, which is wonderfully gracious to those who belong to what are called

"*the higher classes*." The Apostle James graphically describes these hollow professors. When one comes into their assemblies "*with a gold ring, in goodly apparel*," they are swift to do him reverence and to assign him a "*good place*"—while to "the poor man in vile raiment," it is said, "Stand thou there, or sit here, under my footstool!" Away with such Christianity—it is a misnomer—it is an offence in God's sanctuary! Holiness, *the true kind*," will make an utter end of *gold-ring worship*. It will thoroughly purge the soul-temple of that abomination.

—Have you learned to use the GOSPEL BRIDLE? What is that? say you. Why, the *tongue-bridle*! See James 1: 26. Ask the blessed Holy Ghost to teach you how to use this bridle.

A LOVE-NOTE FROM CANADA.

Letters of sympathy have been coming to us ever since Dr. Palmer's translation. And they contain words of cheer in our changed circumstances. Bro. John McMurray, of Nova Scotia, writes :

I had a note written to our dearly beloved Doctor Palmer, when the "Advocate" reached me, giving a notice of his death. My acquaintance with him, and with his greatly honored companion, commenced nearly twenty-five years since, and my intercourse with them on many occasions during that period, has been very pleasant and profitable; so, that among my most cherished friendships, they have stood at the top of the list. The Church has lost by their translation, but heaven is the richer, and we who linger behind, have the rich legacy of their bright example, and while we remain in this lower sphere, the fragrance of their precious memory will be around us as a benediction. They, being dead, are yet speaking,

THE GOLDEN PERIOD.—Great activity is demanded to get holiness literature, books and periodicals, into the hands of new converts, gathered at Camp Meetings. If they have not the means, use your own, or get others to do so. Let not the ground be otherwise occupied. Lose no time—do it.

WORK FOR THE MONTH.

Motto:—"They that sow in tears shall reap in joy."---
Psa. 126: 5.

"Grace keeps the precious germ alive,
When and wherever strown."

I.—CLOSET DEVOTIONS.

SCRIPTURE CALENDAR—OCTOBER.

1. Psa. 4; 4. Jer. 31; 34. Psa. 26; 11.
2. Psa. 31; 23. 1 John 4; 9. Psa. 9; 10.
3. Phil. 2; 12. Phil. 2; 13. Psa. 6; 2.
4. Rom. 13; 11. Rom. 10; 8-9. Psa. 85; 6.
5. Mark 14; 38. Matt. 14; 27. Psa. 25; 15.
6. Matt. 6; 20. Phil. 4; 19. Psa. 116; 8.
7. Jer. 13; 16. Heb. 9; 26. Job. 23; 3-4.
8. 1 Thess. 5; 19. John 16; 14. Psa. 51; 11.
9. Phil. 4; 4. Deut. 12; 7. Psa. 33; 21.
10. Psa. 105; 1. Psa. 30; 5. Psa. 57; 11.
11. Luke 21; 19. Rom. 8; 28. Psa. 40; 5.
12. 1 Thess. 5; 6. Rom. 16; 20. Psa. 6; 4.
13. Eccles. 5; 2. Psa. 145; 18. Psa. 130; 4.
14. Deut. 5; 32. Deut. 7; 9. Psa. 25; 6.
15. Colos. 3; 9. Ephes. 5; 9. Psa. 119; 124.
16. Matt. 5; 44. Matt. 11; 29. Psa. 119; 135.
17. Psa. 32; 11. Psa. 125; 2. Psa. 90; 1.
18. Rev. 2; 16. Psa. 111; 4. Job. 42; 5-6.
19. Psa. 99; 5. Psa. 102; 17-18. Psa. 139; 14.
20. Prov. 6; 6. Prov. 13; 4. Psa. 25; 3.
21. Psa. 2; 11. Psa. 34; 7. Psa. 51; 17.
22. John 13; 34-35. 1 John 4; 12. Psa. 119; 77.
23. Rev. 3; 2. Jer. 30; 17. Psa. 119; 176.
24. 1 Cor. 10; 12. Psa. 40; 4. Psa. 33; 22.
25. Prov. 23; 26. 1 Cor. 1; 30. 2 Thess. 2; 16-17.
26. Psa. 96; 8. Psa. 48; 3. Psa. 118; 19.
27. John 4; 44. Psa. 1; 6. Psa. 35; 24.
28. Jer. 9; 23. Psa. 57; 15. Psa. 62; 7.
29. Psa. 149; 2. Psa. 94; 14. Deut. 9; 26.
30. Joel 2; 12-13. Psa. 126; 5. Psa. 42; 9.
31. Heb. 10; 24-25. Joel 2; 27. Hab. 3; 2.

CLOSET HYMN.

Blessed Jesus, who for me
Gave Thy life a ransom free,
Wash me in the precious flood
Of Thy dear redeeming blood!
Let me give myself to Thee,
Who did'st give Thyself for me;
Be Thou evermore my guide,
Keep me ever by Thy side;
Let me never, never stray
From Thee, Only Living Way!

Let my hungry soul be fed
On Thee, Lord, of Life the Bread!
Let me quench my thirst in Thee,
Love's immeasurable sea!
Let Thy love so constant shine
In this heart and soul of mine,
That, completely lost in Thee,
As a rain-drop in the sea,
I may feel, and act, and will
Just as Thou my being fill!

A. GIBBS CAMPBELL.

REQUESTS FOR PRAYER.—*General Request*—That gracious revivals may visit the Churches this Fall.

New York.—For one in perplexity. G—, Ia.: For the salvation of a family. W—, Minn.: For a Sister seeking holiness. H—, O.: For a brother and family. D—, Wis.: For the conversion of a husband and son. E—, Oreg.: For the conversion of a husband and four sons. B—, Ia.: For the deliverance of a family from trouble. Panama: For an unsaved husband—for an aged mother unsaved—for a family out of Christ. W—, Minn.: For the sanctification of a husband and wife.

II.—THE BIBLE STUDY.

"Forever, O, Lord, thy word is settled in heaven."---
Psa. 119: 89.

"Naught we can ask to make us blest
Is in this book denied."

—"THE Bible," says Howells, "is common sense inspired."

LESSONS FOR AUGUST.

First Week.—FEARING THE LORD—Psa. 112:

1. What is it to fear the Lord? How is it manifested? When does a man delight greatly in God's commandments? The blessedness of such a man?

Second Week.—THE RIGHTEOUS SEED—His seed shall be mighty on earth. Psa. 112: 2-3. Trace out Bible promises to the seed of the righteous. How are they made mighty on earth? and how blessed? See Bible examples.

Third Week.—LIGHT IN DARKNESS. Unto the upright there ariseth light, &c. Psa. 112: 4. Observe the character—the upright. How has this promise been verified? What lessons deducible.

Fourth Week.—MARKS OF A GOOD MAN. "He is gracious," &c. Psa. 112: 4-5. Examine Bible teaching on these several traits—how produced—how manifested—with what effects?

TOPICS FOR THOUGHT.—HOLY PRAISE.—1. On what occasions? 2. For what reasons should we praise God? 3. The influence of this exercise.

III. HOLY ACTIVITIES.

"And I will shew thee my faith by my works."---James 2: 18.

"THE Christian was not meant merely to be an *armor-keeper*, but an *armor-wearer*—not to keep his armor bright for show, but ready for battle.

WORK FOR JESUS THIS MONTH.—I. Look after those who have been absent from Church lately.

2. Go and tell some one how the Lord has visited you this summer.

3. Take some children from the streets to the Sabbath School.

4. Get a holiness publication, if only a tract, into some family this month.

5. Call on your pastor and welcome him home after his summer-vacation, and ask him for work.

6. If any blind person near your home, call and speak a word for Jesus.

NEW ENTERPRISES.

We are daily giving ourselves to prayer and study, inquiring, "Lord, what will edify Thy dear saints?" We are receiving light upon this question, and hope to march up to the light received. The New York Holiness Publishing House is the pioneer on the line of holiness publications. We are determined, God helping, to keep abreast of the demands of the times. We have now to announce some new publications to be issued on or about Nov. 1st.

1. **THE CHRISTIAN HOLINESS ALMANAC.** A neat little pocket companion for 1884. In addition to the usual calendar and astronomical notes, it will contain other interesting matter. There will be a passage of Scripture for each day in the year, arranged for special Christian edification—information concerning the holiness work and organizations, and beautiful extracts from various authors, prose and poetry. It will be a nice pocket companion which holiness people ought to have. Price, in paper covers, 5 cents; flexible cloth, very neat, 10 cents. Orders should come at once.

2. **"THE BIBLE HOLINESS CHART AND DAILY REMEMBRANCER,"**—A BIBLE WALL ROLL, with passages of Scripture for each day, and an appropriate selection of poetry. It will present to the eye, in bold type, and to the heart, we trust, under the influence of the Holy Spirit, the subject of holiness, in its different phases. It will be embellished, as a frontispiece, with an excellent likeness of the late Dr. W. C. Palmer, with his dying words underneath. With this beautiful embellishment, it will be sold at the ordinary price of Bible Wall Rolls, 75 cts. each. We solicit early and liberal orders for the above. If ordered in quantity, a liberal discount allowed.

OFFICES OF THE HOLY SPIRIT.—Too much cannot be written on this precious theme. It is a vital subject. Our friends of the National Publishing Association, Philadelphia, have done good service to the cause of holiness, in bringing out, recently, a work with the above caption, by Dr. Dougan Clark, of the Society of Friends. It is clear and strong. At the close of each chapter there is a summary in the form of "Remarks," giving the points elaborated in the chapter. We have been much edified in reading it. And, it is so cheap, too—a volume of 228 pages, only 75 cents. Send us orders as soon as possible. We would like to scatter it widely.

SPECIAL ANNOUNCEMENT!

Our supply of the portrait of Frances Ridley Havergal is exhausted. New subscribers now will date from January, 1884, and receive the numbers until that date free, including the September MEMORIAL NUMBER. This is a most liberal offer to new subscribers. Agents will make note of this. The January number will be adorned with a new and handsome portrait.

NOTES.

—There is to be a Holiness Camp-meeting at Silver Lake, near Brandon, Vt., commencing Oct. 9th, and continuing eight days. Let all who can be there.

—The "*Phæbe Palmer Holiness Fund*" is attracting much attention. Contributions are being made steadily, and the "MITE BOXES" are in constant demand.

—The last editorial that Dr. Palmer wrote was in the March number, under the caption, "Wings or Weights" We shall publish it in neat tract form, 10 cents per dozen.

—Mrs. Kate Sumner Burr, one of our excellent poetical correspondents, is publishing a neat and interesting little monthly periodical, called, "*The Shut-in Visitor*," at Walworth, N. Y. Price 50 cents a year. We advise our readers to send for a specimen copy.

—We have received from E. B. Treat, publisher, copies of "*The Pulpit Treasury*," a new evangelical monthly for Pastors, Christian workers and families. It is conducted by a corps of eminent clergymen, Dr. J. Sanderson, Managing Editor. It is able and worthy of patronage. Subscription price, \$2.50; to ministers, \$2.00.

BOOKS AND AUTHORS.

POEMS—By Alfred Gibbs Campbell. A variety of poems, religious, and patriotic, in a neat volume. We have a selection this month as our "Closet Hymn."

HOW SHALL I GO TO GOD? AND OTHER READINGS—By Horatius Bonar, D. D. This is one of the excellent works of this well-known author, Dr. Bonar. It strikingly represents a sinner's lost condition, and his great remedy in Christ, and the way to make it available. Robt. Carter & Bros., Publishers, New York. Price, 40 cents, neatly bound in cloth.

A BAG OF STORIES—By Anna B. Warner. A nice little volume for the young, adapted to home and Sabbath School purposes. In a series of pleasant conversations between a mother and her children, interesting and important missionary truth is presented, calculated deeply to impress the youthful mind.

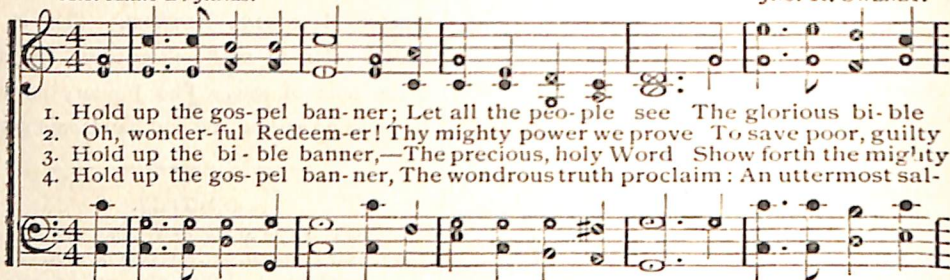
MEMORIAL TRIBUTES: A compend of Funeral Addresses—an aid for pastors, and a Book of Comfort for the Bereaved—Edited by J. Sanderson, D. D., and an introduction by John Hall, D. D. This is a valuable work on the line of Christian consolation, very helpful to pastors, and full of light and comfort for bereaved and sorrowing ones. We heartily commend it to the attention of our readers. It is a volume of nearly 400 pages. Published by E. B. Treat, New York. Price \$1.75.

THE GUIDE HYMNAL.

Hold up the Banner.

Mrs. MARY D. JAMES.

JNO. R. SWENEY.

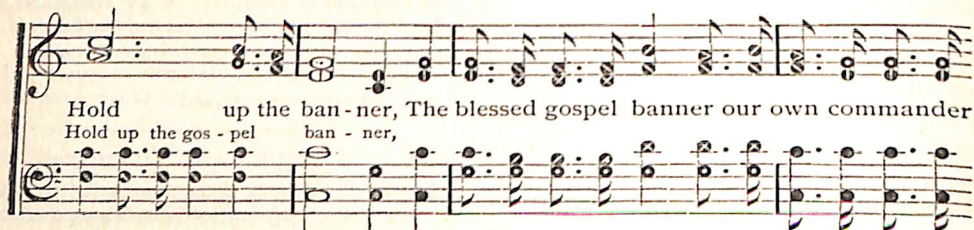


1. Hold up the gos-pel ban-ner; Let all the peo-ple see The glorious bi-ble
 2. Oh, wonder-ful Redeem-er! Thy mighty power we prove To save poor, guilty
 3. Hold up the bi-ble banner,—The precious, holy Word Show forth the mighty
 4. Hold up the gos-pel ban-ner, The wondrous truth proclaim: An uttermost sal-

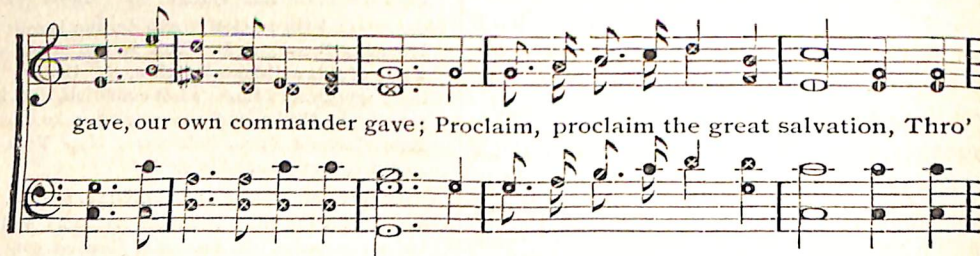
CHORUS.



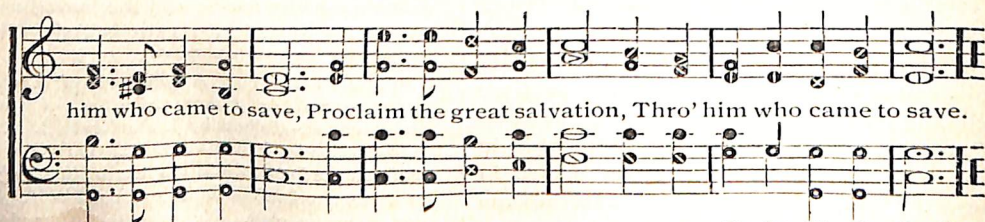
mot - to: Sal - va - tion full and free. Hold up the ban - ner,
 sin - ners: Oh, vast, stupend - ous love!
 Saviour,—Our glorious, ris - en Lord.
 va - tion Is found in Je - sus' name. Hold up the gos - pel ban - ner,



Hold up the ban-ner, The blessed gospel banner our own commander
 Hold up the gos - pel ban - ner,



gave, our own commander gave; Proclaim, proclaim the great salvation, Thro'



him who came to save, Proclaim the great salvation, Thro' him who came to save.

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From "IN MEMORIAM," published by JOHN J. HOOD, Philadelphia. Price 10 cents.



—*NOVEMBER, 1883.*—

WORD FOR THE MONTH.—“Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him,” Col. 3: 17.

“Through Jesus Christ the Just,
My faint desires receive,
And let me in Thy goodness trust,
And to Thy glory live.”

“Jesus, my single eye
Be fixed on Thee alone!
Thy name be praised on earth, on high;
Thy will by all be done!”

BRIEF MONTHLY COMMENT.

REV. GEO. HUGHES.

IN the passage above cited we have a beautiful and infallible law of life—JESUS in everything. *All*—both word and deed—*whatsoever ye do*—do all in His name. Reference to this rule will answer every question, dissipate every doubt, enable us to walk at liberty.

“Do all in His name.” How? By His authority—in His strength—for His glory—in sole reliance upon His Mediatorship for acceptance with God. What an elevated tongue-government, if Jesus sit at the door of the lips! Rash, frivolous, impure words, will be unspoken—and, surely, nothing of personal de-

traction or depreciation can be uttered. Our brother's reputation is held sacred when Jesus holds the sceptre.

And the whole life, how elevated! Domestic, business, social life—at every step, in all departments—JESUS the luminous, all-comprehending law. No sinful amusements, no dubious indulgences, no sharp-trading, where Jesus is in principle and act.

But, why in *Jesus'* name? For reasons high as heaven, and measureless as eternity. God hath given Him a name above every name—no gift from the Father can reach us except through Him. His love toward us is infinite, bending from the throne to the cross. Our thanksgiving, to have the Father's acceptance, must come through Him.

A Sermon.

THE INDWELLING SPIRIT.

REV. C. W. L. CHRISTIEN.

TEXT.—“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” 1 Cor. 3: 16.

IN our last we considered the Holy Spirit in three relations: 1st. As the witness of adoption—2nd. As the teacher of spiritual things—3rd. As the Sanctifier. In pursuing our reflections, we remark:—

4. The Spirit indwells as the strengthener. “Strengthened with might by His Spirit in the inner man.” After conversion, the soul has no more inherent strength to do the will of God than before, and the Master’s words, “Without me ye can do nothing,” are as true of the oldest and most matured of saints as of the youngest convert. The moon, with all her shining, has not acquired a particle of light with which to set up on her own account, independently of the sun, but is eclipsed the moment the world comes between the sun and herself. And in like manner, no degree or length of Christian experience can ever, for one moment, render the soul independent of the Holy Spirit. And this lesson of our perfect and perpetual weakness is one that, perhaps, most believers have to learn by painful discipline. Yet—beautiful paradox that it is!—“when I am weak then am I strong.” The Holy Spirit indwells as the source of perennial strength to the child of God. He not only points out the duty, but gives power to fulfil; not only shows what are temptations, but affords strength to resist. The duties may be varied, heavy and hard; the temptations may be subtle, persistent,

strong; or the burden of affliction may be “grievous to be borne;” but there is the great indwelling Strengthenener giving a moral power that makes the trusting one “strong in the Lord and in the power of his might,” to do, to bear, to conquer, till the battle and the storm of life are past.

5. The Holy Spirit indwells as the spirit of joy. “Come unto me . . . and I will give you rest.” “Peace I leave with you, my peace I give unto you.” “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” “In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” “As sorrowful, yet always rejoicing.” These passages, types of so many others, teach that a joyous sense of blessedness is one of the leading elements in Christian experience. Indeed, any one reading the New Testament for the first time, must be struck with the fact that it is a right-down joyous Book, and that Gospel piety is a much more delightful and triumphant thing than many suppose. And this “joy to carnal minds unknown,” increases in depth and fulness as piety develops. The joy of conscious acceptance is a new, sweet, beautiful pleasure. But it is a libel on the Gospel to tell the young convert that he is enjoying a blessedness which is brighter than aught else that will follow. As well might you tell the school-boy, finding a hitherto unrealized pleasure in the acquisition of knowledge, that he will never have so much intellectual pleasure in his after life, though he continues a student all his days. No, the intellect of the cultured man has a keener and wider pleasure than the school-

boy's. And so the joys which come with entire sanctification are far, far beyond those which we inherit at the dawn of the Christian life. The Spirit does not lead from the light, but to a fuller light; not away from joy, but to the realization of a richer joy. "The path of the just is as the shining light, that shineth more and more unto the perfect day." And the Spirit indwells to lead the soul to share the fulness of rest, and peace, and joy, and triumphant satisfaction which the Atonement has made possible, and which "the promises" offer. He is the ascending and unsetting sun of the human soul when saved; the upspringing and unfailing "well" of "living waters."

6. The Holy Spirit also indwells as the Ruler of the believer's life. God's will respecting the outward life of the Christian is, that "holiness unto the Lord" should be its distinguishing feature. This is expressed in varied language in the New Testament. "As he which hath called you is holy, so be ye holy in all manner of conversation." "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." A hundred passages might be quoted, all teaching the same thing. But more than this. The Great Father has a definite wish in His own mind respecting the sphere in which His child shall live. He desires to mark out his path, and guide him the best way through life. And by thus living the holy life that God desires, in the position God appoints, he shall exert an influence upon those about him, which shall be one means God will employ for their spiritual good. And the holiness, the sphere, the influence of the life, are each a part of God's design. But as the outward life is simply an embodi-

ment and a manifestation of the inner, the outward design can never be accomplished unless the inner life is what God means it to be. A life of practical holiness can only spring from maintained purity within. The providential arrangements of a life will be continually interfered with unless the believer is following the guiding hand of God "with a perfect heart." And the influence of the believer for the good of others, which God designs, will not be accomplished unless the man's life is thus guided by the Lord. So that it is throughout a question of the heart. Let the man be entirely sanctified, cleansed from sin, and fully consecrated to God's service, and then God can and will accomplish His purposes. The outward life shall be the beautiful fruit of a holy nature, the arrangements of the life shall be all in the Divine hand, and the influence of the man in his day and generation shall be just what God meant him to exert. So the Spirit dwells within, to regulate the outward life, that it may fulfil all the Divine counsel. And this great truth is taught in the words of St. Paul, "The life that I now live in the flesh, I live by the faith of the Son of God."

But it may be asked, "Are we to understand that the Holy Spirit accomplishes all this work unconditionally?" Surely not. There are conditions which must be fulfilled all along, if the Holy Spirit is to abide in the believer's heart. There must be full dedication of the heart and life to God, and a full trust for the Good Spirit to accomplish all His will. If these two conditions are not fulfilled the Spirit's work is thwarted. Unbelief on the one hand, or disobedience to the heavenly voice on the other, will "grieve" the Holy Spirit, and arrest His operations. The witness of acceptance will become clouded, the les-

sons of His grace will be suspended, the work of holiness will come to a standstill, the unfaithful one will be weak instead of "strong in the Lord," his religious joy will die out, and the life will cease to answer the Divine purpose concerning it, if there is a lack of dedication or faith. But if there is a constant consecration of all to God; if there is a "life of faith" for all Gospel good, the blessed Spirit will dwell within the soul-temple to accomplish all the will divine, and make both heart and life all that the infinite love of our Saviour God desires.

"The tears of our misery often prevent our eyes from seeing the mercy close at hand."

REST.

MRS. D. LONDON.

Enlarge my heart, O Lord, to prove
The fulness of thy Spirit's power,
Fountain of pardon, peace, and love,
Cleanse and refresh me, every hour.

My Saviour, Helper, Brother, Friend,
From earthly thralldom set me free;
And let each chastened wish ascend,
To find its more than all in Thee.

Help me to walk by humble faith,
Whether in sunshine or in shade,
In joy or sorrow—life or death,
To mark the footprints Thou hast made.

To press, with ever willing feet,
The thorny pathway Thou hast trod,
And count each bitter draught most sweet,
Since proffered by the hand of God.

O, teach me all Thy perfect will,
And let me have no will beside:
Bid nature's clamoring tongues be still—
Ambition, pleasure, ease and pride.

O, enter Thou my inmost soul,
Jesus, my Lord, who died for me;
Thy precious wounds can make me whole—
Can make me die to all but Thee.

LIFE IN ABUNDANCE.

BY GIDEON DRAPER, D.D.

CHRISt declares the object of His coming into the world, "that they might have life, and that they might have it more abundantly."

This "life" is too often confined to the future, in another and blissful state of being. In the desire after heaven, a simple entrance yonder, men undervalue the life that now is, generated through Christ; lose sight of the glory and capabilities of the life that Christ brings here and now.

All is not life that lives. There is a vast difference in natural life. It has its steps, its stages, its developments. From lowest to highest, there are innumerable gradations. There is more of life, more in life, in one form than in another; not only life, but life more abundant. There is life in the plant—in the tree; but life in its lowest development—in its most barren form. The animal no more truly has life than the plant, but there is more of it: sense, instinct, the power of locomotion. There is a vast distance between animal and human life. The former as truly has life, but in the latter it is so much more abundant. There are added, reason, reflection, foresight, moral instinct, the mystery of speech, intercourse with the great "I Am." One is measured by the subject of his thoughts. The animal thinks, when he thinks at all, upon his toil, his food, upon his pleasures, lying along the lowest plane of enjoyment. Man revels in higher contemplations. The subjects of his meditation sweep a broader range and loftier altitudes. They encircle the world, the past, the present, the future. In limitless thought, he grasps eternity, God, man's relationship to Him, man's possibilities in Him. It is life with superadded glory.

Christ came to bring life spiritual. He speaks of it, in its superlative grandeur, as though without it there were no life. "I am come that they might have life." There are degrees here. Well nigh innumerable are the distances between the denizens of Jesus' earthly kingdom. Some there are who are just alive—have a bare existence, clinging to the living Rock—are at times unconscious of their acceptance, with valley-experiences following mountain-top ecstasies; without abiding peace and life-fruitage. We would not undervalue or depreciate spiritual life in its lowest form. To be a "child of the King," and an heir of heaven, is occasion for ceaseless hallelujahs. But the generous Master has promised more than meager existence. It is "life in abundance," as it literally reads. "Abundance" signifies "overflowing fulness," "ample sufficiency," "riches," "affluence," "wealth." "Plenty" denotes a sufficiency to supply every want. "Abundance" goes beyond, rises higher. It is a superfluity; an excess. It is countless treasures and boundless strength. It is more than conscious forgiveness and acceptance. It is the Christ-life in Christ-fulness. It is a new creation in its completeness. The whole man is covered; all sin is cleansed. The man in his entirety, in his whole being, is saved, redeemed, washed, sanctified. He is "perfect" in the sense of that which is thoroughly done, finished, brought to an accomplishment. He is complete in Christ. The result of sin in the soul has been met and fully overcome. "Life in abundance" can mean nothing less.

"Overflowing fulness" furnishes a safe antidote to any and all temptation. Without fear or misgiving, it can challenge the mightiest assaults of the archfiend of hell. "Be of good cheer; I have overcome the world." Christ con-

quered as man. So shall the disciple, Christ-filled, overcome.

"Ample sufficiency" will enable its possessor to bear every burden; it suffices for every wail of woe and sigh of sorrow. It will equip for glad, successful work, in the Master's name. The mutual abiding, "I in you, ye in me," is a sure precursor of the "much fruit." And peace shall flow as the river. This is "life in abundance"; a kindly gift of the loving Father to every adopted child, the object of the divine coming. It is received by appropriating faith; a specific faith for His specific blessing. With supreme desire and unreserved consecration, the priceless prize is sure.

"Life in abundance" is not only an unintermittent spring of the soul rest, but an indispensable condition of rich life-fruitage. Is it said of Frances Havergal, after she entered into this blessed Beulah Land, that the sunless ravines were not only forever passed, and peace and joy constant, but the practical effect was henceforth her daily, true-hearted, whole-hearted, service for her King. The prayer was answered: "I want Jesus to speak to me many things, that I may speak for Him to others with real power." This is the secret of the strength of Spurgeon, peerless among living preachers for wide-reaching results of pulpit and pen. In preaching upon the words in Matt. ii: 28-30, he emphasises "the second rest," a "rest after rest." It is not only a rest from the burden of sin, but a further rest in Christ. "The Lord Jesus gives His people a golden, jeweled box, deliverance from guilt; the possessor touches a secret spring within, and behold, in addition, a priceless jewel. This is the "inner rest, the central circle rest, which comes only to those who know the first rest." This prince of preachers finds retiracy in sickness and ex-

haustion upon the beautiful banks of the Scotch Clyde. During his visit he usually discourses once from the terrace of "Ben More" to the multitudes on the lawn. Upon a recent occasion the time for service had arrived. Five thousand were in waiting. The preacher had been summoned once and again. In response to a repeated knock, Spurgeon came to the door, his face bathed in tears, saying: "How can I give the bread of life to this multitude?" In the power of his Master, he fed the five thousand with the bread of life. "Life in abundance" is the sure need of the Church and world.

GOD'S WAY.

GERIT I. SMITH.

The Apostle James, "by inspiration of God," tells us that "Every good gift and every perfect gift is from above." In agreement thereto, we are told by the Apostle Paul, in Gal. 4: 26, that, "Jerusalem which is above is free, which is the mother of us all." So it is plain from the Scriptures that we who are "born of the Spirit," know from whence we are begotten. It is just as easy for us to tell of our spiritual home as for the foreigner to tell of his nationality and parentage. It was said to Peter after he had denied Jesus, "Thy speech betrayeth thee." So the child of God that has advanced from a "babe in Christ" to the fulness of the stature of a man, is able "by the Spirit of God to know the things freely given to us of God," as His "heirs"—"children"—and "joint-heirs" with our "Elder Brother." Truly, God's way is a most glorious way, far beyond human or angelic conception. For what is our inheritance, of what does it consist?—of something "corruptible," "defiled," or that is limited in its duration for us? No; thank God! In contrast with all earthly possessions, it is incorruptible, undefiled, "fadeth not away," and is "reserved in heaven for us who are kept by the power of God, through faith unto salvation."

SPIRITUAL MINDEDNESS.

REV. D. NASH.

"To be spiritually minded is life and peace."
—Paul.

TO know that God loves me, to have the consciousness of His love in my heart, and to feel the glow and pulsation of returning love; to know that I am to Him not only an object of compassion but complacency, and that to fit me for the brightest of all possible worlds is an endeared enterprise with Him, in which He never tires; to know that if I humbly co-work with Him He will bear me to the highest point in the universe, and will never rest until in the very prodigality of divine benevolence He says, "Son, thou art always with me, and all I have is thine"—this is life. "To be carnally minded is death." Death is not only unfitness for the purposes for which the body was created, but also insensibility. But in those who are spiritually minded, the soul becomes exquisitely sensitive to the presence of God. Lines of sympathy are established between the believing soul and God, along which flow continually peace and joy. No wonder that the peace of the spiritually minded is a peace that passes all understanding, for it is a great wave from the infinite ocean of peace. No wonder that his joy is unspeakable, because it wells up from the fountain-head of all joy, in the heart of the infinite God. No longer is there forgetfulness of God. The desire of the believer's soul is to the name of God and to the remembrance of Him.

To be spiritually minded is *peace* as well as life. One would have thought that death and peace were closely connected. The most consolatory aspect of death is when on the countenance

there seems to rest the very poetry of peace. A warrior, looking at his comrade when life was extinct, said: "After life's fitful fever he sleeps well," and the sweet poet of Sheffield is struck with this aspect of death:

"There is a calm for those who weep,
A rest for weary pilgrims found;
They softly lie and sweetly sleep
Low in the ground."

And it was this feeling of peace that made Charles Wesley burst forth in the words,

"Ah, lovely appearance of death!
What sight upon earth is so fair?"

But the carnal mind has not *this* element of peace. There is in it the ghastly spectacle of spasmodic activity and restlessness in death. "The wicked are like the troubled sea, which cannot rest." Yet see how life and peace are combined in the true Christian. I have often seen, in walking to a village appointment on a spring Sabbath morning, how life and peace are associated. In that stillness which sanctifies the scene is really the busy benevolence of God. How the land seems to enjoy its Sabbaths when the Sabbath is kept as it should be. *It is the peace of life!* And such a life and peace the believing soul enjoys when it expands beneath the genial, fertilizing rays of the Spirit of God. St. Paul knew what death and unrest meant, and what life and peace were.

Before his conversion he was like the troubled sea which could not rest, dashing himself against every rock. But afterward he was the same sea, the same in the vastness of its sweep, the depth of its faculties, but visiting every shore with the kiss of love, whispering nothing but life and health and peace.

Let those who have this life estimate the grandeur of the gift. "Thou hast delivered my soul from death." Let us

also learn by what power a sinner is to be awakened. It is in vain for us to go and spend our reason or rhetoric upon a dead soul. It is only when the Spirit of God puts forth His power that the dead spirit begins to be conscious, begins to sicken at its own loathsomeness, and to shudder at its own coldness, and struggle against the pangs of spiritual death; and then there breaks from it this bitter cry, the first symptom of returning consciousness: "Oh, wretched man that I am! who shall deliver me from the body of this death!" Have you unconverted relatives and friends? Your prayers may be the means of raising them to life, by bringing down the power of the Holy Ghost. Preaching is not always the greatest human power in the conversion of the soul. The prayer of faith is often the greater agent of the two. This is strikingly illustrated in the raising of the Shunamite's son. When we read the history of that resurrection we think of nothing but the prophet's faith, and we stand almost astonished at its gigantic power. He is the leading figure in the scene. We see His stately strides as He moves onward to the dead child. We see him passing to and fro in agonizing supplication for the child and mother, pressing his throbbing brow to the cold brow of the little one, his trembling lips to the lips of the child. But the apostle in Heb., 11th Chap., speaks of the faith of the woman: "By faith, women received their dead raised to life again." It was her faith that stirred first, and whilst the prophet was wrestling with God, I fancy I see her in a stronger agony, pleading for her child. Let us plead in faith for the unconverted, knowing that God is yearning over them, and that prayer can bring down a mighty power for their salvation.

OLD CARNALITY DEAD!

REV. E. S. TAYLOR.

"Likewise reckon ye also yourselves to be (as Christ was—as I am) dead indeed unto sin, but alive unto God, through Jesus Christ."—Romans 6: 2.

WHEN I was a lad, with other boys, we frequently killed snakes in our rambles in the forests. We would beat, and chop, and tear them in pieces, but spite of all our efforts, the tail would still squirm and wiggle long after the head gave no signs of life. So we had a proverb, "Do what you may, the tail will wiggle till the sun goes down." And I have often thought this childish notion of snake-tail immortality is very much like the views of most people concerning the death of sin in the soul. The old serpent, "carnality," they seem to think, *must* "squirm and wiggle" until the body is dead and buried. "The motions of sin, the evil desires and unholy passions, the roots of bitterness, and lusts of the flesh, must rankle and foster and struggle and hiss within us so long as we live," say they.

Well, that is a doleful prospect! To carry around a snake in a box is an unpleasant duty; even if you have power to keep the creature caged, his fangs out of your friends, his glittering eyes in the dark, his brazen head between bars. What a cry comes out of the heart of every sinner who carries a cage of such vipers in his bosom! One of them exclaims in the seventh of Romans, "O, wretched man that I am! who shall deliver me?" Now, I trust all my readers, who still feel the squirmings of this carnal reptile within, will consider well the following points, prayerfully:

1. *All such ideas are very uncomfortable to the child of God.* If that is all

grace, free grace, the power of Christ Jesus, our Lord, can do for His own, His beloved, His joint-heirs, we are, of all men, most miserable. When we were dead in trespasses and sins, children of the devil, we got along with bosom sin-snakes very well, for our nature being snaky (sinful), we had fellowship with snakes. But when God changed our nature, by a new birth, and our life began "in newness," by a second birth, we had a great disrelish for everything snaky (sinful)—hated all manner of evil, felt pain every time a viper stirred within, and kept our whole soul, body and spirit, daily, busy in arresting snakes and putting vipers back into cages and beating bosom sins *toward* (not *to*) death; but do the best we might, we could never give the sin-mother of all vipers, "Old CARNALITY," her death blow. The "tail would wiggle," and not long after conversion, we adopted this proverb, spiritually, "The tail *must* wiggle until the sun goes down."

2. *Such notions are discouraging.* Snakes may be trained, their fangs drawn, and be fitted and handled like kittens. I saw G. Brown Goode, College Curator, come across the campus one day with a huge black snake, six feet long, dangling *quietly* across his two shoulders—*quiet because torpid with cold.* Satan is satisfied to keep snakes in torpid quietness in souls, so long as they still *live*. For he knows how to warm them into life, activity, and poisonous power. Yes! Sin may be a pet, a plaything, a torpid curiosity for museums of theology and discussions, but *sin*, as a refined, tamed, genteel, torpid power of poison in your soul, my brother or sister, is terribly discouraging in spiritual warfare. How little incentive has a Christian to run to the relief of others, when he has his hands full of care for his own viperous brood! How little hope and joy,

and shout of praise can well forth from his soul, so long as he knows that "Old Carnality," mother of sins, is not dead, but torpid! How few Christians, out side of "these holiness folks," nowadays so-called, have any shouting power! The next appearance of brazen eyes and darting fangs, and writhing tails, would drown the shout into a groan. Anything less than dead snakes is not only uncomfortable in religion, but discouraging. Anything that is less than holiness, is not genuine happiness.

3. *But these notions dishonor our Lord.* He is to bruise that old serpent under feet, shortly. He is to "kill," "slay," "destroy," "make to be dead," (original) carnality, "the flesh," "the body of sin," "the old man." "I am," says Paul. "I am." "That is my experience." "Crucified with Christ." This soul, caged in a body of clay-flesh, has had every unclean bird, every root of bitterness, every carnal member killed, plucked out, slain, just as much and certainly as Jesus died unto sin. "*Like-wise reckon ye also.*" Make up your account, your reckoning, your balance-sheet thus: Put all carnality, all sins, all powers of evil in yourselves on one (debtor) side, and put the Lord of glory on the other (creditor) side, and see how *your* balance sheet, *your* "*reckon*," will come out. "Dead unto sin!" Sin and Satan tried Jesus for thirty years, and he triumphed in every conflict. Death had every chance at Him for three days. He put himself under the power of death, but (verse 9) "Death hath no more dominion over him,"—never again *lords it over him* (Greek.) When He died, He died unto sin once for all. Dean Alford says, v: 10 reads, "For the death which he died unto sin, he died once for all." "At death he passed into a state in which he had no more to do with sin; so that death

is not to be repeated." "Thus," says Paul, in the same way, "I exhort *you*, pass through, by the baptism of the Holy Ghost, all your soul-death. Have done with all that death can do to your soul and spirit *this day*; lay down your life as he did, freely, of your own power. The greatest work of your life is to get your old *self* killed. Then all that death can do when he comes will be to corrupt and change your body, which also Jesus will raise up with him, robbing death of every honor—even power over our clay. Such a Lord, who can enter the soul's cage and lord it over "Carnality," even unto its death, is worthy a royal welcome, and full surrender. Do not continue longer, then, in bondage to any such "snake-head theory." "All things are possible to him that believeth." Believe that Jesus is *now* alive—all-powerful, and perfectly willing—yea, omnipotently yearning to slay *every* caged reptile that causes your soul trouble, pain and unrest. A woman had horrid dreams for months. The bed-tick under her, finally, thoroughly examined, revealed a tiny, harmless garter-snake. "Perfectly harmless?" O, yes! As harmless as a mouse, but dreadfully unpleasant. But one fact is worth a thousand theories.

4. *Facts are against all such theories.* One witness to gold in California is worth ten thousand who have not been there. One soul, fully cleansed from sin by the blood of Jesus, daily testifying to it as a *fact*, is of more value than ten thousand, who declare they are *not* yet there. Thousands to-day testify they sleep without soul-terror by night—because the *squirm*er under their pillow has been taken out. Thousands testify that so long as they keep Jesus alive in their souls by *trusting faith*, sin as a power, a guilt, a motive, a fear, a terror, a torment, a defiler, is dead—gone, buried.

Paul, and John, and Peter, and anybody else who has ever received Jesus as sanctifier by the Holy Ghost, strain language to its utmost tension, to declare the wondrous truth, "Dead unto sin, but alive unto God." No more feel the touches, or hear the hisses, or taste the slime of sin in the soul than your dead body three days slain.

5. *Bible is against all such notions.* God's Word abounds with infinite variety of words, phrases, parables, illustrations, and biographies of holy men, proving the mighty power of grace in Jesus to extirpate sin in every form. The biographies of all men herein recorded center and pivot on this truth. Lives of holy men prove, demonstrate and explain how they gained full and final victory over sin through the blood. Lives of unholy men show how they failed to get power over sin and slay death himself, in *refusing* to be saved by the sweet and simple way of faith in the blood of the Lamb.

6. *Glimpses of heaven are against all such ideas.* While John gazed, entranced, and wrote his Revelation for us, he declares, "They overcame him (that old serpent—Rev. xii: 9) by the blood of the Lamb and by the word of their testimony." Their overcoming was *here in this world*, because here the Lamb shed His blood, and here they testified. And by testifying to the cleansing blood, we shall *keep* the victory gained. Hallelujah!

(To be continued.)

—"The Cross, which is the triumph of grace, is also the triumph of law."

—"It takes a good many shovelful of earth to bury the truth."

—"Spiritual prosperity is inseparable from Christian liberality."

—"Scattered seed increases, hoarded seed dies."

PANSIES—(HEART'S-EASE.)

GATHERED BY LELIA WATERHOUSE.

VII.—GIVE.



NLY a child's handful of pansies! Just seven! There is no artistic harmony in their grouping. They have been gathered in weariness and they seem wilted to the one who has clasped them in her fingers before giving them to you.

Others can give fresh, royal, double handful of flowers from the Lord's garden, with jeweled dewdrops sparkling upon their velvety leaves; but I must not stop to think of that.

My Father, who owns the garden, says to me, "Child, give thy tiny handful of hearts-ease," so here it is. Let us take one parting glance at this last gathered garden violet.

"GIVE." The tender, loving command comes to each one of God's saved children. We need not question "Why?" It is enough for us that it seemeth good in His sight.

If we can only gather one fragrant lily from Christ's Sermon on the Mount, one tiny blossom from daily experience, one wreath from the 53d of Isaiah, to lay upon the lid of some casket where it will comfort the mourner's eye, let us give.

Give as the morning that flows out of heaven,
Give as the waves when their channel is riven,
Give as the free air and sunshine are given,

Lavishly, utterly, joyfully give.

Not the waste drops from thy cup overflowing,
Not the faint spark from thy hearth ever glowing,

Not a pale bud from thy June roses blooming,
Give as He gave thee, who gave thee to live.

—"Let it be thy chief concern to have thy interest in and right to the promises cleared up. This is the hinge upon which the great dispute between thee and Satan will move in the day of trouble. O, it is sad for a poor Christian to stand at the door of the promise, in the dark night of affliction, afraid to lift the latch, whereas he should then come as boldly for shelter as a child into his father's house."—*Gurnall*.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHCEBE PALMER.


MARCH 21, 1848.—Last Wednesday I attended a meeting at Yorkville. We were again favored with a gracious season. Three professed to receive the blessing of holiness. This is the third or fourth meeting which I have attended at this place, at each of which several have been enabled to lay hold of the promises, and thereby cleanse themselves from all filthiness of the flesh and spirit. After the close of the last meeting, I remained and supped with a circle of Episcopalian friends, who seem to be much interested in the doctrines of Methodism. They have been pleased, and also acknowledge themselves benefited by the several afternoon meetings which have been appointed with special reference to holiness a few weeks past. But not many of the mighty or noble being called, these friends seemingly have not yet come to the point to "Reckon all things loss." The self-denying principle of Methodism surely makes demands which draws a line between the worldling and the Christian wider than that of most other denominations; but I believe it more fully recognizes the startling inquiry of St. James, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God. Whosoever, therefore, will be a friend of the world, is an enemy of God." At the close of one of these meetings, the son of a gentleman belonging to the Reformed Dutch Church, was converted. His parents are not quite disposed to consent to his joining the Methodists. At one or two of these meetings, the Presbyterian minister of the place was present, and the truths presented appeared to be re-

ceived by all as the doctrine of the Bible. A daughter of one of the Episcopal families having experienced religion through the instrumentality of the Methodists, has been permitted to come out and join the Church. She bids fair to be another Hester A. Rogers. The family, though attendants on the Episcopal Church, are not communicants. The family altar has been established, and this converted daughter, in sweet humility and sincerity, conducts the exercises. I was peculiarly interested with one or two who received the sanctifying seal at these meetings. One was a brother who had been eighteen years deeply interested on the point, and during the most of that time regarding himself as a seeker of the great salvation. At the close of the meeting, I earnestly pressed upon him the necessity of trusting in Christ to fulfil his promise just now. I assured him that, unless he exercised that violence which the reception of this grace demands, he might remain as many years as he had already waited and yet be no nearer the blessing; whereas, if he would now make the venture to rely on Christ for present salvation, he must at once prove the power of faith. I saw that he was trying to rely fully, yet scarcely knowing how, when I said, "Remember, God is not a hard Master; if you cannot make the venture as well as you would, try to do it as well as you can, and this is all God requires. Are you not now trusting in your Saviour to save you, and is He not this moment saving you from sin? Surely it is more presumptuous not to trust than it is to make the venture believingly, for God requires, and even commands you, to believe; and it is presumptuous not to obey God. The longer you hesitate, the more unworthy you become, and proportionately greater is the impurity contracted.

Unbelief is a sin, and it is only unbelief that keeps you out of the blessing. Do not linger by even trying to save yourself from your unbelief. Let Christ save you from this and from all your sins. "Are you sinning now?" I asked. "I believe I am not." "If your Saviour saves you this moment, can you not trust Him to save you another moment, and thus continue to trust Him to save you moment by moment as long as you live?" He began to make confession, and said, "He is saving me. Praise His name!" and with every moment grew stronger in faith, until I left him. I then turned to his wife, who was shedding tears of desire for the great blessing. The enemy suggested, "Do not present the same simple mode. Lead her into the way by other forms of expression." Not aware that it was the tempter, I endeavored to take another view of the subject, intending, eventually, to bring her to the same point; but I was not successful. When I broke through the restraint which the enemy had imposed, and began to urge the same simple way by which her husband had entered, then she also entered, and with flowing tears began to praise the Lord for salvation from all sin. On the succeeding week, these dear friends gave in a very interesting testimony. The husband said, "Years ago I might have received the blessing had I only apprehended this way of simple faith;" and truly did he regret the time which he had lost by lingering in unbelief. And just as truly will hundreds among the laity and ministry have cause to lament in eternity, if they are not brought to perceive it in time, that they have not come to this act of simple reliance on Christ. If it is not done until the hour of nature's dissolution, we must be brought to it then, or the soul cannot be saved.

RIGHTEOUS JUDGMENT.

A. A. CLARK.

 HE Word tells us to judge righteous judgment. "Man looketh on the outward appearance, but the Lord looketh on the heart." And, notwithstanding the blessed commands inciting us to Christian love and fellowship, there are those who assume a sort of omniscience, professing to be endowed with power to read men's hearts. Thus, they pronounce unrighteous judgment, and teach what God's Word does not teach. In consequence of such teaching, I fear that some of God's dear children are being led into darkness rather than light. God has said, "Comfort ye my people," but some understand that God requires them to rebuke His people, and has made them "sharp instruments having teeth." There are those who say that they are wholly the Lord's; that their hearts are cleansed from sin. But unjust judges rise up and say that they are not cleansed from sin. They might as well say you come up to the Bible standard, but you don't come up to mine. I have set up one above the Almighty—until you do just as I do, work as I work, wear just what I wear, worship God just in the way that I worship Him, I shall not hesitate to doubt whether you are sanctified. You say that you are in the light, but I know that you are in the dark. The ministry is denounced by these uncharitable tongues until many who were thinking seriously on the subject, are led to give it up, and settle down into skepticism. "Is it not a fire that consumeth? Is it not destroying the Lord's increase?"

"Teach us to love each other, Lord;
As we are loved by thee;
None, who are truly born of God,
Can live in enmity."

PLEASURE.—Never forget—*Gloss covers dross.*

—Fly the pleasure which bites to-morrow.

—Pleasure must first have the warrant that it is without sin—and then the measure, that it is without excess.

CONTINUAL GUIDANCE.

ABBIE MILLS.

WHILE under the guidance of the Lord we cannot go in the ways of sin, and if thus guided continually, we shall be kept from sin all the time. It is only when we fail to trust our Guide and draw back from unwillingness to follow that we find ourselves in difficulty. The word continually seems rest-inspiring. A chain without a broken link. We may go on trusting from moment to moment, as we need to do, and the keeping and guiding goes on just as uninterruptedly.

The Lord says concerning the saved soul: "I the Lord do keep it. I will water it every moment; lest any hurt it I will keep it night and day." How full of blessing are His thoughts towards us! Thoughts of peace and not of evil. And here the weakest is as safe as the strongest. None have might or power to keep themselves; nor wisdom to guide their way. The Lord is to supply all our need, just as it occurs. We may see no more of the way than the people did at the crossing of Jordan. But with the command to go forward there was an obedient attempt to do so, though the first step was in the water where the foundation could not be seen, yet there the stones were not more solid than the promises of our God, given to each child of His, to be tried and proved in all the difficult phases of our lives.

"Shall guide thee continually." True, there were simple conditions, but these attended to, there was no other source of failure and never can be. The Lord does not grow weary of the work He has undertaken. He will neither faint nor be discouraged until we are safe in heaven. In every step we shall be holden up by His hand, if we really put ourselves in His care and leave all with Him, only keeping our eye on Him obediently, lovingly following where He leads. Being His, there is no room for distrust—and linked with Him continually, makes us sure of help not only in one emergency but in all, and for all time. Not only are we to be guided in our activities, but He will keep us when we rest, night and day, preserved from danger. It is

not an assurance that no danger will arise, but it is the same in effect, for we shall be kept. Then we can never make our peculiar circumstances an excuse for our going astray, or for our continuing to have sin in the heart. Our Guide is able to save to the uttermost. From the commencement to the end of our journey, from all evil, amid all that is unforeseen by us.

How gracious the offer of our Almighty Saviour! Relying upon Him, we shall be kept in perfect peace, and safely pursue our way. If we trust in the least to ourselves, we will find our enemies too strong for us. Our paths will be crooked, darkness will cover the place of our footsteps, and there will be no secure support for us. Multitudes will keep us company, but they cannot aid us. Alone in the dark with Jesus is better than all this, for we then have a support that will not fail us, and though it seem dark to us, there is no darkness to Him, and we are just as secure as though we could see all.

Shall we not then pray, "Lord guide me continually, order my steps; I would not for a moment lean to my own understanding. Hold Thou me up, and I shall be safe. I am a child, all weakness, ignorance and blindness, but Thou art strength and wisdom, and light. Thou lovest to have me trust Thee. Thou hast said that Thou would'st never leave me nor forsake me. Keep me that I may not forsake Thee, then shall I rejoice; yea, shall know the joy of heaven here upon earth, in the midst of tribulation." In response to our trustful prayer, we shall hear the voice of our Guide, saying, "Here I am!" And fear shall flee, and the confidence inspired, we will hold steadfast unto the end.

THE GREATEST STEP.—"The greatest step toward heaven is out of our own doors, over our own threshold. It hath cost many a man his life when his house was on fire, a covetousness to save some of the stuff—which, venturing among the flames to preserve, he has perished himself. More have lost their souls by thinking to carry some of their own stuff with them to heaven—such a good work or duty which they, like lingering Lot, have been loathe to leave."

Holiness in Testimony.

"Ye shall be Witnesses unto me."—
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since the time. Held at the residence of the late Dr. W. C. Palmer

316 EAST 15TH STREET.

opposite Stuyvesant Park, New York, every Tuesday afternoon, at 2 1-2 o'clock.

The meeting was opened by singing the 523d hymn.

"God of eternal truth and grace
Thy faithful promise seal."

After the singing, Rev. I. Simmons led in prayer. Mrs. Palmer read a part of the 4th chapter of Phil., earnestly exhorting her hearers to so rely on God that He would give the power to "Rejoice always" and "Be careful for nothing." She praised God that He had given her the least understanding of these things, and she felt that she was just getting a glimpse of what God is able and willing to do for those who fully trust Him. She was a witness that He is faithful and that not one of the good things that He has promised had failed. She wanted to give testimony for one who was no longer present with them, but would love to witness for Jesus if he were there. In examining a box she came across a letter which was stamped and all ready to mail to England, and knowing the handwriting, she felt it her privilege to read it. It was a business letter of Dr. Walter C. Palmer, beginning thus: "It is cause of great thankfulness to the 'Giver of every good and perfect gift' that I am yet this side of the river; but I am camping in view and within hearing distance of the heavenly city and the celestial

choir song-echoes of 'Glory to God in the highest' and 'Unto Him that loved us and washed us from our sins in his own blood,'—vibrates very delightfully on my ear and cheers my heart. Glory be to God."

THE GOD OF PEACE.

Rev. Geo. Hughes said that he did not know that he ever came into the room without exclaiming with the Psalmist, "Thy testimonies are wonderful." The Bible grows wonderfully large, and an inspiration gathers around the Word which is perfectly marvelous. The passages of Holy Scripture appear like golden links in the great chain let down from the throne of God to brighten this world of ours. He was struck with one of the references, "The God of peace shall bruise Satan under your feet." Why was such an expression as the "God of *peace*" put in connection with such an act of force and violence as "bruising the head of Satan?" If it had been said the God of *power*, it would not be so strange, but being declared that the God of *peace* shall bruise Satan, he asked himself, "How is Satan most effectually bruised?" and the answer came to him, "By having the mind perfectly filled with peace." Satan can have no power on a mind entirely possessed by the God of peace. He rejoiced in the Lord and the God of his salvation, and it seemed as if they were very near to the eternal world. The sentences read from the letter of Dr. Palmer deepened the thought in his mind that they had indeed come to Mount Zion and to an innumerable company of angels and the spirits of just men made perfect. He was led to think that we transfer too much of the Scriptures to the eternal world for its interpretation, while much belongs to this side: We are in the midst of the holy angels and just men made perfect. What a lesson had been taught him by the example of the dear departed one! There was a business letter, but the first part of it was filled with delightful Christian testimony. He was resolved henceforth in writing on business to have Jesus made prominent—He who said, 'Wist ye not that I must be about my father's business?' Let the father's business come first, and then matters of secondary im-

portance. In the depths of his soul there was a divine joy and peace in the Holy Ghost.

HOLINESS IS PEACE.

Rev. L. R. Dunn felt specially happy in being permitted to listen to the lines penned by his departed brother and friend. He was reminded of the closing lines of Dr. Payson, who, in writing to his mother, said that if he should write the letter according to "Pilgrim's Progress," he should date it from "Beulah Land." Although he had been suffering as if molten fire were coursing through his veins, yet he was in full view of the Celestial City and could hear the song of the angels. Glory be to God, there is a Beulah that is nearer than the end of life as Bunyan represents. We may have Beulah here and now. May God put it into our hearts to seek the enjoyment of this rich experience that we hear so much about, and of which many of us hear so little. When the references to the God of peace were made, he thought of how many of the gods of the ancients were gods of war, but our God is a God of power because he is a God of peace. He is a God of peace because he is holy, and where holiness is there is peace. The holiness of God brings the eternal calm which he enjoys—it is the "peace of God" and not the peace with God, which is to be transferred to the soul, garrisoning it through Jesus Christ. What a citadel we dwell in when we have this peace! The more holiness we have the more peace we have. "The work of righteousness is peace, and the effect of righteousness quietness and assurance forever." The tempest-tossed heart would be hushed to peace and rest if it enjoyed this full salvation. He had been seeing the good effect of the camp-meetings on his District, and had heard many testimonies of the power of Jesus to save, as the result.

MORE ABUNDANTLY.

Sister Searles.—The words of Jesus were more to her than anything else, and she was going to speak to His glory. Jesus came that we might have life, and that we might have it more abundantly. She could see in that text both justification and sanctification. The word of God was so precious that she

idolized it, and she could not live without bearing testimony for Jesus. "Ye shall receive power after that the Holy Ghost is come upon you." She was sensible that God had given her the Holy Ghost and a testimony, and she would have to speak or die. She had such a salvation that could not be still. Thirty-four years ago she offered herself in entire consecration to Jesus, and said whatever comes I will cling to Him. Since then many things had crossed her pathway, but she had been kept by the power of God, who is "no respecter of persons," but will keep the least of His followers. It seemed sometimes as if Jesus was right at her side, and heaven open to her view. How beautiful was this salvation—the half was never told! She was a poor unworthy worm, but God gave her His best gifts and wonderful things in answer to prayer.

HE WILL DO IT.

Sister Palmer wanted some soul to rejoice in the Lord as never before. She remembered a time when she had hard work to get Sister Searles to rejoice in the Lord. When she told her there was at least one thing she could praise Him for, that He had died to save her, she was hardly willing to praise Him for that, but now she is so filled with praise that she says she must speak or die. She felt like getting the dear ones, who are strangers to this power that preserves the whole spirit, soul and body, blameless, to believe that He is faithful which calleth them, and will do it. Not tears, but trusting will save us. The heart must be cleansed before it can be filled. You must yield to God if you would be saved, and if you put the matter off till your dying day, there will be no other way provided. Why not then give up all to Jesus and trust Him now?

Sister Hall.—If we are to be saved through faith, is it not a sin to doubt God's word? Before coming to the meeting, she had read the 8th verse of Rev. 21st, where fear and unbelief are classed with murder, lying and other sins which we term awful, and she asked the Lord to help her to get somebody over the bar of unbelief. Jesus says, "Peace I leave with you, my peace I give unto you." This is a legacy for all, and

you can have it if you will let go of your unbelief. Many speak of unbelief as though it were a little thing, but it is *the* sin that will shipwreck our souls. Use then the faith God gives and accept His precious promises. It seemed to her that the Doctor's mantle had fallen on them and the glory of the Lord shone around them, as she could seem to hear the Doctor quote one of his favorite hymns:

"Now I have found the ground wherein
Sure my soul's anchor may remain;
The wounds of Jesus, for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay
When heaven and earth are fled away."

We are all tabernacling here, and some of us have our tents pitched near the shore and will soon go over yonder.

DOUBT THE RESULT OF DISOBEDIENCE.

Rev. J. Parker.—Lest some might be discouraged, he would say that where unbelief is sin it is not in the state of mind, but in the condition of the heart back of it. Why does a soul doubt? Because it disobeys. The habit of doubt comes from disinclination to do the will of God—so the apostle says. Laying aside every weight, and the sin which so easily besets us, which is the opposite of faith exemplified in the martyrs and heroes in the previous chapter. If we say amen to the Holy Ghost, it will be as easy to believe as to breathe. You will find yourself in the realm of faith and in a large and wealthy place. Being justified by faith, we have peace with God through our Lord Jesus Christ. "By whom also we have access by faith into this grace, wherein we stand and rejoice in hope, * * and glory in tribulation also." He didn't believe anybody in a justified state merely, could rejoice in tribulation, but must have this standing grace. This holiness includes "whatsoever things are lovely." How important that our piety should not be rasping, angular, and unattractive, but loving and simple-minded, clear-headed and clean-hearted. If our holiness does not make some one wish he had it, there is something the matter with it. It was lovely in Christ, and must be lovely in us. He had a holiness that was peace and

joy in the Holy Ghost, and had the key to his Father's treasury, and He let him take what he wanted.

NO LOOKING BACK.

Sister — knew from experience that unbelief comes through disobedience. When the Holy Ghost was striving to lead her into a deeper consecration, she would come to a certain point and then refuse to yield. She would get on her knees and ask God to give her rest from struggling, and when the Spirit suggested that she give her voice to God, she would say, no! She did not yield, and so could not believe. She spoke sometimes for God, but she needed the impelling power of love. For two years she struggled, but she did not find rest till she came to the point where all was consecrated to God. She knew two ladies who were convicted of the necessity of heart purity, but shrank from yielding, and decided not to make the sacrifice but to go back and live in a justified state, but no one when convinced of his duty on this point can go back and rest in a justified state. The result was they both lived in a backslidden state. We must go forward when Jesus leads. When she came to the point where she was willing to be anything for Christ, it was easy to believe, and she stepped right out on God's promise. Since then the motive that prompted her was love and not duty.

SAY YES TO GOD.

Sister — knew that when she was obedient she had power, and believed it necessary to be in a state of sanctification to be able in tribulation to leave all with God and rest in Him. When our hearts have leisure from ourselves, then God is able to use us for Him. She felt that she had lost much by having inward conflict, and not always saying yes to God.

Bro. Parker here asked if persons ever drove themselves into believing? It is not by climbing hand over hand into the kingdom, but by saying yes to God, one passes unconsciously into the land.

ALWAYS ONLY FOR MY KING.

Sister Brown.—The last time she saw Dr. Palmer was in that meeting, and she then

spoke of a regiment of soldiers that once passed her house. In the front rank were the strong men that had enlisted, but her heart was stirred and she wept as she saw the veterans, who had fought the battle, coming along with firm step, but with flags all tattered and torn in the service. She did not then dream that Dr. Palmer was so near entering the land with a firm tread, and with colors showing the marks of battle, to ground his arms at Jesus feet. She was glad she was a soldier, and how often she had said, "Surely the Captain may depend on me!" She heard a young man say that he didn't testify because he was afraid of saying too much, but she told him "the half was never told," and the trouble with him was he hadn't got enough. Bro. McLean said that he used sometimes to get a baptism at night but when he awoke in the morning it was all gone, but now, if he should sleep three months, when he awoke he would find the glory in his soul—it was an abiding baptism. She had entered into a deeper consecration and had a deeper rest. She wanted to say, "Always, only my King." Sometimes she had said, "for my King, for myself." The Lord had been pouring out His Spirit where she had been laboring, and sixteen souls bowed at the altar at one time without any urging. Before coming to the place she bowed before God and waited for an assurance that He would go with her, and these words were given, "Go and teach them to observe all things whatsoever I have commanded you, and I will go with you." She had for a long time rested in reference to temporal things, but now she felt that she could rest in reference to her work and all her future. Let her but get her command and her message from the King, and without any fixing, she gave it, assured that God would go with her.

Bro.—Every experience was as a promise to his soul; for what others had, he could have. Many wise men advance theories which seem so plausible that they sometimes lead believers to doubt, but there is a life and power in the experience of the sanctified ones which cannot be found elsewhere. He was rejoicing in a full salvation.

Bro. Morehouse had been through a great

ordeal during the past summer. He had traveled 2,700 miles to help a brother get ready to die, and had been down to the river himself and in view of heaven. He felt more like working for Jesus than ever, and trusting Him with the unexplored and unknown.

ANXIOUS ABOUT NOTHING.

Rev. I. Simmons had been saying all through the meeting, "Wonderful! Wonderful!" He was waiting while the lesson was read for something about full salvation, and he found it all the way through, not in exact terms, but implied. For instance, "Be careful for nothing." That is impossible unless we are saved in our entire being. God helped him to be anxious about nothing, and he was realizing more and more in his soul that the easiest way to live is to live a holy life—it lives itself—it goes of itself. He found life running on so blessedly. He was a nervous man, made as if on wires, and yet he was kept as quiet as the most phlegmatic man that walks. It is care that makes men so cross and with lines on their faces, but he had entered into partnership with the Lord. He furnished the capital and did all the hard work, and enabled him to go on rejoicing in the Lord always.

--"Considering how many difficulties a friend has to surmount before he can bring himself to reprove me, I ought to be very much obliged to him."

FAITH.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

I cannot read His future plan,
But this I know—
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough—this covers all my want,
And so I rest;
For what I *cannot*—He can see;
And in His care I sure shall be
Forever blest. —*Selected.*

The Social Meeting.

"With my mouth will I make known Thy faithfulness
to all generations."—Psa. 89: 9.

"Dear Lord, Thy faithful grace
I know and I adore.
What will it be to see Thy face
In heaven, for evermore!"

"CHRIST IN ME AT LAST!"

[The following extracts are from a letter of Harriet L. Shrom, of Wilmington, Del., addressed to our beloved translated sister, Mrs. Mary D. James, and handed to us by her, for publication, just before her departure.—ED.]

"How wonderful has been God's goodness to me! My prayers have been gloriously answered. Christ is in me at last. What beautiful truths have been revealed to me since the Sabbath sunrise, when I was enabled to say, 'I *will*—come what may—I *will* consecrate myself in the presence of His people, to His service: I will give myself a *living* sacrifice, if not one ray of His divine light come to gladden my darkened eyes!' Such a sweet peace came over me as I lay upon my bed in that beautiful Sabbath sunrise, as I *never* shall forget. I awoke my dear Lizzie, and said, 'The light has come, and I have caught up with you upon the King's highway.' She said, 'Now, you will speak this morning at the meeting?' I answered quickly, lest Satan should come in and prevent: 'Indeed I will!' I wanted to burn all my bridges; and blessed be His holy name, as you know, He gave me strength to raise this cross squarely upon my shoulders. The entire day was one of joy and peace, as was yesterday also. I seemed to be in a state of hushed waiting—intent listening for some blessed whisper from the dear Master who seemed to be standing so close beside me. Yesterday evening we attended the class of which this entire family—mother, father, son and daughter—are members. The Lord opened my mouth, and I said: 'By the grace of God I am what I am. Five weeks ago to-night I left this room saying, 'I am a Presbyterian and do not feel called upon to testify in such

a meeting;' but to-night I am glad to do so.' A few moments before, my darling Lizzie said: 'I this night make a full consecration of myself, time, talents, everything, to His service.' Upon retiring we endeavored to count our mercies, and after naming one and another until they had mounted up into the scores, we concluded they were blessedly innumerable. After putting out the light and lying down for the night, we still talked on. My darling did not have the sweet rest that seemed to have come to me at the moment of giving up my own will for His, and I could only assure her that it would come, and pray that she might patiently wait for it. We then talked of our mercies again until the bell rang midnight, when I said, 'Had you not better go to sleep?' She replied: 'What do you think about it?' For a moment I could not answer, but was prompted at length to say, 'I am moved by the Spirit and I dare not keep still.' At that moment the very fulness of joy, such as I never felt in my life before, came into my heart, and I laughed aloud. I felt my Master enter in and take possession. My heart swelled as if it would burst its bounds and leap out of my body to meet Him. I cried aloud, 'My Master! my Lord! my Beloved!' as I never could have believed possible for one so cold and self-controlled. After an hour of untold rapture a great, beautiful calm, settled down upon me—unworthy me!—and I have been resting in it ever since. Now I am ready for anything He has for me—joy and sorrow will be alike sweet coming from the hand of my Beloved. I really do not know myself—I have lost myself and found another. On the nights of the 23rd and 24th (July) I spent the whole night in agonizing prayer for help, being unable to do anything more than weep and cry, 'I will not let Thee go unless Thou bless me! Just one week, almost to the exact minute, from the time the final struggle began, this wonderful blessing was given to me. I say *final* struggle, for it has been a constant striving for twenty-three months. Under God, I owe my conversion to the lovely Christian example of my dear Lizzie. Knowing this, you can comprehend how anxious I am that she should stand out in the broad, clear sunlight of God's dear Son."

A LEAF FROM EXPERIENCE.

—Mary C. Clark, Philadelphia: “‘And they overcame by the blood of the Lamb and the word of their testimony.’ Glory to God! This is the song of praise that comes welling up from a heart made pure by the precious blood. On August 21st, at Ocean Grove, while listening to a sermon by Dr. Watson, from the words, ‘Perfect love casteth out fear,’ I went *down* a little deeper into the Fountain of God’s love than ever before—and have in my heart, as Dr. Watson expressed it in his sermon, ‘Pure honey without any wax, pure water without any sediment, *pure love* without any mixture,’—through the precious blood—the witness, clear as the noon-day sun, that my heart is clean. Glory to God! Since then I have felt the *girding* of His power in my soul—the peace that flows like a river, deeper, broader than ever—the love of Christ constraining to work for Him, to live for Him as never before. O, glory to Jesus!—every time I tell this a flood of light permeates my soul, and I pray for God to enlarge the vessel—glory, glory to the Lamb! O, if all God’s people would come to the Fountain of cleansing, we might soon bring the world to Jesus.

‘O, that the world might taste and see
The riches of His grace,
The arms of Love that compass me
Would all mankind embrace.’”

A CONGREGATIONALIST WITNESS.

—Mrs. S. H. Bailey, East Berlin, Ct.: “Two years ago I was led to see that I needed a closer walk with God, something to establish my faith. My experience was unsatisfactory—I felt the risings of pride and self and worldliness, and I had not that love of Christ which it was my privilege to possess. I needed a new consecration and began to pray for it. The following Scriptures deeply impressed me, viz.: Luke 21: 34–37, and Hebrews, 12th chapter. I prayed earnestly, and soon received rays of light. I spent days and nights in humiliation and prayer, until my heart was melted and subdued under the influence of Divine love.

O, such hungering and thirsting—such reaching out for something beyond this life! One morning while about my work, heavily burdened, the words came to me, ‘My grace is sufficient for thee.’ I paused. I said, ‘I can stand this no longer—I will ask Jesus to help me.’ My whole life instantly grew brighter, and all my duties so light. Heaven was so near—the atmosphere seemed full of the atmosphere of prayer, and such a halo encircled me as words cannot describe. O, how precious is Jesus now—a living, divine presence in my heart! I have been a member of the Congregational Church for twenty-seven years, but like Peter, followed my Saviour afar off. Now He has come home to my heart, and upon all my life falls the glory of His presence.”

—Geo. B. Prince, Springfield, N. S.: “My Redeemer has drawn wondrously near to me. He enables me to give every atom of my being—will, everything—to Him. Thrice daily do I consecrate all to Him; and He takes from me all fear, and lifts upon me the light of His countenance.”

—Lavinia Clark, Oakfield, Wis.: “Twenty years ago, while living in Oxford, N. Y., Sister Phœbe Palmer, and her sister, Mrs. Lankford, came to visit Dr. Reddy. I resolved then to walk in the ‘narrow way.’ Jesus, I have always found to be a help in time of need. I commenced to take The Guide, and it has been a great blessing to me. My prayer is, daily, that our people may be separate from the world. I long to see our dear ministers and their wives lay aside gold-ornaments. We are called to be a peculiar people.”

—Mary A. Pecott, Quincy, Mich.: “Two years ago, this very day, God granted me the blessing of holiness. In less than one month I lost the blessing through disobedience. But the Holy one has again returned, and to-day my body is the temple of the Holy Ghost. Now I offer praise and honor, and might and power and dominion and glory, unto Him that reigneth forever and ever.”

—Cyrene A. Straw, Newfield, Me.: “I am so happy in Jesus to-day—He is the exceeding great delight of my soul.”

Holiness in Home Life.

"A devout man, and one that feared God with all his house."—Acts. 10: 2.

"Here, in earth's home, preparing
For the bright home above,
And there, forever sharing
Its joy where God is love."

Prayer Maxims: "What is prayer? Want felt—help desired—with faith to obtain it."

"Prayer is our speech to God; when we read, God speaks to us; when we pray, we speak to God."

"Many times we go to God as languidly as if we were afraid He would accept us; and pray as coldly as if we were unwilling He should hear us."

THE ALTAR IN THE HOME.

MRS. M. N. VAN BENSCHOTEN.

If Christ be in the home, then it is eminently proper that we have an altar there, where we may offer the morning and evening sacrifice.

The worshipers of Christ have ever regarded this as both obligatory and essential, as well as affording a most gracious opportunity for renewing their consecration to God and imploring the divine blessing. Wondrously sweet and precious have been the manifestations of God's presence and the revelations of His power to save and sanctify at the home altars, proving them to be true Bethels, where are given "the words of God and the visions of the Almighty." Souls winged with prayer and praise have found an open way to heaven, and seen the angels of God ascending and descending with the treasures of infinite love.

In the olden time, the fire on the altar of burnt sacrifice was never allowed to go out, but was to be kept "ever burning." So should the fire of a true devotion to Christ ever sustain the home altar. Renewed daily, there should be no fluctuations, or intervals of decay. The time set apart for worship in the family should be sacredly guarded. It should never become a mere form, but be tenderly cherished as the hour

when, as a family, we come into the presence of our King and acknowledge our allegiance to Him.

Among the "home suggestions" in the *The Guide* was this: "Be more careful and systematic in home worship," also "make loyalty to Jesus a motto of special study." Now "loyalty to Jesus" demands that in every Christian home there be an altar for the worship of God. And yet we find in many professedly Christian homes there are no altars, in others are only broken altars, the fire long gone out—no offerings, no remembrance of the blood shed on Calvary.

We will speak of these neglected altars next month.

The Secret of a Happy Day.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still.
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth.
Just to trust Him, that is all!
Then the day will surely be
Peaceful, whatso'er befalls,
Bright and blessed, calm and free.
—F. R. Havergal.

—"The promises of Scripture are like fragrant flowers—meditation, like the bee, sucks honey out of them."

—Mr. Adams, a worthy Quaker of Philadelphia, on a visit to a lady whom he found sitting on a sofa, six months after the death of her husband, in deep sorrow, approached her with much solemnity, and thus faithfully addressed her: "So, friend, I see thou hast not yet forgiven God Almighty." This timely reproof had the intended effect, and restored the lady to a becoming submission to God's will.

HOME SUGGESTIONS FOR NOVEMBER.—*Heart-Questions*: 1. Do I study the lesson of holy prudence? See Prov. 27: 12. 2. Do I fear the Lord always? See Prov. 28: 14. 3. Does my heart respond fully to this? See Prov. 15: 16.

Home Exercises.—1. Engage the family in examining the evidences of the Divine authenticity of the Scriptures. 2. Have the children look up Bible examples of obedience to God and the attendant rewards. 3. Plan an autumnal work of benevolence in which each member of the household may participate.

Home Bible Lesson.—1 Sam. 1 chap.

Hymns for Domestic Worship.—758—759—762—715.

Letters to the Children.

A Short Prayer.

Jesus, Saviour, bow thine ear,
Deign a little child to hear.
I am sinful, frail and weak;
Make me humble, lowly, meek;
Purify my little heart,
Make me holy, as thou art,
That from evil passions free,
I may live to honor thee.

PLEASING THE GREAT KING.

MRS. MARY D. JAMES.

[The many dear children accustomed to read the letters of Mrs. James with so much interest, will be sad when they learn that the following letter is the last that they will receive from her. She has gone to be with Jesus, of whom she has written to you so beautifully. We hope that her son will take up the work as it has dropped from her gentle hands, and write to you from month to month.]

DEAR CHILDREN:—You would think it a very great and wonderful thing if one of the grand kings would become your friend, and then if he should adopt you and make you his heir, how *rich* you would feel, and how proud to say, "I'm the child of a king!" My father has millions of money and most precious treasures, and I can have all I want, for he tells me to ask what I will.

And then how anxious you would be to please your father, the king. You would not offend him for anything. You would be thinking all the while I must be careful to do what my father likes, and serve him faithfully. It would be dreadful for me to displease him and cause him to disown me. And now let me say to you *there is One above all kings*. He is called "the King of kings!" He is the God of the whole earth, and is able to do more for you than the greatest and richest king that ever lived on this earth. And this greatest and best of kings offers to adopt every little boy and girl in the world if they will give Him their hearts and love, and serve Him. So every one of you might say to-day you will give Him your heart, "I'm the child of a King," and you would receive richer treasures than silver and gold, and diamonds and rubies. Treasures of this world you could not keep long, for you would have to die and leave them

sometime, but those that God will give you last forever. O, what a blessed thing to have such a Father, and to know that you are pleasing Him all the time!

I am so glad to know that a great many dear children have been adopted by the Great King, and now I want to say to you: Be very careful to please Him every day and all the time. Be sure not to say or do anything to offend Him.

A good little boy, who is a child of the King—our Saviour—often says: "I want to please Jesus, and if this won't please Him, I won't do it. If Jesus would not like me to go there, I don't want to go." One day when his mother was troubled about something, he heard her say: "I don't know what to do about it." The dear boy said: "Why, mother, just think if it would please Jesus, and if it would, why, then do it; and if it wouldn't, then don't do it." I wish all the precious children were so careful to please Jesus.

—Faith, as a wild Irish boy defined it, is grasping Christ with the heart."

THE TRY COMPANY.

We are not hearing so often from members of the "Try Company" as we desire. Let us receive more letters, so that we may know that you are engaged in the work of Jesus, and especially that you are devoting yourselves to the Bible study marked out each month.

ANSWERS TO QUESTIONS.—The word "PRAISE."—Nettie Tyrell, Westport, N. H., 166; Harris R. Erskine, Sprague's Mills, Me., 3; says he found "Praising" ten times.

LETTER FROM A LITTLE BOY.—Joseph R. Bailey, of Bird-in-Hand, Pa., writes: "I am a little boy, nine years old. I am trying to love the Lord, and am a member of the Church. I want to join the Try Company. My papa is a minister. [Joseph is very welcome. We hope he will grow up to be as good a man as Joseph of old. —ED.]

STELLA DUDS, Wheatland, Cal., writes: "I am a little girl, 11 years old. My mother takes The Guide, and I always like to read 'Letters to the Children.' I am trying to be good. I wish to join the Try Company. Please send me a Mite-Box. [Stella is duly enrolled. May God bless you. —ED.]

NEW QUESTIONS.—1. What words of Moses are quoted in the New Testament which are not found in the Old?
2. What was the Apostle Paul's first prayer?
3. On what two occasions did the Lord Jesus receive the assistance of angels?

Loved Ones Gone Before.

"The righteous shall be in everlasting remembrance."
Psalm 112 : 6.

MARY C. BRICKLEY,

Of Farmington, Md., passed through the gates March 12th, 1883, in the 79th year of her age. For thirty years she had been a faithful and consistent member of Ebenezer M. E. Church. She always gave with great liberality to the support of the Gospel, and her house was ever open to welcome the ambassadors of Christ.

Early in her Christian experience she obtained the blessing of perfect love, and retained until death an unwavering faith in the power of Christ to save to the uttermost. She was a constant reader and lover of *The Guide*. It was to her a most welcome visitor. During her last illness she requested the writer to read to her from its pages.

For many years she had been greatly afflicted, yet never a murmur escaped her lips. Her last days were full of suffering, but amid it all she triumphed gloriously. Once, while suffering intensely, she looked up and, smiling, said, "Dying on the field of battle!" At another time she said, "O, what would I do now if I had not Jesus to go with me through the valley of the shadow of death!" There was something remarkable in her appearance after death—scarcely a wrinkle was seen in the dear aged face. A new and touching beauty seemed to be added, and the sweetness of her expression caused us to feel that she was "fully satisfied."

J. E. MCCALL.

BENJAMIN L. CORNING

Died at his residence near Union Valley, N. Y., March 17th, 1883, aged 71 years. Bro. Corning was a most excellent man. As a Christian he always excelled. Carefully raised in the family of the old Methodist class-leader, Charles Corning, he early took on his father's type and style of Christian manhood, living and dying in the faithful discharge of Christian duties. He had been

a subscriber for *The Guide* for seventeen years, and acted as its agent.

On the last day of December, 1882, he wrote in his diary: "O, Thou Heavenly Father, forgive us our many shortcomings! Give grace and wisdom for the coming year." On Jan. 5th he wrote: "Once more I consecrate all to God." And on Feb. 2nd: "Felt some of the comforting of the Spirit in reading *The Guide*." He leaves four children to mourn his death. One is a faithful minister of the Gospel—his widow is a niece of Bishop Peck. MARTHA P. M. CORNING.

HENRY JOHNSTON

Died in Philadelphia, Sept. 1, 1881. He was born in Ireland, of Methodist parents. Their house was a home for Methodist itinerants. Henry was thus taught early to fear God, and was led in his youth to find Christ, and united with the Methodist Church. When about nineteen he was appointed class-leader, and was accustomed to walk two miles on Sabbath morning before breakfast to meet his class, and a like distance in the afternoon to hold a prayer meeting. In 1840 he married Miss Susanna Wilson, a lady of intelligence and eminent piety. A few weeks after their marriage they embarked for the United States, landing in Philadelphia, and became connected with the Salem M. E. Church. A few years later they removed to Manayunk, and united with Mt. Zion Church, continuing in this fellowship over twenty years, serving the Church faithfully in the relations of class leader, steward, trustee, and Sabbath-school teacher. He had a Bible class of young men that met at his home. In this work he took delight, having from a child known the Scriptures. Returning subsequently to Philadelphia, his wife, two sons, and daughter, with himself, became members of the Broad Street Church. At the death of the oldest leader he was appointed to the charge of the class, and continued its leader over fifty years. He was thoroughly identified with every Church interest, contributing liberally of his means for the support thereof. In the midst of trials, which were numerous and often severe, our brother was cheerful, trustful and hopeful, continuing instant in prayer.

News Along the Line.

"Watchman, what of the night? The watchman said, The morning cometh!"—Isa. 21:11.

"Hark, the voice of Jesus calling,
Who will go and work to-day?"

FROM OUR LETTER DRAWER.

ENTERING BEULAH LAND.

MRS. LIZZIE A. TUFTS.

I became a Christian at the age of seventeen—and although I had a very clear evidence of sins forgiven, yet I soon found that temptations beset my path. At times I was rejoicing, and then doubts and fears assailed me. I was told by older Christians that this was the common experience of all, and nothing more than might be expected. So I lived on in this uneven way for sixteen years, trying all the while to lead a Christian life. I was constant at the prayer-room, and my voice was heard either in exhortation, prayer, or singing—and yet I was so unsatisfied. There was such a longing in my soul for a clear relationship to Jesus, but I did not know the way. I chided myself for my indifference in His cause, and redoubled my efforts in performing my Christian duties. I see now, what I did not then—that I flew to *works* instead of to *Christ*. O, how wretched and miserable I was in those old days of constant strivings!

At last, God sent some dear Methodist brethren from B—to unite with us in some revival meetings. One of them tarried with us. He was enjoying this *perfect rest*, day by day. He related his experience to a friend in my presence and, although a perfect stranger to me, he said, as he afterward expressed it, that he saw such an *eager longing* in my face, that he felt impressed to converse particularly with me. He told me there was a higher life—a place where Christ's children could live, as it were, on

the sunny slope where the warming rays of God's love would shine *constantly* upon our hearts, making all peace and joy within. He also explained to me that this blessing came by *entire* consecration of ourselves to Him, and perfect trust in Him.

There was a ray of hope came to my burdened heart, and I said to myself, "If God has so blessed others, why may He not bless me also?" From that time I began seeking for this blessing earnestly, constantly, prayerfully.

I cannot here recount to you a hundredth part of my struggles and defeats. I believe Satan fought hard to retain his old power over me—but, thank God, He helped me to overcome at last. One evening I was praying in my room, alone. I felt so utterly powerless to rid myself of these inbred impurities, I said, "Dear Jesus, what *can* I do more than I have done?—unless Thou help me, I must die—O, take the burden from my poor, tired heart, and give me rest!" Some way, I can never tell how, the burden slipped from me, and I was at rest. O, what peace came to me—I was just surrounded by God's infinite love! I sometimes felt as if almost afraid to breathe, lest I should break the holy calm that enveloped me. I was just as conscious of the Divine presence as I am of anything that occurs day by day. I could feel the presence of Jesus just as surely as I can when I clasp the hand of a friend. And then in prayer, O, how sweet it was—just whispering into His ear, into the ear of my dearest Friend! O, how precious this full salvation is to me—it is more and more precious every day.

I have had many hard places to pass through. My mother was an invalid for years, and for eight months was nearly helpless. She died last August. My grandmother is over ninety, and has been entirely helpless for thirteen months. Added to this, the care of my father and three children, besides being on a farm and having poor health myself, and you will see that I have few spare moments that I can call my own. But, through all these things, dear Jesus has led me safely—and in my darkest hours I can feel that underneath are the everlasting arms.

THE WORK AT HOME.

The autumnal season is opening auspiciously. Revival-tokens are appearing. May there be plenteous harvesting! Pray for it.

NEW YORK.—Forsyth St. M. E. Church, Bro. Morehouse, pastor, is still having a salvation tide flowing, souls being converted almost every week. The German M. E. Church, 55th Street, Bro. Reuss, pastor, is having a gracious work. Quite a number recently converted. The Sabbath School is sharing blessedly.

—Hanson Place Church, Brooklyn, Rev. Dr. J. O. Peck, pastor, received 124 on a late Sabbath, 98 from probation, 14 by letter, and 10 new probationers. Camp chairs are necessary in the aisles on Sabbath nights to accommodate the congregation.

MASSACHUSETTS.—A gracious revival has been enjoyed in Worthen St., Lowell, under the labors of Rev. I. T. Johnson, evangelist. On the last Sabbath of his work there were 19 new cases at the altar and between 39 and 40 probationers received. The work is onward.

—At South Lawrence, where Mrs. Annie P. Clark has been working, there are good tokens—on a late Sabbath 16 new cases of seekers.

CONNECTICUT.—A Union Holiness Convention was held in Norwich, Oct. —. The meetings were held in different evangelical Churches, and a number of excellent workers representing various denominations, were present to aid. The tokens of the Divine presence were very marked, and blessed results are expected to follow in the Churches.

VERMONT.—At Morrisville and Elmore Bro. M. P. Bell is meeting with marked success. Six young persons recently found Jesus at Elmore.

PENNSYLVANIA.—Some of the Churches in Philadelphia have revival tokens. In Nazareth, Rev. C. F. Turner, pastor, —12th Street, J. F. Crouch, pastor—Holmesburg, T. Kirkpatrick—conversions have recently occurred. At Memorial, D. M. Gordon, pastor, 22 professed conversion in one week; at Mariners' Bethel, G. Cummins, pastor, a good work is progressing. Rev. W. J. Paxson, on a late Sabbath, received 83 proba-

tioners to full membership, the fruit of last winter's revival.

MARYLAND.—A remarkable revival is progressing in East Baltimore Station, Bros. J. R. Wheeler and H. Boggs, pastors. At Burke St., 54 have professed conversion in three weeks. At E. Avenue, 10 conversions reported—interest increasing.

KENTUCKY.—The Holiness Convention held at Visalia, in October, under the direction of Rev. G. D. Watson, and one of the ministers of the M. E. Church, South, was crowned with gracious saving results. A State Association was organized, and the work is to be prosecuted vigorously.

WISCONSIN.—Geo. K. Little, the young revivalist, is conducting a series of Union Gospel meetings at Cascade. They are crowded nightly. On the tenth day of the meeting 40 had professed conversion, and others had experienced perfect love.

CANADA.—Rev. J. Harris writes: "We are in the midst of a glorious work at our District Camp-meeting. The preaching was mainly on the line of holiness, which has been owned of God. At the end of two days, two young ministers had been wholly sanctified, about a score of leaders and members, and a dozen converted."

BREVITIES.

—The new Janes M. E. Church, Brooklyn, soon to be erected, will seat 1,000.

—On Somerville Circuit, Ala., M. E. Church South, 60 conversions are reported.

—The evangelical ministers of Pittsburgh, Pa., are unitedly antagonizing Sunday papers.

—The First Congregational Church, Hartford, Ct., celebrated its 250th anniversary, Oct. 11th.

—Rev. Bro. Freshmuth, lately returned from Europe, has resumed his work in New York among the Jews, promisingly.

—The Kentucky Conference of the Church South, commended the action of the Louisville, New Albany, and Chicago Railroad in withdrawing Sunday trains.

—Francis Murphy, the apostle of temperance, had a grand reception in Cooper Institute, New York, lately, on his return from Europe. He still maintains, resolutely, that salvation for the drunkard is in Christ alone.

THE FOREIGN FIELD.

INDIA.—It may not be known to some of our readers that there has been published in the *Madras Mail* of India an appeal signed by the Brahmins, calling for the formation of a society, whose object may be learned from its name, viz., "The Native Philanthropic Society for the Regeneration of Outcasts, commonly called Pariahs." It will be well to note the fact that this appeal bears strong testimony to the influence of Christianity and Christian missionary work upon the public opinion of India.

—It is in contemplation to erect a new M. E. Church in Cawnpore, with a seating capacity of 700, with ample accommodation for the Sabbath-school, which numbers 1,000.

—*An Interesting Incident.*—Carey's first Hindoo convert built a chapel at Serampore entirely at his own expense, and was himself very useful as a native preacher; while the first native preacher ordained by the Church Missionary Society—a convert of Henry Martyn's—was instrumental in getting some sixty souls into the fold of Christ.

BRITISH GUIANA.—A remarkable revival has broken out in Georgetown, where, in a population of 50,000, there are three Methodist chapels—200 members have been recently added.

ENGLAND.—A Conference of Young Men's Christian Associations was held in Liverpool in September. There were 162 Associations represented, having a membership of 17,618, and 11,596 associates.

—Of the Blue Ribbon Gospel Temperance movement it is said: "There are some local industries on which the exertions of 'The Army,' and the consequent drinking habits of the people, are producing something like a revolution. For example, there is a great falling off in the sale of *pewter drinking cups* and the metal measures used in the saloons, which at one time formed a conspicuous item in Birmingham's minor products. There is hardly a tithe of the trade being done in them compared with a few years back."

MADAGASCAR.—Ranavalona III., the young Queen of Madagascar, was educated

in the Friends' school at Antananarivo, and afterwards in that of the London Missionary Society. Since the French broke the peace, the places of worship have been much better attended and numerous prayer-meetings have been held.

ASIA MINOR.—The Spirit of God, after the Pentecostal fashion, has been poured out upon centers of the early Church. In Adana, near the city where the disciples were first called "Christians," this has been most manifest. Irresistible power has fallen upon all the people; the country is stirred; churches thronged; the most abandoned, fiercest oppressors and persecutors converted; meetings multiplied, and Spirit-filled disciples going out "two by two" to neighboring towns and hamlets.

AUSTRALIA.—Good tidings reach us. Special services have been conducted in Melbourne for three months, with blessed results. At Hotham, the Gospel is demonstrating that it is the power of God unto salvation. At North Fitzroy it is reported that the presence of the Master was being felt. At Carlton numbers were turning to the Lord.

GLEANINGS.

—The Salvation Army has begun a campaign in Rome, Italy.

—A Christian Policeman's Association has been organized among the policemen of London.

—Mr. Booth, the General of the Salvation Army, has accepted an invitation to visit India.

—Devout Moslems are fearfully anticipating the end of the world on November 8, the close of the thirteenth century of their religion.

—Temperance saloons in Liverpool pay, as the shares of the Cocoa Rooms, which were opened in 1875, are now at 100 per cent premium.

—Ninety years ago \$65.50 was the amount on the only subscription list in England to carry the Gospel to the heathen; now \$7,000,000.

—The American Presbyterian Missionaries, who returned to their posts in Egypt after the war, are laboring as diligently as ever, but with more manifest tokens of success.

—Protestant services, with the celebration of the Lord's Supper, have been recently held at Friedland in Bohemia, the land of Huss, for the first time in 200 years.

The Editors' Study.

Our Motto:—Purity, Love, Power.

—No bitterness—No wrath—No strife—

—No malice—No evil-speaking—

—Love, Love—only Love.—

A great caution: "Love not the world, neither the things that are in the world." Beloved, are you sure that the love of the world has no place in your heart? Probe the matter to the bottom. Be not deceived!

MORE MONEY NEEDED.

HOLINESS calls for a consecration of property as well as person—*entire* consecration—without this it is incomplete. We fear this is not well understood among professors of holiness. There ought to be munificent oblations laid upon the altar for the spread of Scriptural holiness in this and other lands. The call is imperative—the times speak to us in thunder-tones. The lamentable spread of formality and worldliness in the Churches of every name, to which appalling fact we may not close our eyes, demands instant, vigorous, united action on the part of God's elect people. Rigid economy should be practised as to personal attire and style of living, in order that we may respond to these urgent calls. Unless we arise in our might, the Church of the living God will be inundated with corruption.

Especially is it necessary that immediate and all-pervading efforts should be made for the circulation of HOLINESS LITERATURE. Satan is let loose. DIME NOVELS cover the land like the frogs of Egypt—filthy, abominable, dead—sapping the foundations of public virtue. The Church Publishing Houses, we are sorry to say, are not measuring up to the situation. They ought to be fighting fire with fire—and covering

the nations with cheap evangelical literature—salvation issues, a dime apiece. God help us to arouse before it be too late?

Holiness periodicals have been multiplying. Some of them are in pressing need—they are calling for money to get presses and type and paper. We wish we could lend every one of them a helping hand. But our work here at this grand center fully absorbs our resources. We need one hundred dollars where we have one. The Phœbe Palmer Fund is helping us, considerably—but if we had \$50,000 to-day for benevolent use, we could make it tell grandly for Christ.

One brother, who is on the line of holiness, made the princely contribution of *a million of dollars* to a college—all well. Suppose we had a million to-day to distribute among the Holiness Publishers of the country. O, how they would set the presses a-going! There would be thunder and lightning all along the line—moral cyclones would be in motion to tear down the refuges of lies!

Men of Israel, help—women of Israel, help! To the rescue, everywhere! Get your hands down deep into your treasures, which you say, are "*wholly the Lord's*." Are they, in truth? The Holiness work in New York ought to be under its own roof—in a house consecrated to this purpose—for publishing, meetings, and a place where the friends could meet and take counsel when they come to this great city. We entreat the members of our "PRAYER UNION" to take this matter to the Lord, praying that God may put it into the heart of some one to do this thing.

Money—more money—Holiness needs it, and must have it. Get your thoughts, beloved, up into the realm of the thousands. Money—more money! Let the cry run—East, West, North, and South—more money for HOLINESS!

THOUGHTS FOR REMEMBRANCE:—"The Church may be *oppressed*, but it shall never be *suppressed*."

—"Suffering seasons are *sifting* seasons, in which the Christian loses his chaff, and the hypocrite his corn."

—“DEATH is but life to a true believer—it is not his last day, nor his worst day—but in the highest sense his best day, and the beginning of a better life.”

ANOTHER TRANSLATION—MRS. JAMES.

Heaven has gained another beautiful inhabitant! Celestial harps have been newly-strung, for a Jubilee-occasion. The gates of the Eternal City have been widely opened to admit a triumphal spirit. Angels and redeemed ones have given a joyous welcome. All heaven has resounded with the victor's song: “Unto Him that loved us and washed us from our sins in His own blood—And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever!” Amen. The white robe, the palm, the crown studded with many glittering stars, have been gained!

Our beloved sister, Mrs. Mary D. James has been translated. Death is a word far too sombre to suit such an occasion—*translated* is the word. It was a gentle, rapturous, triumphal translation!

She had been spending a little season at the home of Mrs. Palmer. The writer and his companion and two children were privileged to be in the happy family group. Days of gladness and hallowed fellowship had been enjoyed. Song and prayer and testimony and holy reminiscences filled the consecrated hours. O, what a joy to be there!

The hands of the beloved one were busy for the blessed Master. She was employing her leisure time in preparing THE HOLINESS BIBLE WALL ROLL, which we had determined to publish, and had composed a verse, or verses, for each day of the month, but one, to accompany the Scripture selections. It was her last work on earth, and she said to us, “If the Lord should call her away, it would be a peculiar joy to think that her last work was for the cause of *Christian Holiness*.” That WALL ROLL will be a sacred memento—treasured by many hearts—a messenger of light and love.

On Tuesday, October 2nd, she gave her last public testimony in the Tuesday Meeting. To-

ward the close, she started that precious song—

“O, 'twas love, 'twas wondrous love!”

and then arose, saying, O, with such deep pathos, “*I am exulting in that love to-day!*” Then she exhorted, with unusual earnestness, all present to come under the mighty influence of this precious love.

On Thursday morning she arose, after having spent an uncomfortable night. She had been realizing heart-trouble for several days. She sat in her chair, conversing freely, but evidently quite weak. She said the passage had been exceedingly precious during the night: “The Eternal God is thy refuge, and underneath are the everlasting arms!” While the physician was preparing medicine, and Mrs. Palmer and others were lovingly ministering to her, Mrs. Hughes, who was just then nearest to her, suddenly saw her fix her eye on some object, and she said, “*I am ready!*” and gently laid her head on the back of the chair, and she was gone. The Heavenly Bridegroom said, “*Come!*” and she responded sweetly, rapturously, “*I am ready!*” In an instant she was with her Lord. There was no river there! More than lightning-winged she soared above stars and glittering worlds, and claimed her mansion.

An informal and beautiful home-service was had on Sabbath afternoon, conducted by Dr. Day, pastor of St. Paul's Church. On Monday, Dr. Stokes preached, by her request, in the State St. Church, Trenton, N. J., on Isa. 35: 10, several other ministers participating in the service, in the presence of a large congregation. Then she was gently laid away to rest until Jesus shall bid her rise. Memorials of her holy and useful life will be gathered and presented, in due time, in proper form.

Dr. Judson said: “I am not tired of my work, neither am I tired of the world; yet, when Christ calls me home, I shall go with the gladness of a boy bounding away from school. Death will never take me by surprise, do not be afraid of that—I feel *so strong in Christ!*” So it was with our precious sister.

—God thus lays His commands upon His ambassadors: "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear." The Lord give us the hearing ear!

TIMELY WARNING.

Rev. Dr. Steele preached a remarkable sermon, on a late Monday morning, before the Preachers' Meeting in New York. The subject was, "*The Holy Ghost the Conservator of Christian Orthodoxy.*" In a clear, cogent, and impressive manner, he showed, by the teaching of Holy Scripture, and by facts drawn from Christian history, that deep spirituality is essential to the preservation of sound doctrine. If the Church be loosened from her spiritual moorings—if she cease distinctly to recognize the presence and power of the Holy Ghost—then there is an inevitable drifting into heresy and all manner of strange and un-Scriptural dogmas. In the light of this great truth, the signs of the times were considered in their ominous character, indicating unfavorable tendencies.

Our beloved brother feels that God has given him a message to the Churches on this subject. Certainly, the large attention being given to the *material* is likely to overshadow the spiritual—and if so, what then? Why, according to the vigilant watchman of the Most High, there will follow doctrinal results of the most disastrous character. May God give us eyes to see our peril, and cry in this, as in other vital connections—

"Save, Jesus, or we yield, we sink,
O, save us, or we die!"

The pulpit and the pew must keep Divinely anointed—live in constant and vital connection with the Holy Ghost, whose sovereignty marks the Gospel dispensation—we must do this or die.

ATTRACTIVE FEATURES.—The Publishing of "The Berean Holiness Lesson Leaf," for Holiness students, each month—and the direct connection of "The Guide to Holiness" with "*The Great Mission World.*" next year—will, we believe, add greatly to our subscription list.

—A wounded and dying soldier, in the late war, said to his captain, who was trying to lift him up: "Never mind me, captain, *but don't let that flag go down!*" Christian soldier, stand by the old flag!

"HOLD UP THE BANNER!"

Shortly before Dr. Palmer's departure, in conversation with a brother at Ocean Grove, he said, "*Hold up the banner!*" Our beloved Sister James seized upon that sentence and wrote one of her beautiful songs, which was set to music by Prof. Sweney, and published in the last number of *The Guide*. The author of the exhortation, and the sweet singer who turned it into song, have doubtless met and had happy converse on the plains of light!

"*Hold up the banner!*" That is surely a motto for the period. We commit it to the friends of holiness. We certainly need more aggressiveness on the line of holiness in this Eastern latitude. We need to raise the banner higher, and fling it more resolutely to the breeze.

A grand Holiness Convention was held last month in Norwich, Ct. The Congregational, Baptist and Methodist Churches united in the call, and the meetings were held in those Churches, alternately. Rev John Parker reports it as a truly Pentecostal occasion.

New York and the New York East Conferences are well supplied with Holiness Presiding Elders. Will they give us some straight-out Holiness Conventions? We hope they will. There needs to be a concentration of Holiness forces in this vicinity. "*All-Day Services*" in the Churches, and Conventions, will help forward the work. Every great cause, both in Church and State, calls for *agitation*. Let us have more of it on the Holiness line.

PRECIOUS LEGACIES.—Our beloved translated Sister James has left us many precious legacies, but her two works, "*The Shining Path—Life of Mother Monroe*"—and "*The Soul Winner*," (her latest work)—a memoir of her brother, Edmund J. Yard—should be in every home and every Sabbath-school. We hope the Holiday season will bring us many orders.

—*A Question*: Why is it that so many souls bring a promise to the throne of grace, and carry so little away for it? *Answer*: They lean upon the promises, without leaning upon *Christ* in the promise.

GOD'S ANVILS.

BEZA, the Reformer, well replied to the King of Navarre. "Sire, it belongs truly to God's Church rather to suffer blows than to strike them but let it be your pleasure to remember that the Church is *an anvil, which hath worn out many a hammer.*"

God's Church will stand any amount of pounding. Wicked rulers, kings and potentates, philosophers infidels, calumniators, all sorts of men and devils, with hellish malice full, have been hammering away for centuries, but the anvil repels every stroke. Reader, true holiness gives so much love, and gentleness, and patience, and final perseverance, as to wear out the hammers of our foes. Aim to be one of God's anvils.

—*Serious Interrogatories?* In one month's time I shall be —. WHAT? WHERE?

STAND TO THE HOLY ORACLES.

"Speak to me now in Scripture language alone," said a dying Christian. "I can trust the word of God; but when they are the words of man, it costs me an effort to think whether I may trust them."

What is the sure refuge of the dying is the sure refuge of the living. The Word of God is our infallible guide, our fountain of consolation, our strong defense, our eternal refuge. Stand to the Holy Oracles! They will not fail you, beloved. Strong in the strength which they supply, you may "run through a troop and leap over a wall." Prize, then, the Christ-given legacy, make sure of your portion, walk up and down and survey the length and breadth of your inheritance, the rich table-lands of spiritual life and joy. Be assured, as one of the old Scotch divines says, "It is no small mercy to have our Father's will in our mother's tongue."

—"CHRIST," says Ambrose, "is our mouth, with which we address the Father; our eye, by which we behold Him; our hand, by which we present ourselves to Him; without which neither we, nor any of all the saints, have the least intercourse with God."

"A ROYAL PRIESTHOOD."

This is one of the high designations of God's elect. Do we understand its compass and significance? The Church is God's household—a spiritual house—composed of lively or living stones, made alive by believing contact with Christ, "the living stone, disallowed indeed of men, but chosen of God, and precious." Hence, each believer thus introduced into this spiritual house, is a member of the royal family—he is a child of The King—he has a royal name, a royal signature upon his brow—and he has a princely estate: he is an heir of God and a joint-heir with Jesus Christ.

And this royal household is a royal priesthood. There is a grand enlargement of the priestly office, under the New Testament dispensation. Think of it, beloved! Every living Christian is a *royal priest*—privileged to approach the Eternal King as a royal intercessor—and may boldly, we had almost said omnipotently, lay his hand upon eternal forces and wheel them into line, on earth, in the service of the Great King.

Do we understand the priestly scepter that is in our hand? Are we wielding it in home-life? Are we stretching it out over the community in which we live? Are we waving it over national weal and destiny? Are we making princely drafts upon the Eternal Exchequer? O, ye royal priests, what are ye doing with your priesthood? Are ye calling into action *moral cyclones*?—are ye rolling thunderbolts against the phalanxes of corruption? Let us rise to the majesty of our royal position—let us put forth our intercessory power at The Throne. Depend upon it, the Christian priesthood, under New Testament sanctions, "lifting up holy hands without wrath and doubting," should shake the nations to their deep foundations—and do wonders in Christ's name.

WORK FOR THE MONTH.

Motto: "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25 : 11.

"Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

I.—CLOSET DEVOTIONS.

SCRIPTURE CALENDAR—NOVEMBER.

1. 2 Kings 6; 16. Psal. 27; 5-6. Psal. 76; 10.
2. Rom. 13; 12. Acts 2; 21. Psal. 80; 7.
3. Psal. 149; 5. Matt. 25; 34. Psal. 13; 5.
4. Luke 6; 27-28. Luke 11; 28. Psal. 119; 68.
5. Deut. 11; 16. 2 Pet. 2; 9. Jer. 31; 7.
6. Jer. 2; 19. Luke 19; 10. Rom. 7; 24.
7. Deut. 10; 20. Hab. 3; 19. Psal. 31; 1.
8. Psal. 66; 9. Psal. 147; 2. Psal. 45; 10.
9. Psal. 62; 10. Prov. 10; 22. Prov. 30; 8-9.
10. Deut. 5; 33. Rom. 6; 22. Psal. 63; 3.
11. 2 Pet. 3; 2. Acts. 10; 43. Psal. 3; 4.
12. Prov. 3; 7. Psal. 91; 1. Psal. 30; 7.
13. Psal. 130; 7. Psal. 130; 7-8. Psal. 101; 2.
14. 2 Cor. 13; 5. Gal. 6; 4. Psal. 26; 2.
15. Deut. 10; 12. Psal. 147; 11. Psal. 144; 3.
16. 2 Tim. 2; 24-25. Dan. 12; 3. Psal. 134; 8-9.
17. 1 Cor. 1; 31. Psal. 64; 10. Psal. 36; 7.
18. 1 Kings 18; 21. Jer. 3; 22. Jer. 3; 22.
19. John 3; 7. Psal. 110; 3. Psal. 3; 8.
20. 1 Thess. 5; 15. Rom. 2; 4. Psal. 118; 29.
21. Psal. 62; 8. Matt. 11; 28. Lam. 3; 55-57.
22. Exod. 20; 8. Isa. 56; 2. Psal. 84; 2.
23. Rom. 13; 14. Acts 13; 38-39. Psal. 51; 9.
24. Rom. 13; 13. Rom. 8; 1. Psal. 143; 1-2.
25. Colos. 3; 23. Colos. 3; 24. Psal. 143; 1-2.
26. 2 Pet. 3; 17. Psal. 121; 8. Psal. 118; 25.
27. Matt. 24; 42. Rev. 16; 15. Isa. 8; 17.
28. 2 Tim. 2; 15. John 15; 16. Psal. 119; 41.
29. Psal. 107; 1. Isa. 42; 3. Psal. 119; 94.
30. Isa. 42; 18. Isa. 29; 28. Psal. 17; 7.

CLOSET HYMN.

"Your harps, ye trembling saints,
Down from the willows take;
Loud to the praise of love divine
Bid every string awake.

Though in a foreign land,
We are not far from home;
And nearer to our house above
We every moment come.

His grace will to the end
Stronger and brighter shine;
Nor present things, nor things to come,
Shall quench the spark divine.

Blest is the man, O God,
That stays himself on Thee;
Who wait for Thy salvation, Lord,
Shall Thy salvation see."

REQUESTS FOR PRAYER.—*For the speedy arrest of the power of the Liquor-Traffic in our favored country.*

Requests by Letter.—M. F.—, Ohio: For the conversion of children. P.—, Pa.: For the conversion of a young man—his family distressed for him. N—C—, Pa.: For God's blessing upon a Tuesday Meeting for holiness. C—, New South Wales: For two sisters and a brother, that they may have a clear evidence of Divine acceptance, and be filled with the Spirit; also for the conversion of a family, and for a revival in the Sabbath School. S—, N. Y.: For the salvation of an intemperate son, the child of many prayers.

II.—THE BIBLE STUDY

"I am thy servant; Give me understanding that I may know thy testimony." Psal. 119 : 125.

"Thy Word shall shine in cloudless day,
When heaven and earth have passed away."

—"WHAT warrant have *you* to read the Bible for yourself?" was the demand of a priest of a new convert to the true faith. "Och!" was the answer, "I've a *sarch* warrant."—John 5 : 19.

LESSONS FOR NOVEMBER.

First Week.—WALKING WORTHILY.—Ephes. 4 : 1. What is our Christian vocation? When do we walk worthy of our vocation? What are the joys of such a walk?

Second Week.—LOWLINESS AND MEEKNESS. Ephes. 4 : 2. What is lowliness? What is meekness? How do we possess these qualities? Note Bible examples?

Third Week.—LONG-SUFFERING. Ephes. 4 : 2. Under what circumstances and for what reasons are we called to these exercises? Note examples, and consider the potency of these Christian graces.

Fourth Week.—UNITY OF THE SPIRIT.—Ephes. 4 : 3. What is the unity of the Spirit? How kept in the bond of peace? What is its fruitage?

TOPICS FOR THOUGHT.—CONTENTMENT.

1. What is the source of Christian contentment?
2. What are its sanctions? 3. Is it possible in all circumstances? Why?

III. HOLY ACTIVITIES.

"Neglect not the gift that is in thee." 1 Tim. 4 : 14.

THOMAS DAKIN, the Greenwich pensioner and tract distributor, for nearly twenty years, frequently distributed 150,000 a year. Called to leave the world without a moment's warning, a large number of hand-bill tracts were found in his pocket, with the heading, "*Are you prepared to die?*" His useful life was the answer in his case.

WORK FOR JESUS.—I. Attempt the reformation of a liquor-seller.

6. Help some poor family.
3. Visit and pray with an invalid.
4. Try to restore some backslider.
5. Give special attention to some profane swearer.
2. Write a Christian letter to some sinner far away from God.
7. Try to get a new subscriber for The Guide before the present month closes.

DAILY MEDITATIONS.

Rev. C. P. Hard writes :

The following jewel-thoughts are from a few of the 440 pages of the "Daily Meditations" of the Rev. George Bowen, the veteran editor of the *Bombay Guardian*. This beautiful book was issued in 1865. The habits of the author have not secured much advertising of this truly wonderful volume of essays upon 375 texts. The lovers of holiness and every admirer of genius, consecrated to the highest ends, would delight in having this unsurpassed work to guide the early thoughts of each morning, or give the restful ones in the evening. Rev. W. R. Williams, D. D., of New York, said long ago, "I know of no book of its class equal to it."

—"As thy days, so shall thy strength be." Bring us strength, ye coming days—strength to glorify our Master, to resist evil, to accomplish good, to hasten heavenward—and ye shall be most welcome.

—"As many as I love I rebuke and chasten." It might be difficult to distinguish between a wound inflicted by an assassin and an incision made by a surgeon: but the results would show the world-wide difference between the two acts.

—The Christian must be weak that he may be strong. Look at Peter with his miserable sword in the garden of Gethsemane: look at him again on the day of Pentecost.

—Faith is the perception of truth, and leads us not to a castle upon the earth (which might be burned up); not to a castle in the air (which vanisheth away); but to a glorious mansion which hath foundations unmovable, battlements insurmountable, amplitude immeasurable, light inextinguishable, glory inconceivable, and happiness inviolable.

—We are in "marvelous light." And as the natural sun suits all things, yet gives itself wholly to each, makes the whole earth prolific for the benefit of each, the heavens and earth beautiful for the joy of each, so does God grant to each of His children an indefinite fulness of love, and gives Himself with all His perfections, in wondrous union to each beloved one.

—The spirit of Egypt was not drowned in the Red Sea, but appeared afterward in the camp of Israel, to the grievous detriment of the chosen people; and the Church is by no means emancipated from the spirit of the dark ages.

—A man must either have Omnipotence with him or against him. What matters it if he is able to cut his way through an army, if he wait not on God? A tile from a roof may crush him. The wrath of God abideth on him. His deeds are done on the border of a precipice, which he sees not. His foot shall slide in due time.

OBSERVE THIS, CAREFULLY!

New subscribers will now date from January next, and receive the remaining numbers of the present year, *free*, including the SEPTEMBER MEMORIAL NUMBER. We may not be able to do this beyond the present month. Prosecute the canvass—send on the subscribers.

NOTES.

—Read each page of the cover.

—Study our Prospectus for 1884.

—Mark well our Holiday arrangements.

—We have just received a copy of "Fishers of Men," a work by Rev. B. T. Roberts—an excellent work no doubt. Will notice hereafter. Price, \$1.25.

—Rev. J. S. Inskip proposes "A Pentecostal Gathering" of the friends of holiness in Philadelphia, next May, during the session of the General Conference. We say, AMEN!

—Every subscriber, we think, will desire to have a copy of our Christian Holiness Almanac and Year Book, the pocket companion of holiness people for 1884—only 5 cts. paper—10 cts. flexible cloth.

—"The Bible Holiness Chart and Daily Banner"—the WALL ROLL, now so lovingly associated with the name of our beloved sister, Mrs. Mary D. James, will be ready at an early date. Order at once. Price, 75 cts.

—Dr. Watson—we prefer to say, *Brother* Watson—and we wish every holiness man would drop the doctorate—has entered upon evangelistic work, and will spend a considerable portion of the Winter in the South. God bless him!

—Rev. L. B. Kent has been elected editor of the "Banner of Holiness," and the office of publication is to be removed from Bloomington to Jacksonville, Ill. Bro. Kent is also to have the business management. We bid him, and the cause he represents, God speed!

—Our new Catalogue is now ready—quite a full one—of Holiness Books and Tracts, selected from various sources. Our friends should send for it and keep it for reference—especially in anticipation of the Holidays. It is *free*—but if you send a postage stamp, it would help us—our postage is large.

—We earnestly request all who are in possession of facts, or incidents, connected with the life and work of the late Dr. Walter C. Palmer, to forward to us without delay. Friends who had familiar intercourse with him will please write up their personal remembrances, and let us have them. So also in relation to our now translated Mrs. Mary D. James.

PHOEBE PALMER HOLINESS FUND.

Our Fund is overdrawn in consequence of the large demands upon it. Replenish it. Give us good help during this month. Any requiring to understand the full plan had better send for the printed form, giving full information.

ACKNOWLEDGMENTS:

NEW HAMPSHIRE:—T—M—, E. L. Metcalf, \$1.00
CANADA:—B—, Ont., Annie Adams, - 5.00
W—M—, Mrs. Mary A. Locke, - 2.00

TAYLOR FUND.

Bro. Taylor needs \$50,000 for South American work.

NEW YORK:—A Friend of Jesus, - 20.00
OHIO:—E—, Mrs. S. E. Davis, - 1.00
ILLINOIS:—C—, Mrs. T. Heavisesides, - 2.00

THE GUIDE HYMNAL.

30

I now belong to Jesus.

"Ye are bought with a price."—1 Cor. vi. 20.

Rev. E. A. HOFFMAN.

WM. J. KIRKPATRICK.

1. I now be-long to Je - sus! I've giv - en him my heart; No
 2. I now be-long to Je - sus! I've giv - en him my soul; He
 3. I now be-long to Je - sus! I've giv - en him my all, 'Tis

D. C. I now be-long to Je - sus! I've giv - en him my heart; No

Fine.

more in my af - fec - tions This world shall share a part.
 gives me grace and cleans - ing, His blood hath made me whole.
 thine, O pre - cious Sav - iour, 'Tis thine, be - yond re - call.

more in my af - fec - tions This world shall share a part.

Key of D.

Too long my life was sin - ful, My heart too long de - prav'd;
 He leads me by his coun - sel, And keeps me all the day;
 O, keep me now from fall - ing, Sus - tain me by thy grace,

Key of G.

I now be-long to Je - sus, By whose free grace I'm saved.
 I now be-long to Je - sus, And walk the nar - row way. D. C.
 And grant me, with thy ran - som'd, In heav'n a dwell - ing - place.

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ANNUAL ADDRESS

To our Friends and Patrons.

THE WORD FOR THE PERIOD.—“For the Lord is our defence; and the Holy One of Israel is our King.”—Psalm 89:18.

“Great is the Lord our God,
And let his praise be great;
He makes his Churches his abode,
His most delightful seat.”

“In Zion God is known,
A refuge in distress;
How bright has his salvation shone
Through all her palaces!”

THE ceaseless roll of time has brought us almost to the close of another year. It is proper, therefore, that we should have a little converse with our friends. The year has been an eventful one in our history. The hand of the Lord has touched us, heavily, and yet tenderly, in the removal of our beloved chief, Dr. Palmer. In this ordination, while deeply afflicted, we have recognized the voice of our loving Heavenly Father, who makes no mistake, and we have bowed submissively to the Divine behest.

“Behind a frowning providence
He hides a smiling face.”

Under this sweet assurance we have held on our way, rejoicing that in this blest work of publishing Holiness Literature our Master's command has been distinctly heard, saying, “GO FORWARD!”

Under such authority, and with such glorious sanctions, we have not dared for a moment to let our hands be slack, but have moved steadily forward, trusting in the “God of our salvation.” We have been wonderfully cheered since the translation of our beloved friend, by the reception of encouraging letters from all parts of the land, containing words of sympathy and inspiration, bidding us *God-speed* in the new responsibilities devolving upon us.

We are happy to announce that “The Guide to Holiness” has, during the year, made steady advances. Thousands of friends have been working earnestly to extend its circulation, and they have been successful. We give them hearty thanks.

In the future, as in the past, we propose to hold rigidly to *the line of*

love. No controversies—no censoriousness—no unbrotherly personalities—no assaults on denominational peculiarities—will be found in these columns. If any one should be disposed to speak ill of us, we have a very short and uniform mode of treatment, namely, *the Christ-method*, as given in this record,

"And he answered him to never a word."—Matt. 27 : 14.

Our aim is, solely, to exalt the CHRIST-LIFE, to set it before our readers in its peculiar beauty and attractiveness, so that they will long for the transfiguring process, and be unsatisfied until they "*awake in Christ's likeness.*" In the maintenance of this tone of catholicity, extending a fraternal hand toward all evangelical Churches, we shall steadily move along the line of *positive theology*, holding up, with all possible distinctness, the old Wesleyan, or rather, *Bible* doctrine, of ENTIRE SANCTIFICATION, as opposed to all forms of heresy, and false or strange doctrine. And, in thus declaring the truth, in love, it will be ours to bear an *uncompromising testimony* against Church formality, worldliness, fashion, diversions, festivals, societies where Christ is not found—and devices of all sorts—which are antagonistic to New Testament teaching. All this will we do, if God permit, to the best of our ability, in humble dependence upon the guidance and enduement of the blessed Holy Spirit. We state our plans for the coming year, as follows:

I.—The Guide to Holiness.

We propose to give it new and attractive features. We believe that the most important work for those who are on the King's highway, to secure personal spiritual advancement, is careful and continual Bible study. Hence, we intend, more than ever, to make our periodical

THE BIBLICAL HOLINESS MAGAZINE,

furnishing each month, as heretofore, either a Sermon or Exposition, on some edifying Bible topic—critical enough to reach the cultured mind, and plain and simple enough to suit "*God's little ones.*" Thus, wherever The Guide circulates there will be *A Holiness Preacher* in the community.

1. THE BEREAN HOLINESS LESSON LEAF.—In addition, we shall furnish each month a series of *Bible Studies* for holiness people, on a line of Bible topics at once interesting and spiritually edifying. What is being done for our Sabbath-schools we would do, in our sphere, for adults—intending that these lessons shall be well permeated with the Holy Ghost. This work has been committed to able hands and, we doubt not, these contributions from a cultured mind blessedly anointed by the Holy Spirit, will enrich our pages and be gladly appreciated by our subscribers. These "*Holiness Lesson Leaves*" will be for our use, exclusively, unless special arrangements be made otherwise.
2. THE GREAT MISSION WORLD.—The Guide now circulates largely among missionaries in every part of the globe. For this we are considerably indebted to the "*Phæbe Palmer Holiness Fund.*" We hope it will do much more for missionaries. We are arranging to have

the magazine in direct connection with the *Mission Fields of the World*—to give fresh tidings, monthly, furnished by a corps of correspondents engaged to write for us. This will be a feature of great interest.

3. A LINE OF SPECIAL TOPICS.—We have facilities for commanding the best talent of this and other lands. Our corps of contributors for the coming year will be very able. One of them will furnish us with a series of articles on "*The Beatitudes*." The words of Jesus in the "Sermon on the Mount" are incomparable, and should be ever before us. Another will give us articles entitled, "*Counsels for the Saved*." This is sufficient to indicate what we have in store for our readers.
4. STATED DEPARTMENTS.—"The Tuesday Meeting," "Social Meeting," "News Along the Line," "Home Circle," "Loved Ones Gone Before," "Music," will all be filled with interesting matter. And, in addition, we shall have "*The Inquiry Room*," giving opportunity to sincere inquirers to propose questions, to which we will respond.
5. THE EDITORS' STUDY.—We shall aim to bring therefrom what will be instructive and edifying, the motto of our sanctum being, *Pointed, Pithy, Practical*. With God's help, we would have each Editorial *on fire*.
6. MECHANICAL ARRANGEMENTS.—The Magazine in January will be put in new dress—new type and new paper; it will be a joy to the aged and those having weak eyes. PORTRAIT.—The number will be embellished with a portrait—not a wood-cut, or photo-engraving, but a steel-plate portrait. The name will be announced in December. It is also to be observed that we give as much matter as any Holiness periodical for the money, *in a neat cover*, which gives the Magazine decided advantages for preservation, and for lending; but it adds considerably to our expenses.

Price Unchanged! \$1.00 Per Year, including Postage.

Our plan is before you, dear friends. How does it suit? You say, "We make large promises." True! And we hope, with the Divine blessing, to verify them, and make The Guide, increasingly, a power in the land. We have now to submit

A GRAND PROPOSITION!

namely: In memory of the dear departed ones, Dr. and Mrs. Palmer, whose united efforts made The Guide such a blessing to so many, and as an expression of confidence in those who are called to prosecute the work, that our friends make an effort—personal, vigorous, and universal—to

DOUBLE THE SUBSCRIPTION LIST FOR 1884!

An average of one new subscriber for each old one will do it. Many can obtain five, or twenty, or more, to make it up. Now, dear friends, proceed at once, improve every day of November. *Work, work, work!* and the result can be attained. The active co-operation of every subscriber will do it. Send at once for an Agent's outfit, and you will be apprized of our *exceedingly liberal terms to agents*.

II.—Book and Tract Department.

"Give attendance to reading."—1 Tim. 4: 13.

The good that one book or tract may do is incalculable. A tract was brought in a pedler's pack to the door of Richard Baxter's father. It was the means of the conversion of the preacher of Kidderminster. Baxter wrote the "Saint's Rest," which was blessed to the conversion of Doddridge. He wrote the "Rise and Progress," which was blessed to the conversion of Wilberforce. He wrote his "Practical View," which was blessed to the conversion of Leigh Richmond—and he wrote his "Dairyman's Daughter," which has been translated into more than fifty languages, and has been blessed to the conversion of thousands.

CIRCULATE THE BOOKS AND TRACTS!

No more important work is before us. The land is being covered with impure literature. The Church, in order to counteract these deadly issues of a corrupt press, should be scattering Holiness Books and Tracts by the million. Up, then, beloved, in Christ's name, and give yourselves to this great work. Devote every dollar that you possibly can during the Holiday Season to this work—1st, for your own use, to read and lend—2nd, as presents to friends. To aid you we call attention to the following particulars:

1. *The New Catalogue*.—We have prepared a new and quite full Catalogue of Holiness Books and Tracts—our own issues and those of other publishers, so as to give the best view we can of the field of Holiness Literature. Let every one interested in the spread of these blessed messengers of light, send for one of these Catalogues, and keep it by you for reference. It is furnished *free*, but, in ordering, if you can send a one or two cent stamp to cover postage, it will help us.

2. *Christian Holiness Almanac and Year Book*.—A nice little pocket companion for 1884. A passage of Scripture for each day—beautiful selections of prose and poetry, and a bird's-eye view of the Holiness work at home and abroad. It should have a wide circulation. Send for them by the dozen, to give to your friends as a little Christmas or New Year's token. They are so cheap—paper covers, 5 cts.; flexible cloth, 10 cents. *Order at once, to have them early.*

3. *Holiness Chart and Daily Remembrancer*.—A Bible Wall Roll. A phase of the subject for each day, poetry accompanying, the latter composed by Mrs. Mary D. James—*her last work on earth*. Price, 75 cts.

4. *The Soul Winner*.—By Mrs. Mary D. James. (Her latest book.) A memoir of her brother, Edmund J. Yard, Philadelphia. Price, 75 cents. It has an introduction by Rev. Dr. D. P. Kidder, who highly commends it. It should go everywhere.

An Important Question.—Would you like to know, or have some of your skeptical friends know, how Christ can save an infidel? Then procure "The Itinerant on Foot." By Rev. J. Scarlett. Price, only 75 cts.

Address—

PALMER & HUGHES, 62 & 64 BIBLE HOUSE, NEW YORK.



—*DECEMBER, 1883.*—

WORD FOR THE MONTH.—“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.”—Rev. 3: 11.

Christ is coming! let creation
 Bid her groans and travail cease;
 Let the glorious proclamation
 Hope restore and faith increase;
 Christ is coming!
 Come, thou blessed Prince of peace!

With that blessed hope before us,
 Let no harp remain unstrung;
 Let the mighty advent chorus
 Onward roll from tongue to tongue;
 Christ is coming!
 ‘Come, Lord Jesus, quickly come!

—John R. Macduff.

BRIEF MONTHLY COMMENT.

REV. GEO. HUGHES.

THE year goeth away! The sands are rapidly dropping from the glass. We bring to you as the closing Scripture-word, a message from Jesus himself—“Behold, I come quickly!” Time is rolling us onward to the great consummation—the final advent of the world’s Messiah. This is one of the verities of Revelation—despite the unfounded announcements of pretended prophets—it remains a great fact of Revelation: “Behold, He cometh!” Saintly eyes, amid the roll

of centuries, have been joyously expecting His appearing.

“*Hold that fast which thou hast.*” Christians have large possessions here, and still larger in prospect. We must hold fast doctrine, experience, life—the trinity of New Testament verities. Christ is “the truth”—Christ, indwelling, in His fulness, is the centre and circumference of experience—and Christ is our life. Hold HIM fast, and we have the Alpha and the Omega. Holding the present in purity and fidelity, we have an unfailing guaranty of the future. A crown—splendid, fadeless, eternal—awaits us. Be ready for coronation!

A Sermon.

THE GREAT SALVATION, NOW AND HEREAFTER.

REV. JOHN SCARLETT.

[Bro. Scarlett has written this sermon in his 81st year.]

TEXT.—“As for me, I will behold thy face in righteousness : I shall be satisfied, when I awake with thy likeness.”—Psalm 17 : 15.

THE ripe and perfect fruit of righteousness, enjoyed by saints of God in heaven, grew and ripened on trees planted here in this world. David, in character and life, was a fine specimen of a fully-saved sinner. Has he not been chosen of God to be, both by precept and example, “a teacher in Israel,” through all time?

The text gives us a delightful view of THE GREAT SALVATION, here and hereafter. We notice—

I.—*The declaration of his faith.*—“I will behold thy face in righteousness.”

1. His faith apprehended clearly, and firmly relied upon, God’s plan of human salvation. “I will behold thy face in righteousness.”

“Behold” imports the whole attention, earnestly and intensely directed, to an object. To David’s view, by the Spirit’s illumination, appeared “the glory of God in the face of the coming Christ,” “the Lord our righteousness,”—and the enduring satisfaction, in the restored image of God, to the blood-washed millions of saints in heaven. His experience was genuine in spiritual regeneration. His conviction for sin and repentance was real, and his heart was purified by faith. He was cleansed from all unrighteousness. “Create in me a clean heart, O God ; and renew a right spirit within me. Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow.”

In this manner did the Psalmist pray in faith, and he received what he desired. He says: “I waited patiently for the Lord ; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.” His tongue, his pen, his harp, his life, declared truly his holy exercises. He exclaimed, “Let all that is within me bless God’s holy name!” David could not have called on impurity within him to “bless God’s holy name!” He was entirely sanctified. He was brought up out of the horrible pit of his sinful nature’s darkness and miry clay. The Rock, Christ, had received him. He was *justified by faith*. Then, believing in “the true Light,” he received the “*second blessing*,”—his *goings were established*, and a *new song* put in his mouth, “even praise unto our God.” The faith of a justified soul is in advance of a sinner seeking the forgiveness of sin. The Christian has more light in his consecration, seeking to “perfect holiness in the fear of God,” than the penitent—and as his faith is, so is it done unto him. Believing, while in clearer light, gives definite advance in spiritual experience. Holiness is realized by “most holy faith.” Is it possible to receive the gracious gift of “like precious faith”—the steadfast “faith of assurance”—aside from the witness of a purified heart?—a cleansing from all filthiness of the flesh and spirit? I think not. David’s testimony is the truth of God, and will stand through all time.

2. His declared faith was personal and voluntary, in its essential accompanying testimony. “As for me, *I will*.”

He realized personal responsibility, as all God’s saints should. He saw that God united heart-faith with tongue-testimony, and “what God hath joined

together, let not man put asunder." He says: "I believed, and therefore have I spoken." The Apostle Paul says: "We also believe, and therefore speak."

The soul is charged by faith with inward saving power, "to the uttermost." It is like the loading of a gun. Confession of Christ is the effective report made by the "tongue of fire" in its discharge. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Surely, believers "overcome by the blood of the Lamb, and by the word of their testimony." "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Experience testifies to this.

By the pure testimony of Jesus, Christians strengthen their own faith, and also that of the Church. It leads to watchfulness and prayer, and is a stimulant to a holy life. The Apostle Peter was constrained by the Master to confess his love for Him. Was it not that he might, by his testimony of Jesus, "feed" the hearers of his preaching? "Feed my lambs!"—"Feed my sheep!" Is not the chief soul-feeding the testimony of Jesus, in Christian experience? How can true holiness be properly preached, aside from its purifying power, as a reality of heart experience?

3. The Psalmist's faith and testimony wrought that decision of character which distinguished him. "I will" was his voluntary determination for God.

The world of unregenerate human nature makes its own rules of politeness and propriety of conduct. It calls testimony egotism, when it is of personal experience—especially of the work of the Holy Spirit in entire sanctification. The personal pronoun "I" is brought

into requisition, when "God dwells in us, and we dwell in him," by faith. We will say in testimony, at proper times and in proper places, "I live; and yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God,"—or something equivalent to it. David's decision was firm: "My heart is fixed, O God, my heart is fixed." "In God have I put my trust." *He made public profession of his confidence.*

II.—*The consolation of his hope.*—"I shall be satisfied, when I awake with thy likeness."

David's views took wide range, beyond earth's narrow boundaries—they extended beyond the stars. Through grace, they were higher than earthly thoughts. He had revealed to him things of God and of eternity—of prophetic visions, that Providence worked in the realities of future history, in the fulness of time.

1. His hope anticipated awaking out of the death-sleep at the time of the "resurrection of the just."

The term "sleep" is often used in Scripture to denote the death of the body. Paul uses it in this sense: "For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." It was this sleep of death that David meant in the text, doubtless. He believed this sleep would be broken at the great resurrection day. He did not hold the sentiment that "death is an eternal sleep." "The last enemy that shall be destroyed is death." So Divine Inspiration, through Paul, declares. Is there any possible way to destroy death, but by bringing again into life the bodies that died? All human bodies, then, becoming subjects of death's dark sleeping-realm, will come forth into immortal wakefulness, by

"the power wherewith God is able to subdue all things unto himself." The transformed bodies of the saints will ever preserve their personal identity. This was an animating ray in the hope of the Psalmist, while on earth.

2. His hope also brightly anticipated awaking with the likeness of his Lord. "With thy likeness."

The likeness of the coming Christ that David received, by faith, into his soul, gave him prophetic indications of his spiritual bodily likeness to Jesus in the resurrection. Hope is the gift of God, as well as faith. They both are of grace, the accompaniments of salvation. A well-grounded hope of a transformation into Christ's likeness, in the resurrection-body, is from the work of the Holy Ghost in the soul, and is of a spiritual and purifying nature. The Psalmist hoped to have a body "fashioned after Christ's glorious body." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, forever and ever." "Then shall the righteous shine forth as the sun in the kingdom of their Father."

David expected to see Jesus and be like Him in body, after the pattern shown to His disciples in the holy mount—to be possessed of a glorious body of heavenly splendor, beautiful, agreeable, immortal! On earth, there is nothing that eclipses in loveliness "the human face divine,"—but in heaven, how transcendently glorious will be the bodies of the saints! Jesus will be admired *in* His honored saints, as well as *by* them. A glorified company in a glorious world!

3. David's hope of glory, by the inspired revelation of truth, was in his soul's experience of holiness; and for the benefit of believers.

In his awakened state, out of the dreadful sleep of sin, he saw things by

the true light—especially, "things that accompany salvation,"—and hope of heaven is of essential importance. Faith, Hope and Love are fruits of the Holy Spirit, and therefore they are not natural to man. We receive things revealed by that faith that "works by love, and purifies the heart." The resurrection with "spiritual bodies" raised up, is a revealed doctrine, and is received only by souls purified by faith. Philosophy and science, on this subject, are of no avail whatever. Think of the presumptuous temerity of attempts to analyse and criticise God's ability to work, and His *modus operandi* in its performance! David's genius was a diamond of the first water; but he did not "lean to his own understanding," in receiving the revealed doctrine of the resurrection of the human body.


4. His full assurance of hope embraced the prospect of perfect and endless bliss in the likeness of Christ. "I shall be satisfied, when I awake with thy likeness."

To be with Jesus, and to be like Him, in the heavenly world, was the crowning jewel in David's hope. The city, jasper-walled—the golden streets—the gates of pearl—the many mansions, and the groves of living green, would not be sufficient to make him completely satisfied. He must be like Jesus! What a satisfaction this, to soul and body! Everlasting wakefulness in the blessed likeness of "the Lord our Righteousness." What heavenly mindedness! What bliss immortal! Being satisfied with everything, in endless associations. A satisfied world to live in, under the eternal reign of ALMIGHTY LOVE! Who would not wish to be satisfied with such recompense of reward? Let us do as David did—"Behold the face of the Lord in righteousness."

"Now, is the day of salvation."

THE IMITATION OF CHRIST.

REV. E. T. CURNICK.

 HE beloved disciple, St. John, in his first epistle, fourth chapter and seventeenth verse, uses a phrase wondrous in meaning:—"As he is, so are we in this world." The basis of comparison here is the humility of Jesus, for there are no adequate terms of comparison between the Divine Son of God and the created sons of Adam.

Again: the resemblance indicated by the passage is limited by humanity measured by the idea of Christian. There are some senses in which men may not be compared to Christ's humanity. Jesus was perfect as to His intellectual and physical natures. In this sense he stands alone and unapproachable, so far as this present state of existence is concerned.

The terms of comparison relate only to moral character. It is a blessed thought that Christians may be in their heart and lives as their great exemplar, Jesus, was in this world.

The Bible reveals Christ's moral character as perfect—without a single blemish or defect. The voice of prophecy thus announced Him ages before He became flesh and dwelt among us. In His incarnate state Jesus was so consciously guileless and separate from sinners, that He defied His enemies to impeach His conduct. He asks almost vehemently: "Which of you convinceth me of sin?" No man could answer the question affirmatively.

For more than eighteen centuries the infidel world has tried to discover some defect in the spiritual nature of our Lord; but invariably the confession, implied or expressed, has been forthcoming: "He knew no sin." 2 Cor. 5: 21.

The evident meaning of St. John, in the words quoted, is: As Jesus, surrounded by the limitations of a real humanity, lived without sin, because of the Divinity that inhered in Him: so may the followers of Christ, through the help which He will bestow, first become freed from all forms of sin, and then be preserved blameless unto the coming of our Lord Jesus Christ.

This may be considered by some an ideal standard of Christian attainment, and hence a state not easily reached. On the contrary, the Scriptures make Christian purity depend upon simple conditions. Let the soul, inquiring into this exalted experience, remember:

1. That adequate provision has been made by the atonement of Jesus for the perfect cleansing of the heart from sin. This fact pleads in the promises, and thunders in the commands of the Bible.

2. That the man wishing to be made perfect in love must be willing to surrender all those states and potencies of his inner and outward life, which are inimical to the reign of pure and perfect love in him and over him. If the Spirit be teachable, the Holy Spirit will readily reveal the idols to be broken down the darling sins to be given up. When the enlightened conscience yields fully to the Divine dictates, then only the last step remains to make the heart clean, and to give the Christian the mind that was in Christ. This step is faith, which, in this instance, may be defined a complete trust that God *is accomplishing* the work of cleansing promised in His Word. Faith becomes the medium through which the soul is perfectly renewed in the image of Christ. Thus the Christian, as to his moral nature, becomes pure as Jesus is pure. When this wondrous spiritual transformation takes place, the believer in the

outflowings of his life imitates Jesus as never before.

1. He has rare beneficence. As Christ gave the wealth of His love and His life for the salvation of men, the perfect Christian follows the Master in going about and doing good of every possible sort.

2. He is patient under reproach. Of his pattern it was said: "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again." The pure in heart are willing to refer their motives and cause to the arbitrament of the Judgment Day.

3. The perfect man, like his Redeemer, has a peace passing understanding. No storms can shake his inmost calm. The wolf of poverty may howl, sickness may blight, death may rob, and men may hate; but the man of God remains calm and undisturbed amid all the shocks of seeming disaster. In cleanness of heart, in purity of purpose, and in earnest, disinterested, and self-denying living, it is a blessed privilege to be in this world as Christ was in the world.

STEP BY STEP.

F. G. BROWNING.

Step by step the Saviour leads us,
Walking closely at our side;
By the "littles" we are learning
As our moments swiftly glide.

Line by line He marks the lesson,
Never is the task too long,
He apportions in His wisdom
To the weak and to the strong.

One by one we grasp the import
Of the promises divine,
Learn to claim them as we need them,
And to say all Thine are mine.

Day by day its passing moments
Leave us nearer home when flown,
Where no more in part discerning,
We shall know as we are known.

FULL SATISFACTION IN THE KING.

FRANCES RIDLEY HAVERGAL.

"Yea, let him take all, forasmuch as my Lord the King is come again in peace to his own house."—2 Sam. 19: 30.

It is when the King has really come in peace to His own home in the "contrite and humble spirit," (not before)—when He has entered in to make his abode there (not before)—that the soul is satisfied with Him alone, and is ready to let any Ziba take all else, because all else really seems nothing at all in comparison to the conscious possession of the Treasure of all treasures.

Sometimes this is reached at once, in the first flush of wondering joy at finding the King really "come in peace" to the empty soul which wanted to be "His own house." Sometimes very gradually—as year after year we realize His indwelling more and more, and find again and again that He is quite enough to satisfy us in all circumstances; that the empty corners of the "house" are filled one after another; that the old longings have somehow gone away, and the old ambitions vanished; that the old tastes and interests in the things of the world are superseded by stronger tastes and interests in the things of Christ; that He is day by day more really *filling* our lives,—we "count" (because we really find) one thing after another "but loss for the excellency of the knowledge of Christ Jesus my Lord," till He leads us on to the rapturous joy of the "Yea, doubtless, and *all* things!"

Now, have we got as far as saying "*some* things," without being quite sure about "*all* things?" Do you see that it all hinges upon Jesus coming into the heart as "*His own house*,"—*altogether*

"His own?" For if there are some rooms of which we do not give up the key—some little sitting-room which we would like to keep as a little mental retreat, with a view from the window, which we do not quite want to give up—some lodger whom we would rather not send away just yet—some little dark closet which we have not resolution to open and set to rights—of course the King has not full possession; it is not all and really "His own;" and the very misgiving of it proves that He has *therefore* not yet "come again in peace." It is no use expecting "perfect peace," while He has a secret controversy with us about any withholding of what is "His own" by purchase. Only throw open *all* the doors, "and the King of glory shall come in," and then there will be no craving for other guests. He will "fill this house with glory," and there will be no place left for gloom.

Is it not so? Bear witness, tell it out, you with whom the King dwells in peace! Life is filled with happy interests, time is filled with happy work or peaceful waiting, the mind is filled with His beautiful words and thoughts, the heart is filled with His presence, and you "abide satisfied" with Him! Yes, "tell it out!"


The human heart asks love; but now I know
That my heart hath from Thee
All real, and full, and marvelous affection,
So near, so human! yet Divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me!
There were strange soul-depths, restless. vast
and broad,
Unfathomed as the sea;
An infinite craving for some infinite stilling*;
But now Thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me!

THE TONGUE—The latch-key that lets out the mind.

—Better the feet slip than the tongue.

THE HOLY SPIRIT THE CHURCH UNIFIER.

DR. DOUGAN CLARK.

LL true fellowship between individual believers—and the word implies union of heart and purpose—is the "fellowship of the Spirit." "Our fellowship," says the Apostle, "is with the Father and with His Son Jesus Christ." And the Spirit is striving still to bring *all* God's children into that blessed fellowship with the Father, and with the Son, and with each other. "If we walk in the light (of the Spirit) we have fellowship one with another."

And as Christ, dwelling in the heart of the believer by faith, and strengthening him by His Spirit in the inner man, is the foundation for union and fellowship between individual Christians, so it is the Spirit abiding in the Church that is to form the basis of union between the sects.

The doctrine of holiness is sometimes accused by its opposers of tending to divide and distract the Church of Christ. But Gospel holiness is the work of the indwelling Spirit, and surely it cannot be said of Him that He is the author of heresies, divisions, or schisms among God's people. The Church has undergone many lamentable divisions and separations, it is true, but it was not so much because of its holiness but because it wanted more holiness.

As individual Christians and Christian sects are baptized with the Holy Ghost they are brought nearer to Christ, and, like the radii of a circle or the spokes of a wheel, as they get nearer the center, they get nearer to each other. Their union is in Christ, and in Him alone through the Spirit.

I do not see any sufficient reason to

accept the views of those who suppose that the Church of Christ on earth must, during the present dispensation, become undenominational, *i. e.*, that all sects of Christians must be merged into one outward and visible Church. God's chosen people of old were twelve tribes, but one Israel. In like manner His people now are denominations, but one Church. I do not know why it should not continue to be so, until the Son of Man cometh in His kingdom.

And when the Israelites marched, or when they encamped, it was not in disorder, nor at random. Every tribe had its own place assigned in the march, in the battle, and in the encampment; and every man was to march, to fight, and to pitch his tent under his own standard, and with his own tribe. There was beauty, there was order, there was strength. But the secret of it all was that God dwelt in the tabernacle, and the tabernacle was in their very midst.

And when the prophet, covetous of Balak's gold, would fain have cursed this Israel of God, when he even changed his position again and again that he might see them from a different stand-point, if peradventure he might curse them *from thence*, on every occasion the curse was changed into a blessing in his mouth, and he was compelled to exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters;" nay, even to petition for himself, "Let me die the death of the righteous, and let my last end be like his!" Beautiful in their encampment, terrible in their march, irresistible in their enemies—such were the Israelites of old when the Lord dwelt among them.

And such would the Church of Christ

be now, if thoroughly baptized, and had the abiding of the Holy Spirit. She would indeed be "beautiful for situation, the joy of the whole earth, fair to look upon." And she would be to the enemies of God and His truth "terrible as an army with banners." And the attempts, which might be made from many different stand-points, to curse her would be in vain, so that even her enemies would be compelled to acknowledge with Balaam, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" "*Let me die the death of the righteous, and let my last end be like his!*"—*Offices of the Holy Spirit.*

"Giving to the Lord is but transporting our goods to a higher floor—Faith."

WALKING WITH JESUS.

ABBIE MILLS.

[Suggested by a series of articles in The Guide, a few years ago, by Mrs. Mary D. James, entitled, "*Fifty Years' Walk with Jesus*"]

"For fifty years," the writer said,
 "I've walked with Jesus here;
 He all the way my soul hath led,
 And cast out all my fear."

The walk was in the highway made
 For those by blood redeemed,
 Who more than gold or joys that fade
 The love of Christ esteemed.

She found this Friend in childhood's days;
 Youth's spring-time hours so sweet
 Were spent in wisdom's pleasant ways—
 Peace shod her beauteous feet.

This walk amid the scenes of time,
 When fifty years had fled,
 Went on as joyous as the chime
 Where nuptial feasts are spread.

Went on beyond an added score;
 And when with Spirit free
 She stood at heaven's open door,
 Time's hand marked sixty-three.

The walk is now beyond our gaze,
 Amid the groves of God—
 Along the shining, gold-paved ways,
 Where angel feet have trod.

OLD CARNALITY DEAD!

(Second Paper.)

REV. B. S. TAYLOR.

"Dead unto sin but alive unto God."—Rom. 6: 11.

I WILL now ask attention to more objections to the snake-squirring doctrines referred to in the last number, which, I trust, will show still further the importance of this subject:

7. *Jesus and Sin struggle together for supreme power in your soul.* Unconditional surrender is the only term of warfare. If you fully side with one, the other goes out. If you smile on "Old Carnality," the mother of all soul vipers, (see Paul's account of the struggle, Rom. 7th chapter, and shout of victory, verse 25), and wink at her motives, making a soft place deep down in your soul for her to sleep and hatch, one day, under the strong temptation of Satan, a nest-full of little sins springing up will defile you, and thereby many souls may be destroyed. Jesus will be grieved, His Holy Spirit depart, and your poor soul be full of despair.

8. Now all this sorrow on account of "remains of the carnal mind" may be avoided, and the joy of the Lord fill your soul instead, if you will *fully decide* to be *at once, now and forever, holy*. God help you, I pray, to do this! After years of bitterness and sorrow worse than death, why not settle this one thing definitely? Test to the uttermost the power of Jesus to kill sin in your soul, and cleanse out the slimy caverns so long defiled by the carnal brood.

9. Three words clearly summarize the process: 1. *Emptied*—2. *Cleansed*—3. *Filled*. In general, the first of these is *your own* work. You must take the searching light, by piercing preaching, fervent prayers, thorough heart-examin-

ation, and find out what is your besetting sin—what viper "so easily besets you." Do not flinch at this first point; for if you fail to make thorough work here, all further work and effort will be varnish, veneer, hypocrisy. Empty yourself! "Sanctify—up, sanctify *yourselves!*" rings out of the Old Testament. "Cleanse your hands, ye sinners?" (outward morality)—"purify your hearts, ye double-minded!" (*inward holiness*), cries St. James. When converted, you did the first—but as to heart-purity, you have too long been double-minded. Empty yourself of all doubt that God will change His character; that heaven will ever take in sin; that God will receive an unwashed sinner in where He thrust an unholy angel out; that death, your "last enemy," will do the mighty work Jesus failed to do; that because millions are satisfied without holiness to live, God will be satisfied to see you without holiness; that *doubts* of God and His Word are the terms of salvation, etc., etc. Empty out all such notions. Doubt, skepticism, disobedience, excuses, delay, neglect—are all patch-work pieces in perdition. Clean out the whole, and make a sweep of every crawling thing that mutters doubt. God will do as He says, if millions doubt and die.

Empty yourself of *fear*. Why should you fear the threats or frowns of a world lost to God? Why should you dally with sin, while God is angry with the wicked every day? Why should you tarry in the plain, like Lot's wife, until hardened to stone, while God is revealing the wrath of the Lamb in cyclones in the West, in fevers in the South, in falling towers at Siloam, in crashing bridges and railway disasters, in fire from heaven every day warning the world of sin? Why should you fear the taunts of sinners and the gibes of God's

enemies more than the anger of our Holy Father in heaven? Away with unbelieving fear! If you *will* be holy—if you *will* be pure in heart, the perfect love of God casteth out fear, because fear hath torment.

Empty yourself! Cast out self, your own self—make an inventory of every affection, gift, talent, hope and ambition of your soul. Throw out everything tainted with self-love. Get all the garret-rubbish of ideas foreign to the gospel of self-denial, self-sacrifice, self-death, and make a glorious bonfire in the back-yard. Fling the ashes to the winds of God's will. Let every old affection for gold and position and fame and family pride and fashionable folly and worldly prudence go up in smoke before the great and terrible day of the Lord come. Every last thing that shudders in your secret soul at holiness—every feeling repulsive to sanctification—every low thought and evil surmise against all who profess and enjoy great grace—all such sins of self—all, *all*, ALL—drag them all out and confess them to God.

All special consideration of self—asking for yourself the best seat, the first table, parlor-car, pew, your name in the papers, your big subscription on the list, big party at your house, etc., etc. O, what a long inventory is this cellar and garret of Self! Can you empty it all out? Then you may soon learn what holiness means—your eyes may soon see Him for yourself and not for another, if you have patience and grace and courage to cut off the right hand sins of Self—to pull out the right eye of Self—your own good judgment, your own pet views, your own favorite fancies and delicious notions.

Out, out with Doubt, Fear, and Self! You have no business to doubt God. "What iniquity have you found in

God" (Jer. 2 : 5) that you should doubt Him? You have no need to fear the world or the devil—your soul in God, they cannot reach *you*. O, brother, our greatest foe and danger and trap is Self. None of Self, but all of Thee, Lord Jesus! "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service." *You*, you, brethren—you who are now children of God and heirs with Christ—I beseech you to offer for a living (not dead) sacrifice your body—not only soul and spirit, but even your *body*, "that part of man's nature most completely under the bondage of sin"—make a *living*, a holy, a rational sacrifice of this, acceptable to God.

This emptying process is the most difficult step of all in coming to receive the blessing of holiness. After it is made, cleansing and filling are easy, because the one belongs to Jesus and the last to the Holy Ghost. And when we have cut all the cords to our will, and let it drop down on the bosom of God, the very moment it touches the Altar it is holy. Jesus died to furnish grace, love, and cleansing blood, and His part of the work was well and thoroughly done. The blessed Holy Spirit presses down upon the earth with a greater weight than air, seeking to fill every blood-cleansed vacuum. There is not a cleansed soul to-day which is not *at once* filled by the Spirit, and not a soul offers itself wholly (or holy) to Jesus, that does not at once receive the cleansing blood. God the Saviour, God the Sanctifier, is ever present to do this work. He has waited long and patiently, dear soul, until you were *emptied* of everything you could handle yourself and throw overboard. Something is yet lacking in your surrender and consecra-

tion, or you would instantly experience the blood-cleansing—*an uttermost consecration brings an uttermost salvation.*

At the true altar of final *give-up*, faith is easy. People say, "O, I suppose I have not faith enough!" Break the stiff neck of your own will, and you will know that God cannot lie. You will see at once that you might have had the blessing from God long ago.

10. "*But how shall I keep the blessing?*" by a steady habit of *daily obedience* to God; by a steady habit of *faith*, like breathing, which at first painful, spasmodic and broken, soon becomes steady, regular and delightful—every day flooding your soul with joy, and resting your tired spirit on solid trust.

The way of holiness, when once accustomed to its high, pure air, is a path springing with surprises of grace. Every day you will be led to exclaim, "What wonder of grace will come next!" Every day shall be the best of your life past, and the morrow be yet more abundant in blessing. Goodness and mercy will chase after you—love and peace daily kiss your footsteps. The very air breathes of heaven—the songs of unseen spirits float over your soul—Jesus becomes a right hand companion—and the Holy Comforter abides forever. You give up old Carnality-Self, and receive in its hideous stead a thousand fragrant sweets—a cloud of witnesses encompass you about. Hallelujah, what a Saviour!

"The King's highway! how narrow is the road,
How few there are who find it! Yet the abode
Of God! the Christian's home, lies at its end;
And none can reach the goal, but they who bend,
With purpose all unwavering, steady, true,
And step undaunted, though all hell pursue."

—Mrs. Phæbe Palmer.

PROVIDENCE.—"The believer never carves for himself, but he cuts his fingers."

—"The veil which conceals the future from us is woven by the hands of mercy."

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

WEDNESDAY, March 29, 1843.—
My time has been much occupied in preparing manuscript papers for the press. On Saturday, 26th, I sent my last copy to the printers for a work to be entitled "Faith and its Effects, or, Scraps from my Portfolio." The Lord has been very graciously with me in the undertaking, favoring me with assurances of His approval such as I may never forget. Whatever trials may await me in relation to its reception, I leave with God. If He has called me to the publication of the work, it surely is because He intends to bless it, and I leave the result confidently with the Lord. Every page has been written with much prayer. Now that I, as an instrument in the hand of the Lord, have accomplished the work, I, in the most solemn and irrevocable manner, dedicate it to the Father, Son, and Holy Spirit.

Though I have had the work in contemplation for two or three years past, yet the state of my health has been such, that I have hesitated whether I might presume so far as to prepare the manuscript, as close reading or thinking still affects my head injuriously. As I was about commencing the labor, a friend, who had come to the city to sustain a sinking Church, was invited to make his abode with us. My labor was materially lightened by the help of this friend, and this also I received as a token for good from the hand of my Heavenly Father.

March 30th, 1843.—Yesterday I received a visit from Rev. Dr. Bradley, a missionary who has spent several years past in Siam. Having parted with his bosom companion, he has returned with his three motherless children, in order

that they may be cared for and educated for God, while he resumed again, in a foreign land, his labor for the perishing.

During the years spent abroad, while comparatively shut up to communion with the God of the Bible, Dr. B, and his friend, Rev. Mr. Cogswell, have become deeply interested in the doctrine of Christian Holiness, and eventually embraced it as a doctrine of the Bible.

Took tea at Sister Brown's this afternoon, with a number of dear friends who I verily believe love God with all the heart—Brother and Sister Hedstrom—Sisters Stebbins, Stewart, Grant, Reed, and Bust. Some cases of conscience were discussed, and we truly enjoyed the communion of saints.

Friday, March 31st, 1843.—A large portion of this day has passed in the society of dear friends who have in succession called on me. Sister Brady, of Clintonville, N. J., who has recently removed from this city, seems to be very sweetly exhibiting the fruits of salvation. She first received the Spirit's ordination, and was then sent forth to bear much fruit. She gave me an interesting account of some of heaven's nobility at C——, especially of Mrs. Gardener, a blind woman. Mrs. B—— is writing the account of this truly remarkable woman, which, in the event of its publication, will help to assure many hearts that God has truly the poor of this world rich in faith.

Rev. Dr. Bradley again called. He related an incident which interested me.

"Do you remember a lady by the name of French?" asked Dr. B——. "I have not at present any recollection of such a person." "Well, she remembers you." "If you can furnish me with some clue, perhaps I may remember her." "You conversed with her when you were on your way to Boston, perhaps three or four years since. Mrs.

French was then on her return from the Siam missionary station to her friends, who reside at Concord, N. H., with her orphan children, having lost her husband in Siam. You gave her the '*Way of Holiness*,' with which she became deeply interested; and after handing it around among her friends, she sent it to Siam, where I became so deeply interested in it that I read it through three times. Mr. Cogswell, my colleague, also read it with deep interest."

As Dr. B—— gave this narration, I remembered the interview with Mrs. F., but would probably never again have thought of it until the day when "God will bring every secret thing unto judgment, whether it be good or whether it be evil." How little can we know what may be the result of a single act.

"Beware of Cain's spirit—coming to the altar without blood."

THE WAY OF HOLINESS.

"Remember the way the Lord, thy God, hath led thee."

Thank God, I've found his way !
 His ways are good and right,
 Though many from them stray
 In ways as dark as night ;
 In God's highway there's strength and cheer,
 And gladsome, beauteous daylight clear.
 No lion's in the way,
 Nor any ravenous beast ;
 But angels round us stay,
 And manna makes our feast ;
 While in the strength of Israel's King,
 We journey on, and joyful sing.
 Through many dangers past,
 His promise did not fail,—
 My arm shall hold thee fast,
 When foes shall thee assail,
 And give thee glorious victory,
 "For as thy day, thy strength shall be.

The "King's highway" I love,
 Where ransomed company
 March on to worlds above,
 A pilgrim band with me ;
 To find that land so wondrous fair,
 And an eternal dwelling there. J. B. B.

REV. DR. NATHAN BANGS' EXPERIENCE.

REV. B. DAVIES.

NR. BANGS says: "From reading the Holy Scriptures, Mr. Wesley's 'Plain Account,' and Mr. Fletcher's writings, I clearly saw the necessity of being sanctified throughout body, soul and spirit. As I went on in the observance of God's commands, Divine light shone upon my mind, revealing the remaining corruptions of my nature. I had a more acute sense of my native depravity than ever, till I sometimes doubted whether I had been justified; yet I could not doubt the reality of my regeneration. Being justified through faith, I had peace with God through our Lord Jesus Christ. My conscience also was exceedingly tender, so that I could not neglect any known duty—as fasting, secret prayer, social or public worship in class-meetings or the congregation, or exhorting others to flee the wrath to come. In doing which I enjoyed much inward comfort. I rejoiced in hope of the glory of God. Yet I felt such an exquisite sense of moral defect that, like Job, I abhorred myself in dust and ashes. There was, however, a great difference between my present distress and my former sense of condemnation. Formerly I was condemned as a guilty sinner, and hardly dared to look up to God for mercy. Now I felt reconciled to Him, could pray in faith, and enjoyed peace, while sweet compunctions weighed me down at the foot-stool of Divine mercy. I hated sin with a perfect hatred. I felt an utter aversion to all its pleasures. Such confidence had I in the Christian purity and influence of Mr. Warner, who professed the blessing of sanctification, and I doubt not enjoyed it, that I loved

his very presence, and in prayer-meetings I wished to kneel right by his side.

"In this temper I went struggling on for some time, until Feb. 1st, 1801. Being that evening on a visit to a pious family with some Christian friends, we conversed till quite late on religious subjects, and then prayed, as was the Methodist custom: for Methodists in that day seldom parted from even their usual interviews without prayer. When we knelt I felt an unusual spirit of devotion. Mr. Warner prayed, and then called on me to pray. When I commenced my emotion deepened, my desire for a pure heart became intense, and my faith grew stronger and stronger. My supplications were importunate, so that I know not how long I continued to pray. When I ceased I sank down into an inexpressible calmness, as lying at the feet of God. I felt relieved and comforted, as though I had been cleansed from all filthiness of the flesh and spirit. I had no extraordinary rapture, no more than I had often experienced before; but such a sense of my own littleness that I thought, what a wonder is it that God condescends to notice me at all? All my inward distress was gone. I could look up with child-like composure and trust, and behold God as my Heavenly Father. I certainly was filled at that time with the 'perfect love that casteth out fear,' for I had no fear of death or of judgment. I could trust all things to my merciful God, through my infinitely sufficient Saviour. Such a sense of God's infallible goodness pervaded my soul, that I seemed to sink, confounded by His very love, into very nothingness before Him. I felt that I was the least of all saints, but had an evidence, bright as the noonday sun, that all my sins were taken away, and that without fear I could depart and be with Christ any moment."

Holiness in Testimony.

"Ye shall be Witnesses unto me."—
Acts 1:8.

"Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon, at 2 1-2 o'clock.

The meeting was opened by singing the 679th hymn.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say, than to you He hath said,
To you, who for refuge to Jesus hath fled?"

Many requests for prayer were presented, and Sister Palmer expressed great sympathy for the Chinese and requested prayer in their behalf. She said, we send missionaries across the ocean to them, and now they have come to us, shall we neglect them?

Prayer was offered by Dr. Roche, after which Mrs. Palmer read the 23rd Psalm, exhorting the people to emphasize the personal pronouns: *My* Shepherd, *I* shall not want, He maketh *me* to lie down in green pastures: He leadeth *me* beside the still waters. To the praise of God, she was happy to say this was her present experience. She was impressed with the wording of one of the requests, asking for the prayers of the "*believers*" in the Tuesday Meeting. The Book says, "Whatsoever things ye desire when ye pray, *believe* that ye receive them, and ye shall have them." The Psalmist says, "Though I walk through the valley of the shadow of death, I will fear no evil." Let us say this all our lives through. We may say it as the two dear ones did when they were taking their departure, but let us say it every day

of our earthly pilgrimage—"I will fear no evil, for thou art with me." The same One who is our Shepherd says, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine: when thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." (Isa. 43:1-2.) Let us not wait until the last moment, but say every step of the way, "I will fear no evil, for thou art with me." We may cast our thoughts beyond and think of coming blessedness, but we may have the comfort now. "Thou preparest a table before me in the presence of mine enemies." There is One who is stronger than the strong man armed, and He has promised to deliver us out of the hand of our enemies, that we may serve Him without fear, in holiness and righteousness all the days of our life. (Luke 1:74.) If every enemy is destroyed, and we walk before Him without fear, shall we not say that goodness and mercy have followed us all the days of our life? Let us all continually praise His name. This psalm was the blessed experience of her life, and she felt that her faith was growing stronger and stronger and more deeply rooted, and God was with her to save and strengthen. Many have not yet been into green pastures, but are still in bondage. Let such come to Jesus and trust Him to fulfil His promises. He says, "I will sprinkle clean water upon you, and ye shall be clean." He will wash out every stain as soon as we accept Him.

RICHES IN CHRIST.

Rev. Geo. Hughes felt, while Sister Palmer was reading this beautiful psalm, like taking up the language of the hymn—

"Come, Holy Ghost, our hearts inspire;
Let us thine influence prove;
Source of the old prophetic fire,
Fountain of life and love."

What an amount of wealth we have in these few sententious utterances of the Psalmist! He never was more impressed with the pronouns "*me*" and "*my*" in this psalm. We need to put the emphasis of faith on these personal pronouns—the emphasis of a true,

present, living faith. "The Lord is *my* Shepherd, *I* shall not want." Who can want if the Lord is his Shepherd? "He leadeth *me*." So all the way through the psalm we need to put the emphasis of faith on the pronouns. O, that with unfaltering trust we might walk up and down in the land and survey the greatness of our inheritance! By the promise of the Lord we are the millionaires of earth. Talk about the Vanderbilts and Astors! They may revel in the gold of earth, but we are the Lord's children, and He owns every square acre of land and has put the gold in the depths. The earth is the inheritance of the saints, and they shall judge the world by and by. He never felt so rich in his life. O, how blessed The Word appeared when Sister Palmer said we could have the victory in advance! He had stricken the word 'death' from his vocabulary, as respects saints, since the death of Dr. Palmer, and Sister James—who just laid her head on one side of the chair, and said, "I am ready!" and then went away. "He giveth his beloved sleep"—there was no aspect of death. The fear of death don't belong to us. We can say, "O, death, where is thy sting?—O, grave, where is thy victory?" Let us get freed from every anxiety and fear and move out on the high places of our inheritance, and cry, "Great is the Holy One of Israel in the midst of thee!"

SEEK THINGS WHICH ARE ABOVE.

Sister Searles had been thinking about the portion which said, "If ye then be risen with Christ, seek those things which are above." It is the seeking the things which are above that saves us. O, that every soul that has not submitted to the Lord would do so! O, how wonderful is this salvation! Jesus never disappoints us; and if we will yield every point to God, He will save us. We may have hard struggles at times, and Satan will try to wrest the blessing from us, yet He will keep us if we trust Him. She had known what tribulation and distress and persecution meant, but God had always brought her out on the right side. She walked in the light and had fellowship with His people. Her heart was burdened for others.

BURDENED FOR SOULS.

Sister —. There is a blessing coming to the burden-bearer, and she believed this experience was more in God's order than of mere emotion and ecstasy. She longed to see souls saved and God's work revived.

NOT DISAPPOINTED.

Sister Brown.—What an honor to be a burden-bearer for Christ! When our soul is burdened for others Christ does not disappoint us. At the last meeting she was so anxious that Christ should save some soul, that her thoughts were taken from herself and she asked the Holy Spirit to convey the truth to some individual, so that Christ should be received as the object of faith. She testified that she had often looked at her emotions and tried to get the experience of, and have the fruit of faith, before she believed; but God had taught her to look at the object of her faith. She had the comfort of hearing one soul say that she had been blessed during that meeting and God had come into her soul. While singing, "What more can He say than to you He hath said," the question came to her, "What hath He said?" This passage came to her: "I will sprinkle you with clean water, and ye shall be clean." How blessed is this truth to the heart—cleansed from all filthiness and idols! She had been tested and God had been true. There had been testings on His part, and provings on her part, of His power to save to the uttermost—and she knew whom she had believed.

OBEY GOD.

Sister Palmer felt constrained to say, in reference to emotion, that the trouble is not so much with our faith as it is with our obedience. Let us resolve that, God helping us, we will obey every intimation of the Spirit. Will He not strengthen us? Will not the Shepherd take care of His lambs? Don't think about emotion or faith, but obey God.

REST AFTER SUBMISSION.

Rev. L. R. Dunn.—It is a wonderful fact, that faith, obedience and submission are co-relatives in the Scripture, and are sometimes translated obedience and at other times faith.

In faith there is obedience, and in obedience faith, submission—and in submission, faith and obedience. He had been dwelling upon one part of that psalm that had been feeding God's saints for thirty centuries, "He restoreth my soul." His soul was a wreck, but "He restoreth my soul." He liked the present tense—we are *being* saved. He liked this way of applying it. He realized such a sweet submission to God's will of late as never before. He was trusting, and had been kept in perfect peace. Glory be to the Father, and to the Son, and to the Holy Ghost! "He leadeth me in the paths of righteousness or his name's sake." He will lead us nowhere else. They who go on in sin and talk of being led of God, are mistaken. God leads only into paths of righteousness. It is easy to follow God when we give ourselves up entirely to be led of Him.

"WITH YOU ALWAYS."

Sister —, who had been sixty years on the way, praised God for the firm foundation that had been laid for her faith. She was the child of the King, and knew what it was to be under the cloud, and to have the sunshine, and to walk very close with God. She had known Jesus longer and better than any earthly friend, and she had proved Him true. The Guide had been a great blessing to her, and in the hour of need it had been very helpful.

"THY WILL BE DONE."

Sister — had learned the lesson to let God lead. When quite young she was engaged to be married to a young man who was a Christian, but afterwards he was led away from God, and God taught her that her duty was to break the engagement, for as she loved him he would lead her away from God. For weeks and months she asked the Lord about it, and He said, "Lovest thou me more than these? Whoso forsaketh father or mother, brother or sister, home or lands, for my sake, shall receive a hundred-fold in this world, and in the world to come life everlasting;" and she believed God, and felt that in obeying Him she should receive the hundredfold—and God had fulfilled His promise, and the blessings of life had come richly to her. When she went in the coun-

try this summer, she thought she would miss the meetings at Ocean Grove; but as she went out in the woods to meet God, He became her teacher, and she talked with Him and He with her. He first searched her heart and brought her life up before her, and showed her how weak she was, but did not upbraid her. He then showed her what He wanted her to do, and O, how she felt her weakness and insufficiency! The only thought that came to her, and which seemed like a rope let down from heaven for her to grasp, was, "Jesus loves me, and because He loves me, I shall not want." After that, the promises came rolling in like the waves of the sea: "I will be with thee"—"Underneath thee are the everlasting arms"—and so many more precious ones. As He marked out the path for her, He gave the assurance of strength and comfort. When of late she had been in circumstances peculiarly trying to patience, she had been sweetly kept, and her domestic helper, who is a Catholic, said, "You have something that I have not, that keeps you so peaceful." And she was glad to sit down and tell her of Jesus the mighty to save.

A PRACTICAL SALVATION.

Bro. — realized how practical our salvation is, and in our daily walk makes us better housekeepers and better business men. Salvation does not make religious tramps of us, but better business men. There is a difference between religion and salvation. The religion of Confucius and Mohammed and Plato is only one of morality. The world recognizes the fact that there is no rest in morality without our hearts are pure in God. He realized that God was moving him to will and to do of His own good pleasure, and the height of his ambition was to see the kingdoms of this world become the kingdom of our God.

SIMPLY TRUSTING.

Rev. Bro. Freshman said: "The Lord is my Shepherd." If the Gentiles could feed on the Old Testament, how much more could he, who was one of the chosen people of God! His people were scattered, but God would lead them to look on Him whom they have pierced. God had laid a heavy burden

on his heart for the salvation of his Jewish brethren, and he believed he would see a great work done among God's ancient people. It is easier to trust for spiritual blessings than for temporal, but he was trusting the Lord and He was helping him. There were three Jewesses helping them in the work, for whose support he was responsible—and he had hired a hall, for which a brother would pay the rent—and now he wanted another in another Jewish locality. The Lord does provide. Pray that the work may go on and be greatly blessed of the Lord.

TRUSTING MORE THAN FAITH.

Sister Hall was thankful for the privilege of being led by the Spirit. She had been praying for the meeting, and wished to speak only as the Lord directed. When Bro. Freshman spoke, she felt that the Lord wanted her to say that we must obey God and trust Him for the means, as Bro. Freshman, whom God had sent to teach his people. He had been led to take a house by faith and support some of the workers by faith, and trust God for the results. Faith is one thing and trusting another. "Trust in the Lord and do good, and *verily* thou shalt be fed." Go forth in the work, and if God needs a house for you, or a brother to help you in the work, He will find somebody to pay the rent and expenses. They that trust in the Lord shall never be confounded. Trusting is farther on than faith. When the disciples were in the storm, and Jesus asleep in the vessel, they believed that He was their Saviour, but they did not trust Him till they awoke Him and trusted Him to calm the tempest.

OUT OF BONDAGE INTO LIBERTY.

Dr. Ball was reminded of the 126th Psalm. When God's people came out from bondage into political liberty, their mouths were filled with laughter and their tongues with singing. This is an illustration of what God does for souls that are in bondage, when He turns them from sin unto himself and liberty. If we would be free from bondage, we must give ourselves thoroughly to God, and let Him turn us to himself, and He will keep you and fill you with laughter. The joy of

the Lord is really our strength. Joyfulness commends religion to those who have unrest, and makes them feel the need of salvation. Victory over the world and self and flesh and the devil is necessary to success in saving souls. How can we be co-workers with God unless we can tell what God has done for us? Pres. Finney used to say to him sometimes, "My experience is becoming stale, how is it with yours? I think I shall have to turn over a new leaf." How wise in him to make this confession in order to stimulate another! His experience was that he needed constant refreshings from the presence of the Lord.

THE SHEPHERD KNOWS HIS SHEEP.

Rev. Dr. Roche had been trying to appropriate the idea of Bro. Hughes in the way of pronouns, but he went still farther, and took hold of the nouns also, especially emphasizing the noun 'Shepherd.' It was not a common noun, either. How much there is in the idea of Shepherd! Who knows the habits of the sheep, and their means of growth, like the Shepherd? Whose crook can reach down and bring out of perilous places like that of the Shepherd? He once heard Bro. Green preach from that text, and he said, 'The Lord is my Shepherd and knows His sheep.' Who feels for a babe like its mother, and knows its condition, and meets its wants? The babe cries, and the father says to the mother, "The child is sick;" but she looks at it and says, "No, it is only hungry." It cries again, and the father says to the mother, "The babe is hungry." Again she looks at its countenance, and says, "No, it is sick!" and ministers to its comfort. The third time it cries, and the father says, "The baby is either hungry or sick, mother." "No," she says, as she looks at it, "it is only sleepy;" and she cradles it and it sleeps. That is the knowledge the mother has of the babe. O, how kind God had been to him as his Shepherd! He was not only his Shepherd in nature and attributes and achievements, but was as really his Shepherd as He was David's three thousand years ago. "The Lord is my Shepherd, I shall not want." We may want some things, but these wants are not recognized in the courts of heaven.

The Social Meeting.

"With my mouth will I make known Thy faithfulness to all generations."—Psa. 89: 9.

"Dear Lord, Thy faithful grace
I know and I adore.
What will it be to see Thy face
In heaven, for evermore!"

A CONGREGATIONALIST MINISTER.

—Rev. G. W. Williams, Adams, Ill.: "Dear friends in God—I am a M. G. in the Congregational denomination; lived in a regenerated state forty-seven years; was a minister twenty-six years; and on July 23rd, 1881, the very God of peace sanctified me wholly, about eight o'clock in the morning. Of the reality of this change I am just as consciously certain as I am that I have an existence. Of the blessedness of this change I will not attempt an account—language cannot describe it. On the 20th of August following, my companion received the same grace. Daughter experienced it about two years earlier. By God's grace, we have been blessedly kept ever since. Truly, we are a happy family. We are trying to lead others into this blessed experience. We derive much assistance from The Guide. May God bless you and your work. Amen."

AN OLD PILGRIM'S VOICE.

—Mrs. Amelia Kulmer, Sedalia, Mo.: "An aged pilgrim, who has reached the last milestone, sends you a greeting. Seventy-four years seem a long time to have lived. But, in looking back, it seems only a little while since I was in childhood's days, with life and all its hopes before me. I have known the varied disappointments of life. Yet God has been good to me, and given me many precious gifts. He has always been my best friend. I am so glad that I can do anything for Him. I have long been taking The Guide, and sometime since I read an appeal for books and papers to be sent to Mrs. Whiteman, of Kansas. I have been sending her some, and how glad it does make me

feel when Mrs. Whiteman writes that they have been the means of awakening many and bringing them to Jesus. And no wonder, for I prayed for this when I sent them. The Guide is a pleasure and blessing to me. I feel you are an old friend, though a stranger personally. When we get home we will not need to be introduced. It will be like the meeting of long absent brothers and sisters. O, what a grand time that will be—the soul escaped from its prison, ever expanding in the sunlight of God's presence!

A YOUNG MISSIONARY PROSPECTIVELY.

[Addressed to a stated Missionary Meeting in the school at Montpelier, Va.]

"Dear Brother and Sister Missionaries:—How gladly would I be with you in your meeting to-night, but as it is the Lord's will that I shall not be, I am perfectly contented and happy here. I would I could give you but a faint idea of all my dear Father has been to me during this sickness. How sweet and infinitely precious it is to trust everything to Him, and to have no care yourself! I have been praying to God to reveal himself more and more fully to me, and blessed be His holy name, He comes nearer and nearer to me every day, and I know He is dwelling within me. How my entire being has been thrilled with love for my blessed Master during these days of sickness! And I am so very anxious to begin to labor for souls. These sweet hours of communion alone with God have shown me something of what He will be to us when toiling far from home and friends. The more need we have of His help, the more He will be to us; and I know He will be all we need, no matter how dark the hours may be, or how trying the circumstances we may be called to pass through. Dear, dear Saviour, how wonderful are Thy ways! May our hearts be baptized with fire from heaven, and everything unlike His pure and holy self be burned out! I can say with the Psalmist, 'Praise the Lord, O my soul, and all that is within me, praise His holy name!' Your sister in Christ, L. C. R."

—Maggie D. Brock, Conesville, Ia.: "I am an orphan, have to earn my living by day's work. I have no home in this world, but praise the Lord for one in the next world."

I have laid aside all outward adornments, and am going through on the narrow way."

—J. Wilbur, Lowville, N. Y.: "I am 84 years old. About ten years after I first indulged a hope of salvation from sin, the Lord gave me the perfect assurance of His love and favor. Since that time I have not been troubled with doubts and slavish fears, as before. I desire to do something to honor my Saviour for His great goodness and grace to me. I have been circulating tracts and religious publications. If we do not exert a good influence in the use of the talents the Lord has given us, we shall find ourselves in the condition of the one who had buried his talent."

—C. W. Downing, Collegeville, Pa.: "I am 84 years old this day. I have consecrated soul, body and spirit unto the Lord, and He accepts the offering for Christ's sake. I am enabled to reckon myself dead indeed unto sin, but alive unto God through Jesus Christ."

—Mrs. J. J. Andrews, Forest City, Ia.: "I am blessed with the riches of grace. The blood of Jesus cleanseth me from all sin. My soul is drinking from the life-giving streams—I am saved to the uttermost—glory to the name of Jesus! I always feel ready to work for His holy cause."

—Mrs. Rebecca Bishop, Lake Hill, N. Y.: "I am now past four-score years. I desire to acknowledge that the reading of the testimonies in The Guide has been of great spiritual benefit to me, and especially since the infirmities of age and poor health have been my lot. I pray that they may never be discouraged, but have divine help long to continue these efforts."

—M. Bateman, Pierrepont Manor, N. Y.: "I was converted when thirteen. My eldest sister enjoyed entire sanctification and lived it. I longed for its enjoyment but thought it beyond the reach of one so young, therefore remained in a justified state twenty-one years. Rev. S. O. Barnes came to our charge and preached full salvation, and my hunger was increased, and I commenced to seek for it. The more I prayed for a clean heart, the more I saw the sin that still remained within me. I abhorred myself, and it seemed as if

I should die if not set free. I solemnly and willingly yielded all to Christ. All my idols were surrendered. I felt that I had done all except to believe. I kept, however, exercising what faith I had, and looking for more. All at once the mountain-load was gone—I was completely emptied of self, and filled with divine peace. A holy quiet reigned in my soul. I was afraid to open my lips, lest I should lose it. At the first opportunity I testified what the Lord had done. Every time I testified my soul was baptized. But I soon found that the enemy was not dead—he assailed me. My pastor, however, told me just to reckon myself 'dead indeed unto sin, but alive unto God.' I did so, and the enemy fled. Very soon God led me to the performance of important duty, which was the occasion of an increased baptism. It had been difficult for me to use the term '*Sanctification*' in relating my experience. Then, however, I felt that all the terms combined failed to express what was in my soul. The language of my soul still is, 'Glory be to God, who giveth us the victory through our Lord Jesus Christ!'"

CLEANSED AND HEALED.

—Mrs. M. H. Gibson, Soldier Valley, Ia.: "I feel as though duty prompted me to testify of what God has done for me in a two-fold way, *i. e.* sanctification and bodily healing. I have been sick for two and a half years—confined to my bed most of the time for eighteen months. Last Fall I could walk a little for a short time, but suffered very much pain night and day. About three weeks ago I attended a Holiness Camp-meeting conducted by Bro. E. G. Woodward, Vice-President of the Iowa Holiness Association. I had not been able to walk, dress, or undress myself for two months. I was carried to the camp-ground in my chair, by two persons, for four days. Prayer was offered in my behalf for healing, and according to my faith it was done. I arose praising God for both cleansing and healing. I have been a Church member thirty-eight years; have had the experience of sanctification twice in that time, but for lack of wholly trusting in my Master, I lost it. I praise God my faith is stronger than ever before."

Holiness in Home Life.

"A devout man, and one that feared God with all his house."—Acts. 10: 2.

"Here, in earth's home, preparing
For the bright home above,
And there, forever sharing
Its joy where God is love."

"No cloud can overshadow the Christian but hope can see a rainbow in it."

NEGLECTED ALTARS.

MRS. M. N. VAN BENSCHOTEN.

In some Christian homes where the family altar has been established, the sacrifices of prayer and praise are offered only on Sabbath mornings. While this is better than to have no recognition in the home of our allegiance to Christ and dependence upon Him, yet it brings reproach upon His cause, and we ourselves suffer great loss. It savors too much of a half-hearted religion—a "Sunday religion," which is laid aside on Monday morning with the Church garments, until the return of the holy day. No wonder if the service is cramped and cold—only smoldering embers, since the fire has gone uncared for all the week.

In other Christian homes, through diffidence or fear of man, no altar is erected to Him they serve. In one such home, a little son was born, and then the mother felt she could not bring up the little child in a home where there was no altar erected to the God of its fathers. She said to her husband: "I will read the Scriptures and then we will repeat the Lord's prayer together." They did so, and daily thereafter, in the presence of their large household, the incense of prayer came up before the Lord as a sweet-smelling savor, while it made fragrant all the home. Who will go and do likewise?

But saddest of all are the broken altars; at first they were neglected, then utterly forsaken. God's love has died out of the soul, and there are no longer any morning or

evening sacrifices, no offering of sweet incense before the Lord.

In ancient times, if by any accident the fire was suffered to go out on the altar before the goddess Vesta, all business must cease, all work was stopped, the bells were rung, and general lamentation was made until it was restored.

Alas, for the fire of God's love on the altar of our hearts! The consciousness of His love, "the love of *Christ to me*," should cause it to "burn fiercely night and day," and inspire us to ceaseless devotion. Reader, if you find it no longer burning in your soul, if you find in your home only the ruins of a consecrated altar, gather the stones anew, lay them carefully before the Lord—consecrate yourself again to God, turn unto Him with a whole-hearted service, then shall the fire from heaven fall and kindle anew the sacred flame.

"O, that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow.
O, that it *now* from heaven might fall,
And all my sins consume;
Come, Holy Ghost, for Thee I call;
Spirit of burning, come!"

"Divine Love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven."

TRUST.—Mrs. Hannah More, when eighty years of age, gave the testimony of her faith in God,—“When and Whither, belong to Him who governs both worlds. I have nothing to do but to trust. I bless God I have great tranquility of mind, and am willing to depart and be with Christ when it is His will; but I leave it in His hands who doeth all things well.

HOME SUGGESTIONS FOR DECEMBER.—*Heart-Questions*: The year is drawing to a close. Tell me, my heart—1. Am I consciously nearer to God than I was a year ago? 2. Is my faith truly made *perfect*? 3. Do I certainly love God supremely? 4. Is my joy in the Lord strong?

Home Exercises.—1. Plan some Holiday arrangements for the poor. 2. Have some winter-night conversations about Jesus, the whole household being together.

Home Bible Lesson—1 Job, 1st chap.

Hymns for Domestic Worship.—From Methodist Hymnal—758—760—699—992

Letters to the Children.

"A child, when asked why a certain tree grew crooked, gave a beautiful answer: 'Somebody trod upon it, I suppose, when it was a little fellow.'"

"I AM READY!"

REV. J. H. JAMES.

Boys and Girls of The Guide Family:

My Dear Little Friends:—In the November number of *The Guide*, you were told that the dear lady who had written you so many letters, had been translated to the glorious heavenly home of which she had spoken so often. Her last words on earth were, "I am ready!" Let me say a little to you about these words.

Did you ever know any boy or girl who had a habit of not being ready? There are some who when asked to do anything, say, "Wait a minute," and are always a little behind time. In getting up in the morning, in starting for and reaching school, even on the playground, they are always tardy. This makes them always in a hurry. They do not get time to have a good talk with Jesus in the morning, and to let Him speak to them through His precious Word. For the want of a right start, the whole day, and every day, moves less smoothly and pleasantly.

The "Little Mary" of whom you have read, early formed the habit of being ready. Before she was eleven years old, as you know, her whole heart had been given to Jesus. The sweet rest of soul that came from His love in her heart, helped her to do well the work of her school-life and her girlhood. When she was a young mother, and her little boy would think work could be put off, she would say, "Business before pleasure," or, "You know I am one of the *now folks*," and all must be attended to at the right time. Even when old age came with its weakness, Mrs. James was always active and ever tried to be ready for whatever was to be done, especially everything that might help any one in the Christian life. Months ago she wrote, in that sweet, sacred song*—

"I am waiting, only waiting,
For the summons from above;
I am *ready now*, all ready,
For my Father's call of love:
I am waiting for the angels,
For the bright celestial band;
They are coming soon to bear me
To the blessed glory-land."

When the angels came, she had only time to say, "I am ready!" and go to be forever with the Lord.

Each little reader of *The Guide* may be as fully ready. You have given your hearts to the Saviour. In His strength, make and keep this as the rule by which you shall live every day and every hour: "*Do now what ought to be done now.*" Then, whatever may come, you will be able to say, "I am ready!"

*"*Songs of Triumph*," page 80.

"The morning hour," the proverb says, "has gold in its mouth."

THE TRY COMPANY.

The Holidays are coming. Of course we expect the boys and girls of the "Try Company" to have a good time. Well, the way to have a *real* good time at Christmas and New Year's, is to do something for Jesus. And we do it for Jesus when we help some needy persons, and try to make them happy. Cast your eye around, and see if you cannot plan out something of the sort for the coming Christmas.

ANSWERS TO QUESTIONS.—"FAITH"—Maxey Miller, Azen, Mo., 177 times—he says, "I know I love Jesus, and He loves me—I am gaining money for the mite-box." Nettie Tyrral, Westport, N. H., 185. Maud Dillon, Church's Corners, Mich., 220—she says, "I have requested to join the Try Company, but do not know that I am admitted." [Certainly, Maud; we admit all that come, joyfully.—ED.] Charley Saten, Napanee Mills, Ont., 121—and "PRAISE," 133. Samson Britten, Hazelton, O., 230. Harris R. Erskine, Spragues Mills, Me., 217.

1. "What was Paul's first prayer?" Samson Britten, Hazelton, O., answers, Acts 9: 6-11.

2. "On what two occasions did Christ receive the assistance of angels?" Answer: At the temptation, and in Gethsemane—Luke 22: 43.

LETTERS.—Myra Thistle, Ozark, Kan., writes: "I am a little girl of eleven. I am trying to be good. I am a member of the Methodist Church. Please send mite-box."

Florence Darling, Indiana: "I am a little girl only eight years old, and my name is Florence Darling. I want to be a better little girl. I live at 349 North California, St., Indianapolis. I want to belong to the Try Company." [We are glad to receive you.—ED.]

NEW QUESTIONS.—1. Who are the only three persons mentioned in the Bible whose names commence with the letter F?

2. Who was the first Christian convert in Europe?

Loved Ones Gone Before.

"The righteous shall be in everlasting remembrance."
Psalm 112: 6.

REV. ADAM CURRY RIDER

Died near Quiet Dell, W. Va., May 3rd, 1883, after a short illness. He was born in Bath Co., W. Va., (now Highland Co), May 24th, 1811. On Sept. 5th, 1828, at a meeting held by Rev. Henry S. Kelper, where, as he said, "after hours of severe struggling, Jesus of Nazareth passed by and brought peace to my soul." The change was radical and he began at once to work for the Master. At a Camp-meeting above West Milford, while listening to a sermon on Holiness, he became convinced of his need and sought and obtained it. For fifty-two years he testified to this, but though not always clear in the experience, he never lost it. Of late years he has given very strong testimony.

For over fifty years he has been a local preacher, in 1844 was ordained a Deacon by Bishop Morris; and an Elder by Bishop Janes, in 1848. He was employed by the Presiding Elder at times as a supply, and was earnest and successful, many being led to Christ through his instrumentality.

Bro. Rider was a joyful Christian, often shouting the praise of God at Church, at home, and in the field. His hearty *amens* often helped the preacher. If any were sick, "Uncle Adam," as he was called, was sent for to pray with and comfort them. He was firm, faithful to God and man—"a good man and full of the Holy Ghost." C. H. LAKIN.

MRS. MARGARET SIMMONS,

Wife of Jacob Simmons, of Kilgore, O., was born Feb. 13th, 1817, and departed this life Feb. 24th, 1883. She was converted to God and united with the M. E. Church in 1839. In 1867, through the influence of her pastor, she became greatly interested in the doctrine and experience of perfect love. She subscribed for "The Guide to Holiness," and was made an agent, which relation she sus-

tained until her death. By the instruction received from this source, she became a witness, in word and in life, of the all-cleansing virtue of the blood of Christ. For thirteen years this experience was the joy of her heart and the light of her life,

All who knew her believed her consecration was in harmony with the profession she made. Indeed, her "life was hid with Christ in God," and was full of devotion, love and praise for Him who was enthroned within.

For years she suffered greatly, and was denied the privilege of attending the public means of grace; but her afflictions and privations were borne without a murmur. She was patient and resigned. It is needless to add that she died in triumph. The thought of going to heaven filled her heart with holy delight. Many friends are left to mourn, but the sweet memory of her unbounded faith, holy life, and triumphant death, puts the silver lining upon the clouds of sorrow.

M. J. SLUTZ, PASTOR.

MRS. MARY BRAITHWAIT

Died in Pecatonica, Ill., May 3rd, 1883. She was born in East Kent, England, in 1808. For twenty-six years she was an active member of the M. E. Church. Never have I known a more earnest, devout, and exemplary Christian. Feeble in body, and at times a great sufferer, yet she was never absent from the sanctuary, if it was possible for her to be there. She was such an attentive listener to the word as to be an inspiration to the preacher. She had a positive religious experience, knowing blessedly that the blood of Jesus cleansed her from all sin.

She was thrice married. Her surviving husband is Mr. John Braithwait. Two sons and one daughter also survive her, one daughter preceded her to the heavenly world. At the last she was an intense sufferer, but she did not murmur, being happy in Christ, and awaited the end in joyful hope. Her last words were, "Jesus, *blessed Jesus!*"

Thus, after this somewhat protracted pilgrimage, prosecuted by faith in Jesus, she has found her long-sought home and is eternally at rest. S. SAUVER, PASTOR.

News Along the Line.

"Watchman, what of the night? The watchman said, The morning cometh!"—Isa. 21: 11.

"Hark, the voice of Jesus calling,
Who will go and work to-day?"

FROM OUR LETTER DRAWER.

A LOVING TRIBUTE—MRS. JAMES.

BY MARIA G. FORTESCUE.

Illness has prevented me from earlier offering my loving tribute to the memory of our precious friend and sister, Mrs. James—so, will you allow me at this late day to "fling my pebble on the cairn" of her, of whom it may be said in a still sweeter and better sense than of the Scotch bard, "Tho' dead, undying." I offer it for the periodical she loved so well that it was the last gift to one of her dearest friends, (The Guide.) I offer it, too, hoping and praying that some one or more of the many whom our dear Lord has blessed through her instrumentality, and who are looking with longing eyes toward this promised land, may take courage as I have done, and step into Canaan, and learn that "Every place that the sole of your foot shall tread upon, that *have I* (the Lord) *given* unto you."

To many of us, of another denomination, whose elders teach that "women should keep silence in the Churches," Mrs. James' sweet testimony as to how the Spirit set her free, and took away all fear, was an inspiration, and the blessing that followed her wise counsel and modest though direct testimony, proved that "God is no respecter of persons," and when He said, "Ye are my witnesses," He did not exclude *any one* capable of testifying as to the indwelling of the Holy Spirit.

I first met Mrs. James at Ocean Grove, when, out of the depths of sorrow, I cried, "O, that I could find God! He has forsaken me!" Another precious sister, (still a living

witness of His *abiding* love), whose words I verily believe were inspired, led me, by the unpremeditated statement of her experience of God's ways with His children, to exclaim, "He leadeth ME!" Then dear Sister James, in obedience to the same blessed Spirit, so sweetly and fittingly said, "Now, let us go home and read again the twelfth chapter of Hebrews, and learn how to trust." I hurried home and read with *new* eyes, and apprehended for the first time what it meant to "take God at His word."

I sought her in one of the quiet meetings that followed, and our "spirits rushed together." And many times since, as

"Thought leapt out to wed with thought,
Ere thought could wed itself to speech,"

we have exclaimed, "They that are Christ's are one in Him!" I learned then of the doctrine of holiness that she so perfectly exemplified in her life. It was her sweet repose in a perfect Saviour, and at the same time her *sanctified common sense*, that led me to reflect that perhaps, in the ignorant fanaticism of some, "I saw only the counterfeit that indicates the existence of a genuine coin," and with what gladness of heart I can now exclaim, "I have found the pearl of greatest price! My heart *will* sing for joy!" I know what it is to "*abide* in Him."

This was just five years ago; and now I offer this glad tribute not only to the memory of His obedient child, to my and your loved sister, but as an encouragement to others who think, as I once thought, "I can do nothing." If her testimony had only been used by the dear Master to lead *one* soul out of darkness and doubt, into the marvelous light I now enjoy, it would be worth a lifetime. But when we remember her frail body, her physical and mental trials, then think of her serene repose in the love of *our* Father, and remember the thousands whom God has blessed through her voice and pen, O, let us learn the lesson of obedience to the Spirit! Her obedience, as we well know, was not the forced obedience of a servant, but the glad "I am ready!" of the loving child. How fitting that the words that were ever her response to *any* call of service, should be her last words, when the final call came.

Revival Work at Home.

NEW YORK.—17th St., New York, Rev. Bro. Hubbell, pastor, is holding revival services—some conversions have occurred. Park Ave., Rev. A. J. Palmer, pastor, is having a spiritual interest awakened, conversions are reported.

—“Ellenville,” Rev. A. M. McLean, pastor, has been enjoying a season of great refreshing, quite a number converted and believers sanctified.

—In “Woodrow, S. I.,” the Spirit is being poured out—work promising.

MASSACHUSETTS.—“Woburn,” “Newton Upper Falls,” “South Farmingham,” and “North Grafton,” are having conversions, promising larger things.

CONNECTICUT.—“Tolland,” “Attawaugan,” “Colchester,” and “East Woodstock,” are having some conversions.

NEW HAMPSHIRE.—“Deering” is having quite a spiritual movement, backsliders are being reclaimed and sinners converted.

VERMONT.—“South Londonderry” and “Weston” report signs of promise.

NEW JERSEY.—Union St. Church, Trenton, Rev. John Handley, pastor, there is a blessed Divine visitation—25 conversions reported, and several members have experienced entire sanctification.

—“Andover,” Rev. J. F. Dodd, pastor, is enjoying a wonderful work. It started in the use of the ordinary means. Special services have been held five weeks—one week 35 were converted.

MICHIGAN.—The revival at “Jackson,” under the labors of Rev. J. H. Weber, still continues. The pastor, Rev. J. Graham, reports, that up to Nov. 16th between six and seven hundred had professed conversion. One Church had received 259 probationers.

INDIANA.—The revival-fires are kindled on “Scotsburg Circuit,” S. E. Ind. Conf., Rev. H. M. Elwyn, pastor—26 added to the Church.

ILLINOIS.—“Danville” has had a wonderful stirring under the labors of Rev. Thomas Harrison. Within five weeks 730 have knelt at the altar, most of whom have professed conversion.

THE WORK OF HOLINESS.

NEW YORK.—The meeting for the promotion of holiness in 17th St. Church, New York, near 2nd Ave., on Saturday evening, has been revived, Mrs. Dr. Palmer consenting to take charge. On Saturday evening, Nov. 17th, and Sabbath morning, 18th, quite a number of the members were at the altar seeking full salvation.

—In Bedford St. M. E. Church, Rev. W. McK. Darwood, pastor, on Sabbath evening, Nov. 18th, quite a number of the members were at the altar seeking the full baptism of the Spirit. They talk of holding a Holiness Convention.

NEW JERSEY.—Since the holding of the Three Days' Holiness Convention in Tabernacle Church, Camden, Nov. 11-14, other Churches in the New Jersey Conference are talking of holding similar Conventions. Let the work go on.

—In *Newark*, the meeting at Mrs. Fitzgerald's house is said to be increasing in interest. It has been held for about thirty years. It is attended by persons of different evangelical Churches.

PENNSYLVANIA.—The stated meeting in Wesley Hall, *Philadelphia*, on Friday afternoon, is steadily maintained, and is crowned with rich spiritual blessings from week to week.

MASSACHUSETTS.—The weekly meetings in Wesley Hall, *Boston*, Monday afternoon, led by Bro. McDonald, and on Tuesday afternoon by Dr. Cullis, are being held with much interest.

—A series of sermons on “Christian Holiness,” weekly, is announced at *Cummingsville*, by Revs. J. A. Gill, W. McDonald, Dr. Steele, W. McK. Bray, and others.

IN THE WEST.—Rev. I. Reid, in *The Highway*, has some good tidings. The Ebenezer Band had a good meeting in *Jasper, Ia.*, the power of the Lord present. At a Ten Days' Meeting at *California, Mo.*, nineteen sanctified, two converted. At *Rock Creek, Ia.*, special services have been held—several were fully saved and many convicted for holiness. At *Edgewood, Mo.*, at a meeting, souls were justified and sanctified.

THE WORK ABROAD.

THE REVIVAL IN JAPAN.—The work of the Holy Spirit upon the hearts of the Japanese is evident in such narrations of experience as the following, which were related during the recent annual meeting of the A. B. C. F. M. One of the most self-denying native pastors told how, one night, a brother sprang on him the question, "If ambition were subtracted from your heart, what would the remainder be?" "It pierced," he said, "like an arrow, for my heart told me that the true reply would be *zero*."

CONVERSIONS IN CHINA.—From the Tientsin District, North China Mission, Rev. O. W. Willis gives an interesting account of the conversion of the gate-keeper, which, as he says, is a help to the soul. This man attended regularly the nightly meetings, and several times asked for prayers, but had little else to say. He heard the simple story of God's love, the atoning death of Christ, the witnessing seal of the Spirit repeated over and over. One night he came, and his face looked as if lighted from within. The flowing tears were not of sorrow. "I was sitting," he said, "in my room, thinking about what had been told me. I thought about God the Father; then I thought about the Son, and then I began to think about the Holy Spirit; and as soon as I began to think about the Holy Spirit it seemed as if He spoke to me, and I know my sins were forgiven." Another said, "that the grace given him was not of the body, for he was constantly suffering himself, and had much sickness in his family; neither was it worldly, for he was a very poor man; but the grace of God was *expelling his faults* and helping him to be a good man."

MEXICO.—A beautiful incident occurred just after the sacramental service on Sunday, Oct. 14, in our Church in Mexico City. An old lady, a most faithful member, came forward with the request that her son be made a special object of prayer. She said: "He is now the only member of the family still out of the fold. He has been twice to service recently, and was here this morning, occupying a seat near the door. Pray, sir, that he may be brought into the Church."

Before she had ceased speaking, a young man came slowly up the aisle, and stopped just behind the old lady. As soon as she had finished (though he could not hear what she was saying) he said to Rev. Mr. Butler, "Sir, I wish you would receive me into the Church as a probationer." As the old lady recognized his voice she turned to him, and two happier souls never met at the altar of God. "While she yet spake the Lord answered her prayer."

INDIA.—*Interesting Baptism*.—Not long ago, after the usual out-door preaching in Wellington Square, Calcutta, the crowd was invited to the Church near by, to be present at the baptism of a Mohammedan, 26 years of age. Not a shadow of displeasure was manifested, and after the baptism five or six young Mohammedan lads asked for an interview with the convert, and talked in the kindest manner to him. One of them said, with evident feeling, "May God bless you!"

—*A Christian Burial*.—Fanny, the wife of Patros, the native preacher at Pithoragarh, India, after a short and very severe illness, entered into rest early in September. She was wonderfully supported. Toward the last, when her husband inquired if she knew him, she replied, "Yes; Christ's true follower." Again he inquired, "Who are you?" The reply came back, "I, too, am Christ's true follower." He asked her what he should do with the children, and she replied, "Love them." In the midst of great suffering her peace of mind was unshaken. Her husband himself conducted the funeral services; and as the little band of sorrowing Christians followed the loved remains to their last resting-place, they sang hymns of Christian hope all the way. No one who has not seen the usual heathen procession of mourners, can perceive of the contrast offered in such a peaceful burial as this. They have *accepted* the "oil of joy for mourning, the garment of praise for the spirit of heaviness."

MOODY AND SANKEY.—The three weeks' revival services given to Ireland were crowned with unusual success. Mr. Moody declares the work to be the most productive of his life. The six days in Limerick were eventful. The city never knew such a religious movement.

The Editors' Study.

Our Motto :—Purity, Love, Power.


—No bitterness—No wrath—No strife—

—No malice—No evil-speaking—

—Love, Love—only Love.—

"Holiness is a state of soul in which all the powers of the body and mind are constantly and consciously given up to God."—Mrs. P. Palmer.

A PECULIAR PEOPLE.

OD'S people are designed to be peculiar. There are certain distinguishing marks by which they are to be known and read of all men. It was the Divine order in regard to ancient Israel. They were separated from the surrounding nations, in order that they might be a "peculiar treasure unto Himself." And outwardly, to this day, in feature, habits, and religious ceremonies, they maintain their identity and separateness.

Christians, under New Testament auspices, are called, in a still higher sense, to be a peculiar people. Paul, in his letter to Titus, says, "Who (Christ) gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people." Peter uses this phrase also, "a peculiar people—(*virtues*, some render it)—that ye should shew forth the praises of him who called you out of darkness into His marvelous light; which in time past were not a people, but are now the people of God." We have been lifted from the greatest darkness and obscurity and degradation, into the highest and grandest spiritual relations. And we are called, therefore, to walk worthy of this marvelous exaltation—to show forth the praises, or virtues, of our great Deliverer, God's people are a peculiar people—

First—As to their Divine relations. At Sinai

God said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people—a kingdom of priests, and a holy nation." The Septuagint has it, "Ye shall be to me a peculiar (acquired) people from all the nations." So in Acts 20. 28, the New Testament Church is designated, "The Church of God, which he purchased by his own blood." The word rendered "purchased" is *acquired*, as here.

Thus the New Testament Church is called unto the true God, who has acquired it, by the purchase of atoning blood. Called to come near to the Holy One, to walk with Him in white, to share His love and delight, to be ever in the effulgent light of His countenance. O, wondrous privilege! What saint of God dare to defile his garments under such circumstances! "If we walk in the light (of true holiness) as he is in the light, we have fellowship one with another,"—God with us, and we with Him. Our highest joy is to have this holy fellowship with the Father, the Son, and the Holy Ghost—the Trinity in unity. Our whole nature, redeemed, purified, transformed, bearing the image of the heavenly, is God-ward. This is realized not alone in the closet in hours of devotion—but everywhere—in the domestic circle, in the trade-marts, amid the jostling multitudes—in solitude and in company at all times, GOD. God within us—beneath and above us—on our right and on our left hand—our front and our rearward—our life "hid with Christ in God."

Second—God's people are peculiar in their human relations. Understand, we are writing of God's real people, purified by the blood of the Lamb, purified unto Himself—separated from all earthly uses. As such, they are the children of THE KING, and they must tread on the earth, *royally*.

They have a peculiar *appearance*. Love, tenderness, meekness, gentleness, compassion, these cardinal graces, happily blended, give a beautiful, resplendent countenance. And they are peculiar as to *dress*. Inwardly, it is all glorious, their clothing is of wrought gold—outwardly, the

attire is plain and simple, as becometh godliness. Some Christian teachers tell us, that we must say nothing about dress, that if the heart be right the exterior will be right. That is true; but why has God given such explicit directions about these externals? And if so, why should we be silent on the subject? (See 1 Tim., 2: 9.) This is no time to hide God's Word. The costly array, and foolish ornaments of professing Christians, and many making high professions, too, would swell the missionary treasury vastly, if turned into that channel.

They are peculiar as to *language*. There is a language of Canaan—pure, seasoned with salt, ministering grace to the hearer. Peculiar, too, they are as to *mode of life*—their dwellings, furniture, tables, bespeak Christian moderation. Peculiar as to *business*, ignoring trickery and every ignoble device. In a word, peculiar in every relation—bearing upon their brow the lustrous signature of heaven—a gulf-like separation being dug between them and the world—they bear about with them, everywhere, the dying of the Lord Jesus. Reader, are you among this “*peculiar people*?” If not, strike for the liberty of God's anointed ones—make “your calling and election sure!”

—“THE BEST WAY of increasing our money is not to lay it *up*, but to lay it *out*.”

GOD'S WILL SUPREME.

Dr. Payson, when one asked him if he saw any particular reasons for some dispensation, said, “No; *but I am as well satisfied as if I could see a thousand*. God's will is the very perfection of reason.” He who has God's will enthroned within him, admitting no rival, but giving the wide realm of his being to the sway of His scepter, lives in heaven. The great trouble is, we want God to take us into partnership, and allow a joint control. Hence a continual conflict, and clashing of interests. True wisdom lies, however, in a total surrender. Then may the soul sit calmly on tumult's wheel.

—This is undoubtedly true: “There is no one so suitable to lead me as He who first sought me out of the dark.”

A WORD FOR THE PERIOD.

Another year is well-nigh gone. The sands are trembling in the glass—the last one will soon drop. The records are being rapidly made up. The millions of earth are full of expectancy—strange thoughts and conflicting emotions sway them. Some are full of joy and hope—others are gloomy and despondent. With all this diversity of thought and feeling, all must soon cross the line separating 1883 and 1884. *All!* did we say? Nay, not all; how many shall exchange time for eternity ere the last moment of December shall come?

Reader, how about the retrospect of the year? Has it been a year of full consecration to Christ, of holy activities, and decided growth in the knowledge and love of God? Have your victories been glorious? If such be the retrospect on the threshold of another year, we congratulate you. To God be praise.

And what of the future? Is the prospect luminous? Does a Christ-inspired hope span the heavens with a beauteous rainbow? Do you wait joyously for the appearing of the Lord? Is the title to the throne and the crown indisputable? Are you ready to do and suffer for Christ to the last! If so, happy are ye, beloved of the Lord.

And now, while we propound these questions to our readers, they will be ready to ask concerning our retrospect and prospect, in our Providential sphere. Well, the blessed Master has been with us, day by day, giving signs of His approval, and crowning the work of our hands with happy results. If we may judge by the number of letters received stating the enlightening and comforting influences of The Guide, we have abundant reasons for thankfulness. Our beloved senior has been taken from us. But the Lord graciously sustains us. We count it our highest joy to be used for His glory. And the future is bright with promise. To God be praise.

—A GOOD COUNSEL: "Suffer not thy mouth to cause thy flesh to sin." But to obey the counsel we must have a pure heart—then, a *pure tongue*.

CONFESSION TO MEN.

It is quite common for persons in seeking Christian holiness to *pray up against something*. It is a real obstacle in the way, although they are often disposed to say, '*It is naught, it is naught!*' It is something, and not to be disposed of so summarily. It stands squarely and mountain-strong between the soul and the heavenly gift, demanding, and must receive, respectful consideration.

An unsettled difficulty with some one may be the obstacle. No progress can be made until there is proper adjustment. The language of Jesus at this point is unmistakable. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

In an excellent book on "*Christianity Demonstrated by Experience*," by Rev. James Porter, and which should be extensively circulated, an instance of this sort is given. "A business man was earnestly seeking full salvation, but without success. He had had difficulty with two men and the courts had decided in his favor. But he knew that he had wronged both of them, nevertheless. When he attempted to pray, these cases stared him right in the face. So, asking God for assistance, he put himself in the way of one of them in the street, and accosting him, said: "Mr. P——, I have wronged you, and I want to set it right." The matter was settled in a few minutes, in tears on both sides. He then struck for the other man, and did the same, with like success. He was a happy man, and went to his prayers filled with delight. That trouble was the only obstacle in the way, and he removed it according to the Saviour's injunction."

Brother, perhaps you need to stop praying, awhile, and go and do some *confessing to man*.

—OBSERVE this counsel of one of the old writers: "Live not so much upon the ordinances of God, as upon the God of ordinances."

CHURCH AMUSEMENTS.

The Church has gone into the amusement business, largely. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is "*an age of progress*," so called, and the Church has entered the market, and is in competition with those great caterers. The discovery has been made that the Church, in order to hold its young people to its altars, must provide for the natural craving for amusement. It used to be held that Jesus and His work furnished ample resources to meet the loftiest aspirations of a saved soul. It was often sung—

"Thou, O Christ, art all I want,
More than all in Thee I find."

That sort of sentiment is now thought to be not up to "*the times*." Sad as it may appear, judging from the new order of things, JESUS is not equal to the occasion. A little amusement must be thrown in. In order to keep people from the Theatre and the Opera, our Churches must be made into semi-Theatres and semi-Operas.

The Holidays furnish occasion for the ingenious and progressive sons and daughters of Zion to make full proof of their new vocation. They are now busy, preparing dramas, comedies, farces, (very farcical), suppers, fairs, and entertainments of every conceivable sort. They are spending "their wretched strength for naught." So far from preventing attendance upon a full-grown Theatre and Opera, by these efforts, they are whetting the appetite of the people therefor. The Church-Theatre is a preparation for the World-Theatre. Satan is delighted with these modern inventions. They had a jubilee, doubtless, in his dark realm, when some silly brain in Zion first conceived the idea that we must fight Satan and sin by a slight indulgence in their world-approved exercises. We might well para-

phrase one of our hymns at this point, substituting Satan for Jesus :—

"He rests well-pleased their toil to see,
Beneath his heavy yoke they move."

But this is serious business—dreadful business. It is eating out the life of the Church—it is destroying our young people, rendering them unfit for all true spiritual exercises. We must bear an open testimony against the deadly work, everywhere. We counsel every real friend of Jesus resolutely to discountenance these *Church amusements*. Be kind, but firm. Loyalty to Jesus demands it. Give your money, liberally, for every laudable Church object—but stand aloof, *positively*, in the Holidays, and evermore, from the unholy festivals.

—Rev. J. H. Stewart, speaking to a young lady on the secret of happiness, said, "*Always keep on the sunny side of the Rock!*"

A BLESSED CONVENTION.

A three days' Convention for the promotion of Bible Holiness was held in the Tabernacle M. E. Church, Camden, N. J., Rev. John S. Heisler, pastor, commencing on Saturday evening Nov. 10th, and closing the following Tuesday evening. It included two All-Day services, on Sabbath and on Tuesday. Revs. E. Stubbs, E. I. D. Pepper, and C. F. Turner, of Philadelphia; and Revs. S. Townsend, W. B. Osborn, W. C. Stockton, and G. Hughes, of New Jersey, preached. The attendance throughout was large, ministers and people from contiguous charges coming in to participate. The spirit of the occasion was excellent. The altar work was commenced at the first service and steadily maintained, a large number presenting themselves as seekers of full salvation, and the witnesses of this grace were multiplied. At the close of the Convention the following paper was adopted by a rising vote.

Whereas, It has pleased the Lord graciously to open the way for the holding of this Bible Holiness Convention; and

Whereas, The days thus devoted have been very precious, and richly crowned with the Divine benediction; therefore

Resolved, 1st. That we are truly grateful to our Heavenly Father for the rich spiritual manifestations enjoyed at this time, and especially for those who have been led into the light of full salvation.

Resolved, 2nd. That we will earnestly pray that the pastor, officary and membership of this Church, by whose kindness we have been privileged to hold these services, may be rewarded by having a powerful revival of religion, and that the sacred fire may spread to all the Churches of this city.

Resolved, 3rd. That we are profoundly impressed with the fact that there is need of a great revival of Christian Holiness within the bounds of the New Jersey Conference, as elsewhere, and to this end we recommend the holding of Holiness Conventions.

We hope these occasions will be increased. We must be more aggressive on the line of holiness—we must fling the banner boldly to the breeze. Already there are calls for these Conventions. There is a band of brothers in the New Jersey Conference who are fully resolved to do more active work in this regard. They expect at the Conference in Camden, next Spring, to inaugurate a series of EVANGELISTIC HOLINESS SERVICES. It will not do to have the whole time at Conferences devoted to anniversaries, speech-making, &c. We must throw out the Gospel net, as in days of yore, and bring it to land heavily-laden. God, help us!

—How TRUE! "It is time for thee, O Lord, to work." The reason is: "For they [the people] have made void thy law." Psal. 119: 126.

HOLY MINISTRIES.

Mrs. James, in her beautiful book, "*The Soul Winner*," says of her brother: "After his settlement in Philadelphia, it became his habit to spend Sabbath afternoons in the Pennsylvania Hospital, where his labors were crowned with marked success. He kept no record of the number of souls which he had reason to believe were saved through his instrumentality, but in his sixty-three years of faithful work there it must have been a very large number."

Surely the Master will hold those sixty-three years of hospital visiting in remembrance. When he cometh to make up His jewels, He will say, smilingly, to the humble and devout Sabbath-afternoon visitor, "*I was sick and ye visited me.*"

WORK FOR THE MONTH.

Motto: "They shall speak of the glory of thy kingdom, and talk of thy power."—Psa. 145 : 11.

"The love of Christ doth me constrain
To seek the wandering souls of men ;
With cries, entreaties, tears, to save,—
To snatch them from the gaping grave."

I.—CLOSET DEVOTIONS.

Prayer.—"It is the little pitcher which fetches the water from the brook."

SCRIPTURE CALENDAR—DECEMBER.

- 1. 1 Cor. 10; 31. Rom. 8; 6. Psa. 63; 7.
- 2. Prov. 22; 22. Psa. 41; 1-2. Psa. 71; 4.
- 3. Prov. 3; 25. Prov. 3; 26. Psa. 59; 17.
- 4. Titus 3; 2. Phil. 3; 20. Psa. 86; 3.
- 5. Ephes. 5; 17. John 6; 45. Psa. 119; 26.
- 6. Prov. 8; 34. Prov. 8; 35. Psa. 63; 4-5.
- 7. Ephes. 4; 2. Job 22; 29. Psa. 40; 12-13.
- 8. Mark 16; 15. Matt. 12; 21. Psa. 67; 1-2.
- 9. Prov. 4; 13. Isa. 32; 18. Psa. 119; 125.
- 10. Deut. 11; 1. 1 Tim. 4; 8. Psa. 5; 12.
- 11. Prov. 3; 11. Prov. 3; 12. Psa. 90; 15.
- 12. Prov. 3; 5. Prov. 2; 6. Psa. 54; 2.
- 13. Ephes. 5; 6. Isa. 45; 17. Psa. 7; 1.
- 14. Ephes. 4; 23. Psa. 9; 13. Psa. 5; 7.
- 15. Prov. 27; 1. Prov. 1; 23. Jer. 14; 20-21.
- 16. Psa. 135; 3. Prov. 14; 26. Psa. 145; 1.
- 17. 1 Thess. 5; 8. Psa. 40; 5. Psa. 18; 3.
- 18. 1 Pet. 2; 11. Rom. 4; 5. Psa. 69; 29.
- 19. James 1; 21. Jer. 17; 7-8. Jer. 17; 14.
- 20. Colos. 3; 14. Rom. 13; 10. 1 Thess. 3; 12.
- 21. Psa. 40; 16. Isa. 30; 19. Psa. 28; 7.
- 22. Psa. 22; 23. Rom. 1; 16. Psa. 8; 4.
- 23. James 3; 13. Rom. 2; 10. Phil. 1; 10-11.
- 24. John 12; 35. Psa. 37; 17. Psa. 13; 3.
- 25. Acts 3; 22. Gal. 4; 5. Luke 1; 68.
- 26. 1 Cor. 1; 10. 1 Cor. 1; 7-8. 2 Thess. 1; 11; 12.
- 27. James 1; 2. James 1; 3. Psa. 119; 153.
- 28. Heb. 3; 12. Jer. 24; 7. Psa. 69; 13.
- 29. Deut. 8; 6. Isa. 30; 18. Psa. 57; 1.
- 30. James 5; 7-8. Psa. 121; 7. Psa. 39; 12.
- 31. Rev. 3; 11. Rev. 3; 12. Psa. 17; 5.

CLOSET HYMN.

"God of my life, through all my days
My grateful powers shall sound Thy praise;
The song shall wake with opening light,
And warble to the silent night.
When anxious cares would break my rest,
And griefs would tear my throbbing breast,
Thy tuneful praises raised on high,
Shall check the murmur and the sigh.
The cheerful tribute will I give:
Long as a deathless soul can live:
A work so sweet, a theme so high,
Demands and crowns eternity."

REQUESTS FOR PRAYER.—*For the universal outpouring of the Spirit during the present season.*

Requests by Letter.—Nebraska: A sister who has sent tracts to a number of persons, desires prayer that God will bless them—Maryland: For a place greatly needing a revival. New York: For a Church member fully given to the world. For a daughter who has gone away from home. For a friend engaged in a theatre, to be truly saved. New Jersey: R—, For a revival. Connecticut: For a sister greatly afflicted, bordering on insanity. California: E—, For the sanctification of a husband, and the bodily healing of his wife. Kansas: For the restoration of a sister to health, and the conversion of her son. Texas: For a disabled minister, to be sanctified, and restored to his work. For another minister, severely tempted. Missouri: P— C—, For the conversion of a grandson, a skeptic, and his wife. Ohio: W—, For a young minister, disabled.

II.—THE BIBLE STUDY

"Through thy precepts I get understanding."—Psa. 119 : 104.

"The starry firmament on high,
And all the glories of the sky,
Yet shine not to Thy praise, O Lord,
So brightly as Thy written Word."

It is recorded of McCheyne:—"His family devotions were full of life, full of gladness, to the end. Indeed, his very manner of reading the chapter reminded you of a man poring into the sands for pieces of fine gold, and from time to time holding up to you what he delighted to have found. 'One gem,' said he once, 'from that ocean is worth all the pebbles from earthly streams.'"

LESSONS FOR DECEMBER.

First Week.—WHAT TO PUT ON—Colos. 3 : 12-14. With the aid of a Concordance, see what the Bible says about each of these excellences. Note, especially, wherein LOVE is the bond of perfectness.

Second Week.—THE PEACE OF GOD—Colos. 3 : 15. What is the peace of God? How does it rule in the heart?—where and how called to this? Note the last member of the passage.

Third Week.—THE WORD OF CHRIST—Colos. 3 : 16. Note the dwelling-place of the Word—its richness—its teaching—and the effects.

Fourth Week.—THE PRECIOUS RULE—Colos. 3 : 17. Notice its comprehensiveness, *Whatever*—the governing *Name*—the accompaniment, *Giving thanks to the Father*.

TOPICS FOR THOUGHT.—FEAR. 1. What sort of fear belongs to Christian character? 2. How is it exercised? 3. With what effects?

III. HOLY ACTIVITIES.

"And of some have compassion, making a difference: And others save with fear, pulling them out of the fire." Jude 22-23.

"No man can ever be eminent in anything unless he works at it with an earnestness bordering upon enthusiasm."—Robert Hall.

WORK FOR JESUS.—I. Comfort some aged person this season.

2. Make some poor family happy at Christmas.

3. If you know a skeptic, go and tell him your Christian experience.

4. If a Sabbath-school class is without a teacher, volunteer your service.

5. Get a periodical, tract, or book on holiness, into some family by New Year's.

ERRATA.—In the beautiful Poem of Dr. Bot-
tome on Dr. Palmer, in the Memorial Num-
ber, some mortifying errors crept in. We give
below the stanzas as written by the author. The
words in brackets are the words as wrongly given
in the issue of September. The reader will note
the difference.

Throw open wide your pearly gates,
Ye angels that excel in strength;
A white-robed saint an entrance waits,
Who, long expecting, comes at length [last].
He needs no herald to declare
His name and rank; the Master knows
The servant who prevailed in prayer,
And thence [then] a prince in Israel rose.
To him [whom] the new name on the stone
Was given in that sacred hour
When, consecrated and alone,
God clothed him with His mighty power.

WORDS OF CONTEMPORARIES.

—Contempt of others is neither evidence of
greatness nor piety, but of littleness and guilty
pride.—“Zion’s Herald.”

—Open attacks upon Christianity are the steel
upon which its evidences are sharpened and
brightened.—“Methodist Protestant.”

—The Christian should know no distinction be-
tween the secular and religious in his life. The
Master whom he serves will have everything or
nothing, all or none.—“Advance.”

—The man who adheres steadfastly to prayer-
ful habits, and to a consecration of a portion of
his time to communion with his Saviour, is not
likely to fall into unbelief.—“Christian Advo-
cate.”

—To add to the numbers of the Church by
conversion, without adding to the efficiency of
the Church by an increased measure of spiritual
life, is only to add weakness with numbers.—
“Independent.”

—Hardly can there be anything in our ecclesi-
astical machinery that the devil relishes more
than our architectural confessions that mammon
has more to do than the Son of God does in
classifying and grouping our Sunday worshippers.
—Rev. Dr. C. H. Parkhurst.

—It is un-Christian in any one to shun a
means of grace, a Christian duty, and a blessed
privilege. Persons who would be ashamed of
themselves to grumble about “continual pray-
ing,” or daily Bible-reading, do not seem to be
the least ashamed to grumble loudly every time a
collection is announced —“Moravian.”

GOOD TIDINGS FOR DECEMBER!

The canvass for new subscribers for 1884 is progressing
well. At this writing the lists are coming in favorably.
Let the work be carried on vigorously. Remember, the
motto is, “DOUBLE THE SUBSCRIPTION LIST!” We can
still supply back numbers from September, free, dating
new subscriptions for one year from January. The Jan-
uary number will be adorned with a beautiful steel-plate
portrait of that saintly woman, so widely and favorably
known to our readers, MRS. MARY D. JAMES.

NOTES.

—*Double our Subscription List for 1884!*

—Prayer is being answered for Rev. J. S. Inskip—he is
gradually recovering. Let prayer continue.

—Rev. E. H. Stokes, President of the Ocean Grove
Association, is making a foreign tour. He will visit the
Holy Land. Follow him with your prayers.

—ONE THOUSAND copies of “THE SOUL WINNER,”
Mrs. James’ beautiful book, her last, should speedily go
from this office. Only 80 cts., postage included.

—How much we desire that every one of our readers
should have a copy of “THE ITINERANT ON FOOT,” by
Rev. John Scarlett—only 75 cts.—excellent for a holiday
present—it has a portrait of the noble veteran.

—Orders for our beautiful little HOLINESS ALMANAC
are rolling in. Every one should have a copy—it is a
gem. The flexible covers are most durable. Order a
dozen, or more, and give them away—it is a nice pres-
ent. Paper covers, 5 cts., 50 cts. per doz.—flexible cov-
ers, 10 cts., \$1.00 per doz.

—The people are on the move to secure the HOLINESS
WALL ROLL—poetry by Mrs. James, her last work for
Jesus on earth—embellished with a portrait of Dr. W. C.
Palmer—only 75 cts. Let one be hung in the house of
every subscriber to The Guide, and many others. It is a
capital thing for a New Year’s gift.

BOOKS AND AUTHORS.

THOUGHTS ON THE HOLY GOSPELS—How they came to
be in manner and form as they are—By Francis W.
Upham, LL.D. A work on an important subject, by
an able and convincing author. Published by Phillips
& Hunt, New York.

The following are from Robt. Carter Bros., New York:

PARABLES OF OUR LORD—Interpreted and Illustrated—
By Rev. Wm. Arnot. The words of Jesus are always
interesting, and His Parables are here presented strong-
ly by an able writer.

PARABLES OF JESUS—A Book for the Young—By Rev.
James Wells. Neatly bound, good illustrations.

DAILY EVENING REST—or, Thoughts of Peace about the
Master—By Agnes Giberne. A series of devout and
practical Bible meditations.

VOICES OF THE GOOD SHEPHERD—by the author of
“Morning and Night Watches.” A beautiful little
work.

THE NEAR AND THE HEAVENLY HORIZON—By Madame
De Gasparin.

NEARLY HOME—A Tale of the Restoration of Charles
the Second—By Emily Sarah Holt.

STEPHEN, M. D.—By the author of “The Wide, Wide
World.” A story for the young.

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THE GUIDE HYMNAL.

98

Emmanuel.

Mrs. J. C. YULE.

WM. J. KIRKPATRICK.

1. Im-man - u - el, Im-man - u - el, Our God in mor-tal flesh to dwell, In
 2. Wasing the love, the matchless love, That brought thee from thy throne above, Our
 3. We bless thy name in song to-day, Thy name shall be our song alway; E-

human garb with men to walk, In human speech with men to talk, To
 sins to bear, our grief to know, To pay the heavy debt we owe, To
 ter-nal years too short will be To ut-ter half we owe to thee, Our

day thy name our praises swell, Im-man - u - el, Im-man - u - el! To-
 res - cue us from death and hell, Im-man - u - el, Im-man - u - el! To
 God, who hast done all things well, Im-man - u - el, Im-man - u - el! Our

ad lib.
 day thy name our praises swell, Im-man - u - el, Im-man - u - el!
 res - cue us from death and hell, Im-man - u - el, Im-man - u - el!
 God, who hast done all things well, Im-man - u - el, Im-man - u - el!

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